THE BOOK OF PSALMS PARAPHRAS'D; WITH *Arguments* to each *Psalm*.

BIBLIOTHECA REGIA

By the Right Reverend Father in God *SYMON* Lord Bishop of *ELY*.

PART I.

The Third Edition.

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TO ALL

DEVOUT CHRISTIANS,

Especially those that frequent the

Daily Prayers

OF THE

CHURCH,

The Authour Dedicateth this

PARAPHRASE

Upon the BOOK of

PSALMS,

Wishing them Increase of Grace and Comfort

BY

Singing Praises unto God with Understanding.

PSAL. XLVII. 7.

THE PREFACE.

THE work it ſelf proves ſo long, that I muſt make the Preface the ſhorter: which ſhall be confined to theſe two heads: *Firſt* a brief account of the Book of Pſalms, *Secondly* of my Paraphraſe upon it.

I.

For the firſt, *The Book is a moſt admirable piece of Poetry: which moves more powerfully, and touches the mind more ſenſibly than ſentences in proſe; eſpecially when it is in ſuch perfection, as we find it in theſe divine Inſpirations. For, as* Melanchton *truly ſpeaks, this is the moſt Elegant work extant in the world: and hath performed that, I may add, which* Plato *himſelf wiſh'd for; but confeſſed was above the reach of mere men. There was no more efficacious way, that Philoſopher clearly ſaw, of inſtructing youth than by Odes and Songs; about which he diſcourſes at large, and gives a great many cautions in his* ſecond Book of Laws: *but, after all conludes at laſt*

* τοῦτο δὲ θεοῦ, ἢ θείᾳ τινὶς ἂν εἴη, This muſt be the work of God, * *Pag.* 657. Edit. Serran.

or of ſome divine Man: *wherein he plainly acknowledges the defect of their inſtitution (though certain Poems were pretended then to have been anciently made by their Goddeſs* Iſis) *and marvellouſly juſtifies the Hebrew diſcipline, who taught their Children or Scholars by* Hymns.

Which Moſes, *the man of God, began to compoſe,* Exod. *XV. XXXII.* Deut. *and other inſpired perſons afterwards imitated,* Judg. *V.* 1 Sam. *II. but was brought to perfection by* David. *Who, as he was an admirable Artiſt in Muſick,* 1 Sam. *XVI.* 18. *and himſelf invented ſome Muſical Inſtruments, as we learn from the Prophet* Amos *VI.* 5. *ſo was an incomparable Poet,* 2 Sam. *XXIII.* 1, 2. *and took all occaſions to exerciſe this faculty, not on ſuch low ſubjects as thoſe to which it is commonly debaſed, but in abundance of divine Meditations; which are gathered together in this Book: wherein he calls upon them to liſten unto him, ſaying:* Come ye children hearken unto me: and I will teach you the fear of the LORD, *Pſal.* XXXIV. 11.

It is called in their language Sepher Tehillim, *the Book of Pſalms, or Hymns,* i. e. praiſes of the Lord: *Becauſe, though there are many complaints, and imprecations, and prayers in it, yet the greateſt part are praiſes or thankſgivings unto God: and in thoſe other, there are many mixtures of acknowledgments what God had formerly done for him, or of confi-*

confidence what He would ſtill do, or of reſolutions how thankful he would be, when God granted him Deliverance. Which give them ſuch a ſtrange power to cure heavineſs, to extirpate grief, to wipe away ſorrow, to lay aſleep troubleſome thoughts and paſſions, to eaſe us of our cares, to recreate thoſe who are oppreſſed with any ſort of pains (*they are the words of* Proclus *Archbiſhop of Conſtantinople**) as well as to move compunction for ſin, and to ſtimulate unto piety; *that no Book in the world is to be compared with it, for theſe purpoſes.*

* Serm. de Incarn. Dom.

And as it is called the Book of Pſalms *or* Praiſes, *from the major part; ſo they are called* David's *Pſalms, becauſe he made the* moſt *of them: though it muſt be confeſſed, there were ſeveral other authours; by whom ſome of them were compoſed.*

In the Hebrew they are divided, like Moſes *his Law, into five Books, as I ſhall ſhew in due place; and ſo may be called a* Second Pentateuch: *Which ſeem to have been collected by ſeveral perſons, (as will appear in the preface to each of them;) for no other reaſon but that can be given, why all that belong to one ſubject were not put together; or, at leaſt, all thoſe compoſed by* David *placed by themſelves, and not ſo mixed, as they are, with thoſe made by other Authours.*

Some think they were gathered together, by the Friends of Hezekiah, *before the Captivity.*

But if they had been ſo, they would, in all probability, have been diſpoſed in ſuch order as they were penned; all the ſacred Books being preſerved in the Temple, as Joſephus *witneſſes,* * *with great care; from whence they might have taken the copies of them, with the names of all their Authours; which now, in many of them, are wanting. Which makes it more likely that after the Temple and the ſacred records were burnt, by the King of* Babylon's *army; ſome pious perſons collected as many as they could find, by inquiring among their Friends, in thoſe good men hands, who had tranſcribed them heretofore for their own private uſe; every one as he had moſt need. For the* Songs of Sion *the people were very well aequainted with-al, though it lay deſolate; as it appears by the CXXXVII.* Pſalm: *where the Babylonians deſire to hear one of them ſung, by the mournful captives. Who preſerved them, no doubt, to their comfort, in that ſad condition; and added to them ſuch as were made, by divine men, during its continuance, and after their return from Captivity.*

* Antiq. L. III. c. 1.

When, as S. Athanaſius † *reſolves in his* Synopſis *(following the Hebrew tradition)* Eſdras *put them together in one volume, as we now have them: which is not affirmed without reaſon: for we find, that the foundation of the ſecond Temple was no ſooner laid, but* Ezra *(as the Hebrews call him) reſtored*

† Tom. 2. p. 86.

ſtored the ancient cuſtom of Pſalmody, or ſinging Pſalms of praiſe (Ezra *III.* 10, 11.) *which* David *had appointed to accompany the Sacrifices, as ſoon as the Ark was ſetled:* (1 Chron. *VI.* 31. *XVI.* 17. Ecclus. L. 15, 16, &c.) *and which* Solomon *continued after he had built the Temple, and brought the Ark into it,* 2 Chron. *V.* 12, 13.

Now when all thoſe bloudy Sacrifices were aboliſhed, by the Offering which Chriſt made of Himſelf, this Sacrifice of praiſe alone remained, as the principal ſervice of the Chriſtian Church: Several perſons being inſpired, not only to pray divinely, but to propheſie alſo, or to ſing Pſalms and Hymns of praiſe; as we read in the Epiſtle to 1 Corinthians, *XI.* 5. *XIV.* 15, 26. *And in the Book of the* Revelations *we find the Apoſtles and Elders thus imployed,* Revel. *IV.* 9, 10, 11. *in which the people bare a part; as we learn from the next Chapter V.* 9, 13. *and XIV.* 1, 2, 3. *So that St.* Auſtin *might tell* Januarius *, *that* concerning ſinging Hymns and Pſalms; we have inſtructions and examples and precepts, both of our Lord Himſelf and of his Apoſtles. *According to which the Churches of* Africa *ſung* Divina Cantica Prophetarum, *the Divine Songs of the Prophets; while the drunken* Donatiſts *ſung the compoſures of humane wit. Nor can I ſee, ſaith he, what Chriſtians can do more profitably, and more holily than this; when they meet together, and are not reading, preaching or praying.*

* *Epiſt.* CXIX. *cap.* 18.

Thoſe

Thoſe Divina Cantica *no doubt were principally the* Pſalms of David, *in ſinging of which, Chriſtian people delighted above all other exerciſes of Devotion.*

The manner of their ſinging alſo was like that in Ezra's *time,* Ezra *III.* 11. *one beginning the Hymn; and the reſt anſwering the* τὰ ἀκροστίχια *the extreams or laſt words of it, as the Authour of the Apoſtolical Conſtitutions tells us*, which* Euſebius *calls the* Ἀκροτελεύτια τῶν ὕμνων, *the laſt part of the Hymns, which he expreſly ſays were ſung by the whole company: who hearkened in ſilence to him that ſung the reſt; till he came to the cloſe, which they all repeated together†. And when that manner of ſinging the Pſalms, which we now uſe in our Quires, was brought in by* Flavianus, *and* Diodorus (*who at* Antioch *divided the* Chore *into two parts, ſinging the Pſalms of* David ἐκ διαδοχῆς *alternately, one verſe by this half of the Quire, and the next by the other*), *it thence ſpread it ſelf, as it were, by a joynt conſent all the world over. Thus* Theodoret *informs us in his Eccleſiaſtical hiſtory, Book II. cap.* 19.

* L. II. cap. 57.

† L. II. Eccleſ. Hiſt. cap. 17.

By which means the people came to be ſo well acquainted with them; that (as the ſame Theodoret *tells us in his preface to this Book of Pſalms) both in City and Country, this was the imployment of Chriſtian people. They that minded no other Book of the Scriptures, yet had this ſo by heart; that both in their houſes, and in the*

the ſtreets, and in the high-ways, they were wont to recreate themſelves, with the ſinging of theſe holy Songs.

But I muſt not inlarge any further on this ſubject; nor fill this Preface with the high commendations which the Ancients give both of Pſalmody *and of this* Book of Pſalms. *Which* St. Baſil (*who alone would furniſh me with the ſenſe of all the reſt, if it were fit to tranſcribe his Preface to it*) *calls the* common Treaſure of all good precepts (*containing the perfections of all the reſt of the Scriptures*) ἐκκλησίας φωνὴ, the voice of the Church; *in which may be found* θεολογία τέλεια, a compleat body of Theology.

Which will make this Paraphraſe, *I hope, the more acceptable; of which, it is time now that I give an account.*

II.

There being two ways of Paraphraſing, one which keeps to the Metaphors, and purſues them in more words of the like kind; another which puts thoſe borrowed forms of ſpeech into proper and common expreſſions; I have choſen the latter: and endeavoured, by giving a clear interpretation, and expreſſing, as well as I could, the true force and juſt value of every phraſe; to make the original words plain and eaſie in our language: As may be ſeen particularly XVIII. 2. XIX. 8, 9. In which indeavour, it is likely

I may ſometimes meet with the cenſures of thoſe, who do not conſider the import of the Hebrew words; but not be thought much faulty, I hope, by ſuch, as can and will conſult them: for they will find I have carefully weighed them, and taken ſome pains rightly to expound them: not largely, nor making diſcourſes upon them; but in a few words, repreſenting the mind and ſpirit of the Pſalmiſt, in his own way; which is devotion. And where there are two ſenſes of which a word is capable; they will find likewiſe that I have indeavoured to expreſs them both, if the matter would bear it. As for example (to name one place for all) in the CXIX. Pſal. 126. *where we reade,* It is time for thee, O Lord, to work: for they have made void thy Law, *I have expounded it thus,* It is time to work to the Lord, *or* for the Lord, *&c. becauſe all the ancient Interpreters, except one, have ſo underſtood them: yet I have not neglected the other ſenſe which we follow: but made them agree well together. I have preferred indeed the firſt interpretation, not only for the reaſon now named, but, becauſe the words run moſt currently ſo in the* Hebrew: *and the beſt of the* Jews *have expounded them in that manner.* Maimonides, *for inſtance; who ſays this was one Argument that moved him to write his famous Book called* Moreh Nevochim: *Which ſome might account an audacious attempt, becauſe never undertaken he ſaith* * *by any of their Nation, ſince this*

* Præfat. pag. penult.

this long Captivity (as he calls it) but he ſupported himſelf with this principle, that it is ſaid concerning ſuch ſort of matters; It is time to doe ſomething for the Lord: they having made void thy Law. *And in like manner* David Ganz *in his Chronology ſays* that* R. Judah Hakodeſh *obſerving their* oral Law, *or traditional Religion, in danger to be loſt, ſet it down in writing, though there was a prohibition againſt it: For* סמך על הכתוב *the Rabbi relyed upon this Scripture (thinking it would bear him out)* It is time to work to the Lord, *&c. which he expounded to this ſenſe, now that the Law by word of mouth is like to be forgotten and utterly loſt, there muſt be ſomething extraordinary done to uphold it, and ſo he wrote the* Miſneh.

* Ad annum 3978.

I have ſometimes alſo followed Theodoret *in the explication of ſome phraſes; which I think good to ſignifie, that none may be too forward to to cenſure that for which I have a good Authority at leaſt, if not a weighty reaſon. As for example,* Pſal. *LXXXIX. v.* 13. *I have grounded my Paraphraſe upon his notion; that as the* hand of God *denotes the divine energy; ſo* his right hand *ſignifies his energy for good. And therefore they then needing a double energy, the Pſalmiſt remembers both his* hand, *and his* right hand: *deſiring to ſee their Enemies deſtroyed, and themſelves delivered.*

And

And if the Readers will please to take the pains to compare the Text, with the references I have made (and inclosed) in the Paraphrase, to other Scriptures; they will easily see (especially if they have any understanding in the original language) that I have not followed my own fancy in my interpretation; but had good reason for expounding the Text as I have done in such places: and that this Paraphrase *may serve, in many places, instead of a larger* Commentary *upon the words. As for example,* Psal. *CXLVII.* 19. his words *I think plainly relate to the* Ten *words spoken on mount* Sinai: *as I might have shown, if I intended to write* Annotations.

Which if I had undertaken, it would not perhaps have been wholly a superfluous labour; but I might have produced something new, as I think I have done in this Paraphrase; *else I should not have attempted it, especially after such an excellent person as Dr.* Hammond. *For therein I have interpreted some phrases otherwise, than they have been understood: of which I think good here to give one example. The* Son of man, *and the* Sons of men*, *are phrases which often occur: which, I have good ground to think belong in the Scripture language, to* Princes; *and sometimes the* greatest of Princes. *So I have expounded that known place,* Psal. *LXXX.* 17. The man of thy right hand, the Son of man, whom Thou madest strong for thy self; *and* Psal. *IV.* 2. O ye sons of men, i. e. *Rulers of the people;*

* Ben. Adam *and* bene Ish.

and

and VIII. 3. What is man that Thou art mindful of him? or the Son of man, (i. e. *the greateſt of men*) that Thou viſiteſt him? *CXLVI.* 3. Put not your confidence in Princes, nor in the Son of man (*how great a Prince, that is, ſoever he may be, though of never ſuch dignity and power*) in whom there is no help.

And thus the Counſellers of Saul *are called the* ſons of men, *LVIII.* 1. *and ſo I underſtand thoſe words in,* Iſa. *LI.* 12. Who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the SON OF MAN (*that is a Prince*) who ſhall be as graſs? *where, upon the words that go before,* I am He that comforteth you, Theodoret *hath this note: I am He that caſt* Pharaoh *and his army into the Sea; He who killed many thouſands of the* Aſſyrians *by one Angel. From which I conclude that he underſtood the following words thus; Why doſt thou then fear any man, though he be never ſo great a Tyrant, and armed with never ſo much power? as the King of* Babylon *then was, whom he calls an* Oppreſſor *preſently after, who carried them captive from their own land.*

Thus in the Title of the IX. Pſalm the Septuagint *for* Labben *read* τῶ υἱῶ; *and ſo do* Symmachus, Aquila, *and* Theodotion, *as* Theodoret *there obſerves: the former of which makes it a triumphal Song, for the death of* that Son; *which moſt interpreters, as I have there obſerved, conclude to have been that great man* Goliah. *The Original of which language, I conceive, is*

to

to be fetcht from the common manner of ſpeech among the Hebrews; who call the chief of any kind, by the name of the whole kind. As they call man Creature, Mark *XVI.* 15. *becauſe the prime creature here below: ſo a King or eminent perſon they call* the ſon of man, *becauſe the prime among the ſons of men. Thus St.* Peter, 1 Pet. 2. 13. *calls magiſtrates* humane creatures: *where the* Syriack *tranſlates* Sons of men; *i. e. Great men, or Governours. And ſo* Man *is uſed,* Gen. *IX.* 6. *for a man in authority. But all this is to be underſtood of that expreſſion* ben Adam: *as for* ben Enoſh, *which we alſo render* ſon of man (Pſal. *CXLIV.* 3.) *it hath another ſignification; importing the wretchedneſs of any mans condition. And if that had been the name whereby the Angel ſalutes* Ezekiel, *it might have been to put him in mind of his mean condition, though converſing with heavenly Miniſters. But he conſtantly calling him* ben Adam, *I ſee no reaſon why we ſhould not think, it denotes him to be a* great man, *highly eſteemed by God; and appointed by Him to judge and paſs ſentence upon his people.* Ezek. *XX.* 4. *And in like manner* Daniel *is called* Son of man, Dan. *VIII.* 17. *who in the next Chapters hath the title of a* man greatly beloved, *IX.* 23. *X.* 11.

And, by the way, I may obſerve, that from hence we may learn what to underſtand by that Title, which our bleſſed Saviour ſo often gives himſelf; of ὁ υἱὸς τοῦ ἀνθρώπου, the ſon of man,

or

or rather that Son of man: *that is, the* Meſſiah, *the Lord's anointed*, that great Prince, *God promiſed to bleſs them withall. It can have no other meaning in* Joh. *V.* 22, 27. (*where he ſaith, God hath committed all judgment unto him, and given him authority to execute it*, becauſe He is the Son, or that Son of man) *than this; that He is that great perſon, whom God deſigned to be the Lord, and Governour of all things. So He appeared to be, when He ſent the* Holy Ghoſt; *which ſeems to be called* the coming of the Son of man, Matth. X. 23. *Where He ſays they ſhall not have gone over the Cities of* Iſrael, till the Son of man come: *by the power, that is, of the Holy Ghoſt, to enable them, and give them authority to go and preach Him, in all other countries as well as there, to be the great Lord of all.*

But inſtead of ſuch annotations as theſe, which the world is already well furniſhed withall (particularly by the Learned Dr. Hammond *upon this Book) I have onely in the Argument to each Pſalm, given a brief account, now and then, of ſome difficulties: and both there and in the Paraphraſe it ſelf, pointed to ſuch parts of the* Hiſtory *of* David *or others, as I thought the Pſalms have a reſpect unto. Which I have followed ſo cloſely as to wave other expoſitions, when I thought I ſaw a clear warrant to accommodate them to that. For in my judgment (to uſe the words of that good man* Muſculus *upon the CXXXII.* Pſal. v. 9.) It is the duty of every

pious perſon, as much as he is able, to prefer that expoſition, which is approved by moſt teſtimonies of the Holy Scriptures; before all others whatſoever, tho' in ſhow and appearance never ſo plauſible.

For this reaſon I have forborn a great many myſtical, and allegorical ſenſes of the words, and rather adhered to the literal meaning; though accounted trivial and vulgar by many men: who had rather indulge to their own fancies, than be at the pains of making a diligent inquiry after the truth. For, whatſoever is pretended, it is not the eaſineſs and meanneſs of the literal ſenſe, which hath made it be deſpiſed, and been the cauſe of allegorizing the Scriptures: but the great difficulty and labour that is required to the finding of it out, in many places. St. Hierom *and St.* Auſtin *confeſs as much; who ſpent their younger years in* myſtical *interpretations, as more eaſie ſtudies: but when they grew old applyed themſelves to hiſtorical explanations. Which St.* Hierom *in his preface to the Prophet* Obadiah *confeſſes he did not underſtand, when he wrote upon that Book in his youth: and, in plain terms, ingenuouſly acknowledges thoſe* myſtical *expoſitions were the work* puerilis ingenii *of his childiſh wit, at which he bluſht and hanged down his head, even when others cried them up to the skyes; but the* hiſtorical *explications (which then he ſet out) the work* maturæ ſenectutis *of his mature age, when he had at leaſt profited thus far, as to know with* Socrates *that he*

he was ignorant. In ſhort, he begins that preface with the words of the Apoſtle, When I was a child I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man I put away childiſh things: *and hopes this would excuſe him, for interpreting that Prophet allegorically in the heat of his youth; whoſe hiſtory he did not know. St.* Auſtin *acknowledges as much in his firſt volume of* Retractations, *Chap.* 18. *which I will not tranſcribe: but only ſet down the words of* Martin Bucer, *one of the firſt Reformers, upon the VI. of St.* Matthew. *Where he ſays that* it would be worth a great deal to the Church; if forſaking Allegories, and other frivolous devices, which are not onely empty, but derogate very much from the Majeſty of the Doctrine of Chriſt: we would all ſimply and ſoberly proſecute that which our Lord intends to ſay to us.

This hath been my Rule; though I have not ſo followed (I muſt add) the ſtrict literal ſenſe, as to make a mere Judaical paraphraſe (which Theodoret *complains, in his preface to this Book, was the fault of ſome that went before him) but have improved the words, in all places, to a ſublimer ſenſe, where I had any direction from our Saviour, or his Apoſtles, to apply them to the things belonging to Chriſt's Kingdom. But where I wanted their guidance I have not taken upon me to do it (unleſs it be very ſparingly, where the Church hath thought it probable there was ſomething intended beyond the Letter) becauſe I*

did not know whether the Holy Ghoſt, which indited the words, had reſpect to theſe times; as well as to thoſe hiſtories, to which I thought I ſaw a clear warrant to apply them.

And where there is no Title *to the Pſalm (which St.* Hierom, *or one under his name, calls the* key *to let us into the ſenſe of it) it is not eaſie to tell to what Hiſtory it relates: but muſt be acknowledged to be* ἔργον μέγιστον, &c. (*as* Origen *upon the firſt Pſalm** *ſpeaks from ſome learned Hebrew*) *a work of very great labour, to find the keys which lie ſcattered up and down in ſeveral parts of the Scripture: and then to fit them to the places, which they are to open. In this I have taken ſome pains, as may be ſeen in the Arguments to the ſeveral Pſalms; in ſome of which if I differ from thoſe that have gone before me, I hope none will be ſo perverſe as to make it a fault: For (as the true St.* Hierom *ſpeaks in his preface to the Pſalms* according to the Hebrew verity) *ſince they are ſtill deſiring new pleaſures, and the neighbouring ſeas cannot ſatisfie mens gluttony,* cur in ſolo ſtudio Scripturarum, veteri ſapore contenti ſunt? *Why in the ſtudy of the Scriptures alone, can they reliſh nothing that is new; but content themſelves merely with that which taſts of Antiquity? Which I do not ſpeak, as he proceeds, to reflect upon my predeceſſors, or detract from their excellent labours (to which I thankfully acknowledge, I am exceedingly beholden) but onely to give*

* Philocalia cap. 2.

give an account to the Readers of what I have done; that they may not think I have only tranſcribed what I found before ſaid in this argument, and brought no further light to it.

Why, may ſome be forward to ſay, do you pretend after ſo many monuments of learning both ancient and modern, to bring forth any thing; which hath not been ſaid before, and ſaid better? I anſwer, as Muſculus *doth in the like caſe; If the Treaſure of the holy Scriptures be ſuch that it can be drawn ſo dry by the diligent ſearches of pious and learned men, as nothing ſhall remain to exerciſe the ſtudies of thoſe that ſucceed them; if there be at any time ſuch an effuſion of God's holy Spirit, that after that time it is in vain to labour in finding out its mind, in the holy Scriptures; if there have been in the Church, after the Prophets, Chriſt, and his Apoſtles, men of ſuch perfect accompliſhments, that to them was imparted ſuch an univerſal fulneſs of divine knowledge, as to make their writings abſolutely compleat; ſo that we need do nothing but night and day ſtudy them alone: then truly I refuſe not the cenſure of folly, nay of madneſs; for attempting any thing now in the holy ſcriptures, after ſuch abſolute writers. But if that moſt rich fountain of the divine Oracles be altogether inexhauſtible; and no age can be aſſigned to which alone the grace of the holy Spirit was confined; and there were never any Doctors at any time in the Church, after Chriſt, the Apo-*

Præfat. ad Lectorem.

ſtles and Prophets, of ſuch eſteem, that nothing is wanting in their writings, nothing can be rightly added to them; nothing is in them which may be juſtly taken away, or changed for the better: then I do not ſee why we may not profitably travel in the ſame way that others have done; with hopes of adding more light to that which they have left us.

It is better indeed, if a man only conſult his own worldly eaſe and tranquillity, not to trouble himſelf at all about ſuch ſtudies; but to get a reputation merely by cenſuring thoſe that are thus imployed. But if a man look upon himſelf as conſecrated to the ſervice of Chriſt, and ſeek not what he thinks will pleaſe himſelf, ſo much as what will pleaſe his Maſter Chriſt; and from him alone expect his reward: He will not think fit to be diſcouraged in ſuch indeavours, by the hatred, or the unkind cenſures which they may procure him; no, nor by the ſenſe neither of his own infirmities, and the lapſes he may have in ſuch writings. Which all truly good men will pardon, when they ſee an honeſt diligence in us to do as well as we can; and when they remember that no one man can do all things, nor nothing ſo, as to need no correction.

Submitting therefore this work, ſuch as it is, to the correction and amendment of thoſe that are better able, and ſhall hereafter labour in this Argument, I commend it to the peruſal of devout Chriſtians: hoping that the light I have given to this admirable Book is ſo clear, if not great, that

that they will, by God's bleſſing, receive no ſmall benefit by it. For there is nothing which David *or any of the reſt, ſay of themſelves and their condition; but by an eaſie accommodation may be made to ſerve every one of our occaſions; when we are in any ſtrait publick or private; or when we have received any remarkable deliverance.* Athanaſius *hath ſaid much on this ſubject, which I muſt not tranſcribe: nor ſhow how they are fitted (as* Gregory Nyſſen * *obſerves) to all perſons, and ages; to all conditions of life, and all manner of imployments; to the ſtate both of ſickneſs and of health, when we are upon the land, or upon the water: ſo wonderfull is their uſefull variety: But I ſhall conclude this preface, as* Theodoret *doth his Commentaries upon this Book.*

* L. 1. de Inſcript. Pſal. Tom. 1. p. 261.

I beſeech the Readers, if I ſeem to have expounded it well and aptly, that they would reap the profit of it; and if I have not attained the ſecret myſteries of the Spirit, that they would not find fault too much: For what I could find, I have freely propounded, and what I have learnt of thoſe gone before I indeavour to tranſmit to poſterity; and I have taken the pains, of which others may receive the benefit, without any labour. Whom I beſeech and intreat to make ſome compenſation for my pains, with their prayers: by the help of which I may to words, add deeds; and reap the bleſſedneſs, which

belongs to both. For he that doth and teaches, ſhall be called great in the Kingdom of Heaven, *Matt.* V. 19.

And let us praiſe the Lord (*as St.* Chryſoſtome *alſo concludes*) perpetually, *as this Book inſtructs us*; let us never ceaſe to give thanks in all things, both by our words, and by our deeds. For this is our Sacrifice; this is our Oblation: this is the beſt Liturgy, or divine Service; reſembling the Angelical manner of living. If we continue thus ſinging Hymns unto Him, we ſhall finiſh this life inoffenſively; and enjoy thoſe good things alſo which are to come. Of which, may we all be ſo happy, as to be partakers; through the grace and loving kindneſs of our Lord Jeſus Chriſt: with whom, to the Father and the Holy Ghoſt, be glory, dominion and honour, now and for ever. *Amen.*

A PARAPHRASE ON THE BOOK of *PSALMS.*

PSALM I.

ARGUMENT.

The Collector of these Five *Books of* Psalms, *or* David *himself,* (*as* Apollinarius *and others think,*) *prefaces to them by a short discourse about the last End of Man: just as the Philosophers were wont to doe in their Books of Morality; and as* Christ *himself doth in the beginning of his Sermon on the Mount. The End of Man is Blessedness; and the Way to it, observance of God's Law: which he lays down here as the foundation* (*so S.* Basil *conceives it*) *of the whole insuing Work. So that we may bestow upon this Psalm the title of* MAKAPIΣMOΣ, i. e. *BLESSEDNESS, out of* Athanasius *his Epistle to* Marcellinus, *and* Theodoret's *Preface to this Psalm.*

1. *BLessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull.*

1. GReat is the Happiness of that man, unspeakably great, who hath not trod in the steps of the ungodly; (who have no other rule of their actions but their own lusts and passions;) or, if he hath at any time been seduced by them, timely retracted his folly, and did not persist, like those obdurate wretches, in evil courses;

ſes; much leſs perſevered ſo long, and proceeded ſo far in his impiety, as to reſolve to be one of that peſtilent company, who deride and ſcoff at all Religion!

2. *But his delight is in the Law of the* LORD, *and in his law doth he meditate day and night.*

2. But his pleaſure is to doe the will of God, by following his Counſels which he hath given in his holy Laws; with which he adviſes and conſults continually, and with unwearied ſtudy endeavours to be throughly acquainted with them.

3. *And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.*

3. You may behold an Emblem of this man's Happineſs, in thoſe Trees which are planted by ſuch trenches as derive their water from a perpetual fountain. As they are green and flouriſhing all the year, and never fail to reward the Gardener's pains, at the time he expects to receive their fruit; ſo ſhall this Pious man be ever proſperous, and in the iſſue reap a plentifull fruit of his labours; for there are none of his enterprizes but ſhall ſucceed according to his heart's deſire.

4. *The ungodly are not ſo: but are like the chaff which the wind driveth away.*

4. O how miſerably will thoſe men be deceived, who hope to thrive as well, or better, by their Impiety! It is too little to ſay, that they ſhall be like Trees without any moiſture; the light and uſeleſs Chaff, which is blown away with the wind, is a fitter reſemblance of them: for ſo ſhall all their counſels, deſigns and endeavours to root themſelves in the earth, be ſcattered and come to nothing.

5. *Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.*

5. Therefore let them not think to defend themſelves when God comes to judge men according to their works: for whatſoever plea they make, or

or power they have, they ſhall certainly be overthrown. It is poſſible, for the preſent, they may ſeem to equal or over-top the proſperity of the Righteous: but there will be a time when God will make a difference, and give the righteous a Happineſs, wherein they ſhall have no ſhare at all.

6. For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

6. For He approves and highly eſteems the obedience of the Righteous to his holy Laws, and therefore will certainly reward it: But that lewd courſe of life which the Wicked lead, He utterly hates, and they ſhall infallibly periſh in it.

PSALM II.

ARGUMENT.

This Pſalm, under the Hiſtory of David, (*whom from a low and afflicted condition God raiſed to a throne, and notwithſtanding all the oppoſition made againſt it, firſt, by* Saul, *and then by others, ſettled him in it,*) *contains a moſt illuſtrious Prophecy of the Kingdom of* Chriſt; *whom God raiſed even from the dead, made the King of Glory, and, notwithſtanding all that the* Scribes *and* Phariſees, Herod *and other Princes could doe to hinder it, inlarged his Kingdom to the uttermoſt parts of the Earth.*

1. *WHY do the heathen rage, and the people imagine a vain thing?*

1. WHAT frenzy is this, which makes the *Philiſtins*, and other neighbouring Nations, (2 *Sam.* V. 17, &c. VIII. 1, &c.) as I foreſee the *Phariſees* and their partakers will doe hereafter, ſtorm thus furiouſly, and bandy together with ſo much noiſe and tumult? why do they contrive to hinder that which the power of God will irreſiſtibly bring to paſs?

2. *The*

2. *The kings of the earth ſet themſelves, and the rulers take counſel together againſt the* LORD, *and againſt his anointed*, ſaying,

2. Their Kings and Governours are riſen up, and lay their heads together, to oppoſe the deſign of God, who hath anointed me King over his people: juſt as *Herod* and *Pontius Pilate*, and the Rulers of *Iſrael*, (*Acts* IV. 27.) will conſpire againſt *Chriſt*, and ſeek to dethrone Him, when he is made, by God the Father, King of all the World.

3. *Let us break their bands aſunder, and caſt away their cords from us.*

3. Let us not ſubmit, ſay they, to this new King, who pretends to reign by Divine authority: but reſolutely deny to be bound to his Obedience, and throw off the yoke which He and his Miniſters would impoſe upon us.

4. *He that ſitteth in the heavens ſhall laugh: the Lord ſhall have them in deriſion.*

4. As if they were ſtronger than He, whoſe Throne is in Heaven: who, as he contemns their vain attempts, ſo, will expoſe them to the ſcorn and deriſion of all thoſe who ſhall behold their folly.

5. *Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.*

5. Even then, when they think they have done their buſineſs, they ſhall find the tokens of the Divine vengeance againſt them; and if they will not deſiſt from their oppoſition to Him, He will utterly confound them with a deſtruction ſo terrible and ſo remarkable, as if he had called to them from Heaven, and ſaid,

6. *Yet have I ſet my king upon my holy hill of Zion.*

6. See how madly you ſet your ſelves againſt my will; for in ſpite of all that you can doe, I have anointed and ſet up *David*, who rules by my authority in the Hill of *Sion*, where I have a peculiar reſidence: As in time to come (let all his Enemies doe what they can to hinder it) I will anoint one of his poſterity to

ſit

sit upon the Throne of Glory, at the right hand of the Majesty on high.

7. *I will declare the decree: the LORD hath said unto me, Thou art my son, this day have I begotten thee.*

7. Such I am sure is the Decree of Heaven, which I here promulgate to all the World: For from a low and poor condition the Lord hath raised me to the highest Dignity. This very day by his order I begin to reign, and may call it the Birth day of my Kingdom: Which is but a slender type of the far more strange and greater exaltation of his Son *Christ*, whom He hath determined to raise again to life after he is dead and buried, (*Acts* XIII. 33. *Rom.* I. 4.) and then to crown with glory and honour in the Heavens.

8. *Ask of me, and I shall give* thee *the heathen* for *thine inheritance, and the uttermost parts of the earth* for *thy possession.*

8. If you will not believe this Royal Edict, you shall shortly see not onely this Nation of the *Jews*, but the *Philistins*, the *Edomites*, *Moabites*, *Syrians*, and other remoter Countreys as far as *Euphrates*, (whom God, according to his ancient Grant, *Exod.* XXIII. 31. *Ezra* IV. 16, 20. hath at my request given unto me,) subdued under my feet: (*Psalm* LX. *v.* 6, *&c.* 2 *Sam.* VIII.) As all the Nations of the Earth shall be under his Son *Christ*.

9. *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.*

9. They shall never be able to stand before me: (much less before Him:) for He hath given me a Sceptre so powerfull, (and to Him one infinitely more irresistible,) that they who will not bow unto it, and be ruled by it, shall be broken in pieces as easily and irreparably as on earthen pot is with a rod of iron.

10. *Be wise now therefore, O ye kings: be instructed, ye judges of the earth.*

10. And therefore let all Kings and Governours of the earth be advised by me; Take heed what ye doe, and understand your own

own interest so well, as not to oppose the Decree of Heaven: or if you have begun to set your selves against the Lord's Anointed, be not so vain as to continue in that folly, but repent, and correct your errour.

11. *Serve the* LORD *with fear, and rejoice with trembling.*

11. If you would be safe, surrender up your selves, to become his Subjects; and be afraid to incurr his displeasure by any Disobedience. You ought indeed to rejoice, that you may be so happy as to be under the government of so great and so gracious a Prince: but that very thing should make you the more fearfull to offend his Majesty.

12: *Kiss the Son, lest he be angry, and ye perish* from *the way, when his wrath is kindled but a little: blessed* are *all they that put their trust in him.*

12. To whom I counsel you to go and doe your homage, and to pay him all the honour that is due to God's Vicegerent: lest He grow angry at your obstinate refusal to submit unto Him, and you perish in that rebellious course, when His wrath breaks out suddenly, like an unquenchable fire, against you. Blessed are all they that follow this advice, and fly to Him as their mighty Protestour and Deliverer.

PSALM III.

A Psalm of *David*, when he fled from *Absalom* his son.

ARGUMENT.

Apollinarius *calls this* κυγέν μέλος, *a mournfull or lamentable Song. And so it is, if compared with the precedent; otherwise there are in it far greater expressions of faith and triumphant confidence in God, than there are of trouble and dejection of spirit, though* David's *condition, when he wrote it was very sad and dangerous. For the Title (which S.* Hierom *true-*

truely calls the Key *of the* Psalm, *whereby we are let into the sense) informs us, that it is a Meditation composed in his flight from* Jerusalem, *when his Son* Absalom *conspired against him, and most of the Kingdom fell off from him:* (2 Sam. XV. &c.) *which after his return thither he commanded to be sung in the Tabernacle in commemoration of that disconsolate condition.*

And here I must note once for all, that it cannot be certainly known what is meant by the word SELAH, *which we meet withall thrice in this short Psalm. The most probable opinion is, that it was a note in Musick. In which* David (*as* Theodoret *observes upon this word*) *being a very great Master, he set some of his Psalms himself, to be sung to such Instruments as he thought were most agreeable to the Notes. But that Musick being now lost, some Interpreters have wholly omitted this word* Selah, *as I shall also doe.*

1. *LORD, how are they increased that trouble me? many are they that rise up against me.*

1. O Lord, who changest not, what an amazing change is this! I, who in a divine manner was set by Thee upon thy Throne, and lately triumphed over so many foreign Countries, (*Psal.* II. 6, 7, 8.) now see great Armies of my own Subjects raised against me; and conspiring with my Son, not onely to pull the Crown from my head, but to take away my Life.

2. *Many* there be *which say of my soul,* There is *no help for him in God. Selah.*

2. The general cry is, that I am lost; and that Thou who wast wont to be my Helper, and in whom I always made my boast, hast quite forsaken me, as my People have done universally.

3. *But thou, O LORD* art *a shield for me; my glory, and the lifter up of mine head.*

3. But this (how sad soever it be) shall never shake my confidence in Thee,

Thee, O Lord, whom I ſtill behold ſurrounding me with thy Almighty protection: And therefore I will not ceaſe to glory and make my boaſt in Thee; but hope (though now I am in a ſorrowfull condition) that Thou wilt make me joyfull again, and raiſe me out of this dejected eſtate to my former Dignity.

4. I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

4. Why ſhould I doubt of it? when I never yet cried unto the Lord, either in this or any former Diſtreſs, but He ſent me relief from that place, where He having made his ſpecial Reſidence, would have us thither direct our Prayers.

5. I laid me down and ſlept; I awaked, for the LORD ſuſtained me.

5. He hath already ſo quieted and compoſed my mind, that in the midſt of this dreadfull Danger, I laid me down ſecurely, and ſlept profoundly; and awaked, as I ſlept, without any fear, or any diſturbance: For the Lord ſupported and upheld my ſpirit, in a firm confidence of his carefull Providence over me.

6. I will not be afraid of ten thouſand of people, that have ſet themſelves *againſt me round about.*

6. And therefore, were I beſet with as many Nations, as I ſee Men now incamp themſelves on all ſides againſt me, I ſhould not be at all daunted at it.

7. Ariſe, O LORD, ſave me, O my God; for thou haſt ſmitten all mine enemies upon *the cheek-bone: thou haſt broken the teeth of the ungodly.*

7. But onely addreſs my ſelf to Thee, ſaying, Deſer no longer, O Lord, but let them ſee Thou haſt not forſaken me. Deliver me, O my God, from theſe rebellious Subjects; whom I beſeech Thee to diſcomfit and put to ſhame, as Thou haſt done many other powerfull Enemies, who moſt impiouſly have fought with eager deſire to devour me.

8. *Salvation*

8. *Salvation* belongeth *unto the* LORD: *thy bleſſing* is *upon thy people. Selah.*

8. Thou alone are the Authour of all Happineſs; and therefore unto Thee I flee to ſave and preſerve me from this Conſpiracy: Not that I may live to be revenged, but to doe good unto thy people; whoſe proſperity I wiſh and will ſeek, though never ſo ungratefull and undutifull to me their Sovereign.

PSALM IV.

To the chief Muſician upon *Neginoth.* A Pſalm of *David.*

ARGUMENT.

We can learn no more from this Title, but that David *was the Author of this Pſalm; and that he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung to the ſtringed Inſtruments. But when or upon what occaſion he penned it, is not certainly known; though the matter of it makes it probable, it was in the ſame (or the like) Diſtreſs, wherein he made the foregoing Pſalm.*

1. *HEar me when I call, O God of my righteouſneſs: thou haſt enlarged me* when I was *in diſtreſs, have mercy upon me, and hear my prayer.*

1. O My God, the moſt righteous Judge, who knoweſt the juſtice of my Cauſe, and art the Protector of oppreſſed Innocence, vouchſafe to give me a gracious anſwer, now that I cry unto Thee for help againſt my Enemies. Thou haſt heretofore made an open way for my eſcape out of the foreſt ſtraits and greateſt dangers; which makes me hope Thou wilt ſtill take pity upon me, and hear the humble petition which I put up unto Thee.

2. *O ye ſons of men, how long will ye turn my glory into ſhame? how long will ye love vanity, and ſeek after leeſing? Selah.*

2. I am confident my deſire is granted; and therefore do you hearken alſo to me, O ye Rulers of the people, by whoſe authority ſuch multitudes are drawn into this Conſpiracy: Ceaſe to defame my Government, (2 *Sam.* XV. 3, *&c.*) and break off your vain endeavours to dethrone me. Why do you delight to weary your ſelves in the purſuit of ſuch fallacious counſels, and to imploy ſo much induſtry in inventing Calumnies, and ſpreading Lyes, to draw the people from me?

3. *But know that the LORD hath ſet apart him that is godly for himſelf: the LORD will hear when I call unto him.*

3. Know that it is not in your power by all theſe arts to depoſe me; for I did not come to my Kingdom by chance, nor by your choice, but by the ſpecial appointment of God: who having ſo highly favoured me, that he hath ſelected me out of all other men, and, in a wonderfull manner advanced me to be his Vicegerent, He will no doubt maintain me in my place, and graciouſly preſerve me, when I implore his help, from all the Enemies that can aſſault me.

4. *Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.*

4. Dread His diſpleaſure, I beſeech you, though you fear not my power; and let not your anger at me make you any longer offend Him, by perſiſting in this Rebellion, into which you have run raſhly: but if you will debate the matter calmly within your ſelves, and, when all the buſtle and tumult of the day is over, ask your ſelves at night, what ground there is for it, I doubt not you will find reaſon to lay down your arms, and be quiet.

5 *Offer the ſacrifices of righteouſneſs, and put your truſt in the LORD.*

5. As for you, my Friends, that adhere ſtill to me, though you are driven with me from God's Holy place, yet fear nothing; but

but only take care to observe strictly all the rules of Righteousness, which are the most acceptable Sacrifices you can offer to the Lord: And then confide in Him, and, though our Forces be few, doubt not of the Victory.

6. There be *many that say, Who will shew* any *good? LORD, lift thou up the light of thy countenance upon us.*

6. You are desirous, I know, to see Peace and Settlement restored; of which many are apt to despair, saying, Who shall make us so happy? But do thou, O Lord, look favourably upon us and bless us; and then I am surer of it, than if I saw the most powerfull Armies appear, with Banners displayed, for my succour.

7. *Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.*

7. The very thoughts of it, this small glimpse of thy Love, hath already filled my heart with such Joy, that it far exceeds all the pleasure my Enemies can take in seeing their barns full of Corn, and their presses overflow with Wine.

8. *I will both lay me down in peace, and sleep: for thou, LORD, onely makest me dwell in safety.*

8. Nor can they take their rest more securely than I; for, though incompassed with these Dangers, I no sooner lay me down, but I fall asleep: because, when I have no other Guard about me, Thou, Lord, alone art a sufficient defence unto me.

PSALM V.

To the chief Musician upon *Nehiloth*. A Psalm of *David*.

ARGUMENT.

A Psalm composed by David, *(but whether when he was persecuted by* Saul, *or by* Absalom, *I cannot certainly determine,) and delivered to the Master of Musick in*

the Tabernacle, after his Troubles were over, to be ſung in parts to the Organ; in commemoration of that ſad condition, and the devout confidence he placed in God of deliverance out of it.

1. *Give ear to my words, O* LORD, *conſider my meditation.*

1. THou ſeeſt, O Lord, unto what grievous Straits I am reduced. Let them move Thee to grant me my requeſt, and to have regard to the ſilent groans and ſighs, whereby I call upon Thee for relief.

2. *Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.*

2. To Thee I appeal as my Sovereign Lord and ſupreme Judge; from whoſe almighty Power I earneſtly beg Protection, and from whoſe Juſtice I humbly implore the vindication of my Innocence.

3. *My voice ſhalt thou hear in the morning, O* LORD; *in the morning will I direct my prayer unto thee, and will look up.*

3. And Thou wilt be as ſpeedy, I hope, in thy help and ſuccour as I am early in my prayer: for the firſt thing I doe is to addreſs my ſelf to Thee. I no ſooner awake, but I diſpoſe my ſelf to wait on Thee (as an humble ſuitor at the gate of thy mercy,) and expect what Thou wilt be pleaſed to doe for me.

4. *For thou* art *not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.*

4. Who wilt not fail, I am confident, to anſwer my expectations; for Thou art a moſt righteous Judge, who art ſo far from approving this unjuſt Perſecution of me, (or Rebellion againſt me,) that Thou abhorreſt ſuch wicked practices. They may proſper for a little time in theſe evil courſes, but ſhall have no place in thy favour.

5. *The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.*

5. Thou wilt condemn them to ſuffer the puniſhment of

of their folly and madness; and banish those from thy presence, who in their blind rage have driven me from my habitation. For all such wicked doers are odious to Thee.

6. *Thou shalt destroy them that speak leesing: the LORD will abhor the bloudy and deceitfull man.*

6. Thou wilt utterly destroy those that abuse their tongues to tell lyes, whereby they defame and calumniate my Government. Their bloudy designs, which they seek to compass by fraud and treachery, make them abominable to the Divine Majesty.

7. *But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.*

7. But I, whom they have driven not onely from my own house, but (which is far worse) from thine, hope, by thy infinite goodness towards me, to be restored again to go into thy Courts; and there, with the humblest reverence, to worship Thee, towards the place where Thou hast set the monument of thy presence with us.

8. *Lead me, O LORD, in thy righteousness, because of mine enemies: make thy way straight before my face.*

8. And in the mean time, Thou wilt be my Guide and Conducter in the way of thy Commandments, which are the rule of Righteousness; that my Enemies, who seek for something to colour their hatred to me, may have nothing to object against me. They would gladly see me trip, and they watch for my halting: and therefore do Thou make thy way so plain before me, and order my goings so stedfastly, that I may never stumble, much less fall, and give them any advantage over me.

9. *For* there is *no faithfulness in their mouth, their inward part* is *very wickedness; their throat* is *an open sepulchre, they flatter with their tongue.*

9. For with what triumph would they blaze abroad my real faults, who now stick not to tell all manner of lyes of me?

me? Their hearts are perpetually hatching the moſt malicious and miſchievous ſtories, which they utter with open mouth, gaping for the deſtruction of the innocent: to whom when they ſpeak fair, and put on a guiſe of Friendſhip, it is with an intent to devour them.

10. *Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.*

10. O Thou moſt righteous Judge, pronounce that ſentence of condemnation againſt them which they deſerve. Let their own devices, whereby they ſeek to ruine me, deſtroy themſelves; and diſperſe them, becauſe of their multiplied impieties. For it is Thy Cauſe more than mine which is now diſputed, while they reject him whom Thou haſt appointed the King of thy people.

11. *But let all thoſe that put their truſt in thee rejoice; let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy name be joyfull in thee.*

11. This will excite all thoſe who are faithfull to Thee, and confide in nothing but thy merciſull Protection, to rejoice and triumph perpetually in thy praiſe. They will be incouraged by thy wonderfull Goodneſs and Power appearing in my Deliverance, to hope Thou wilt protect and ſuccour them alſo; and never fail to fill the hearts of all thoſe that truly love Thee, with the higheſt joy in Thee.

12. *For thou, LORD, wilt bleſs the righteous: with favour wilt thou compaſs him as with a ſhield.*

12. For Thou, Lord, who art faithfull and true, haſt ingaged thy ſelf, by thy gracious promiſe, to doe good unto the Righteous: whom thou loveſt and delighteſt in; and therefore wilt crown with thy favour, and incircle him, as with an impenetrable Shield, againſt all the Darts of his Enemies.

PSALM

PSALM VI.

To the chief Muſician on *Neginoth* upon *Sheminith*. A Pſalm of *David*.

ARGUMENT.

When David *laboured under ſome grievous Diſeaſe, he made his complaints to God, and deprecated his diſpleaſure, according to the ſenſe of this Pſalm. Which he compoſed it is likely, after his recovery; and ordered the Maſter of Muſick in the Tabernacle, to cauſe it to be ſung to the Harp of eight ſtrings. That ſeems to be the beſt interpretation of* Sheminith, *which the* Chaldee *follows; and it may be juſtified from what we readc* 1 Chron. *chap.* 15. *v.* 21. *Of* Neginoth *ſee* Pſalm 4. *By way of accommodation the words of this Pſalm have been applied to the ſickneſs of the mind: but upon the former account alſo it may be called one of the Penitential Pſalms.*

1. O *LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.*

1. O Lord, who delighteſt in Mercy, moderate, I beſeech Thee, thy ſharp Correction; and do not proceed to inflict upon me the ſevereſt marks of thy Diſpleaſure.

2. *Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.*

2. I am brought very low already, my ſtrength faileth me, and every joint in my body trembles; and therefore now, O Lord, thy Mercy will come very ſeaſonably. Good Lord, from whom alone I expect a Cure, let it be ſufficient that I have ſuffered ſo much already, and vouchſafe to heal me.

3. *My ſoul is alſo ſore vexed: but thou, O LORD, how long?*

3. For this ſore Affliction and the dread

dread of thy farther Diſpleaſure, have ſtruck into my Soul alſo on exceeding great conſternation: and how long it will continue, Thou, Lord, alone knoweſt.

4. *Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.*

4. My Enemies think Thou haſt quite forſaken me: Convince them of their errour, O Lord, by being reconciled, and reſtoring to me the kindneſs Thou waſt wont to ſhew me. Deliver me from this anguiſh and fear, and (though not for my merits, yet) for thy mercy ſave me from going down into the grave.

5. *For in death* there is *no remembrance of thee: in the grave who ſhall give thee thanks.*

5. For there I can have no opportunity to doe thee ſervice; the dead being utterly unable to commemorate thy wonderfull works, and propagate the memory of them to poſterity. As long as I live I will ſhew forth thy praiſe; but who can celebrate thy Name, and inſtruct thy people, in the grave?

6. *I am weary with my groaning; all the night make I my bed to ſwim: I water my couch with my tears.*

6. To that ſilent place I ſhall ſoon deſcend, unleſs Thou makeſt haſte to deliver me; for I am tired out with theſe Pains under which I groan. The night which is wont to quiet all mens grief, and lay their troubles aſleep, is to me ſo reſtleſs and uneaſie, that the inceſſant Agonies I am in diſſolve me into ſweat; and I doe nothing but pour out flouds of tears.

7. *Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.*

7. Which have made ſuch furrows in my face, that my countenance hath loſt all its beauty, and looks like that of a conſumptive man, who is dropping into his grave. I am worn away with the mere grief and indignation of ſeeing all mine Enemies inſulting over me, and with joy waiting for my death.

8. *Depart*

8. *Depart from me, all ye workers of iniquity; for the* LORD, *hath heard the voice of my weeping.*

8. But why am I thus concern'd at their behaviour? and torment my ſelf, as if my life depended on their pleaſure; which is in the hand of God alone; who pities my mournfull condition, and will grant me that which I have ſought with ſo many tears. And therefore go your way, ye Evil-doers, and ſtay no longer here expecting my Death. Deſiſt from all your wicked Contrivances againſt me, and be not ſo vain as to hope to triumph over me.

9. *The* LORD *hath heard my ſupplication; the* LORD *will receive my prayer.*

9. The Lord hath not rejected me, as you imagine; but is graciouſly pleaſed, both with my Deprecation of his diſpleaſure, and with my Petitions to him for his favour.

10. *Let all mine enemies be aſhamed and ſore vexed: let them return* and *be aſhamed ſuddenly.*

10. And therefore I tell my Enemies once more, that they ſhall all be aſhamed of their vain hopes to ſee me dead. I ſhall live to diſappoint them, and make them terribly afraid: nay, they ſhall make a ſudden retreat, and be confounded to ſee themſelves ſo ſhamefully defeated.

PSALM VII.

Shiggaion of *David*, which he ſang unto the LORD, concerning the words (or buſineſs) of *Cuſh* the *Benjamite*.

ARGUMENT.

An excellent Pſalm, compoſed by David *to commemorate the Loving-kindneſs of the* LORD *upon occaſion of ſome Calumnies and falſe Accuſations: wherein* Cuſh, *one*

one of the same Tribe with Saul, *(and probably one of his Courtiers or Captains, if not one of his Kinsmen,) had charged* David *with some very great Crime; of Treason, it is likely, and Conspiracy against* Saul. Athanasius *indeed (as we find in some fragments of his upon the* Psalms) *thinks that* David *made this* χρηστὸν ψεῦδος, *as he calls it, when* Hushai *(whom he takes for* Cush*) had defeated the good counsel of* Ahitophel, *by a discourse he made to shew it was not safe to set upon so warlike a Prince as* David, *without a greater force than* Absalom *had at present; whereby he saved* David *from certain ruine. But I see nothing in the Psalm to give a colour to this conjecture; for the* WORDS *therein mentioned were against* David, *not in his favour. The name of* Hushai *also is otherways written, and he is called an* Archite, *not a* Benjamite: *which S.* Basil, *(whose opinion this was) endeavours to salve, by saying, he was called* Benjemeni, *because he managed his matters so dextrously, in overthrowing the counsel of* Ahitophel. *But that is onely a piece of wit: and the conjecture of* Valentine Schindler *seems to me more probable, that by* Cush *he secretly notes (by a change of letters)* Saul *himself, the Son of* Kish; *who could no more alter his mind, full of hatred to* David, *than a man of* Cush, *or an* Æthiopian *could his skin or complexion.*

1. O *LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.*

1. O Lord, who hast hitherto been my most gracious God, and defended my Innocence against those that have falsly accused me, I ought not to doubt of thy continued care and love towards me; and therefore fly unto Thee, with a humble confidence in thy Almighty goodness, that Thou wilt preserve and deliver me from this new Persecution which is raised against me.

2. *Lest*

2. *Leſt he tear my ſoul like a lion, rending it in pieces, while there is none to deliver.*

2. For if Thou doſt not protect me, I am no more able to ſtand before *Saul*, than a Lamb before a Lion: So great is his Power, and ſo implacable his Rage, that if Thou ſuffereſt me to fall into his hands, there is no creature can reſcue me, but he will infallibly deſtroy me.

3. *O LORD my God, if I have done this; if there be iniquity in my hands;*

3. And let him deſtroy me; O Lord, if I be guilty of that whereof I am accuſed. Thou art the moſt righteous Judge of all, and to Thee I here again moſt ſolemnly appeal, (as I have done before him, 1 *Sam.* XXIV. 12, 15.) deſiring that Thou wilt judge between us. If I have conſpired againſt him, or had any deſign to doe him hurt; (as he was made to believe, 1 *Sam.* XXIV. 9.) if any ſuch thing hath ſo much as entred into my thoughts:

4. *If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cauſe is mine enemy)*

4. If I have either injured him, when he was kind to me; or ſought to be revenged of him ſince he hath injur'd me: (No, I abhorr'd to take revenge, ſo far was I from ſeeking it, when he fell into my hand, and ſpared him twice, when it was in my power to have killed him, who cauſeleſly endeavoured to kill me, 1 *Sam.* XXIV, XXVI.)

5. *Let the enemy perſecute my ſoul, and take it: yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.*

5. Then I beg no mercy; let him go on to be my Enemy; let him purſue me till he apprehend me, and execute his deſire upon me. I refuſe not to die; nay, to be trod under foot like dirt, with the greateſt contempt; and to be as much reproached when I am dead, as I have been honoured alive.

6. *Ariſe, O LORD, in thine anger, lift up thyſelf becauſe of the rage*

6. But if I be innocent in this matter,

rage of mine enemies: and awake for me to the judgment that thou hast commanded.

ter, (as Thou Lord, knoweſt I am;) then I beſeech Thee, to ſhew thy diſpleaſure at this unjuſt proceeding. Let my Enemies know that Thou art the Sovereign Lord of all, by ſuppreſſing them now that they rage thus furiouſly. Thou haſt appointed Judges upon Earth to diſtribute juſtice and relieve the oppreſſed; but haſt reſerved the ſupreme Judgment to Thy ſelf, even over them as well as others: and therefore I beſeech Thee to take cognizance of my Cauſe, and iſſue out thy orders ſpeedily for my Deliverance from this Perſecution.

7. *So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.*

7. Which will draw all the people to make their reſort to Thee, and wait upon Thee, till Thou doeſt them juſtice. For that reaſon aſcend thy Judgment-ſeat again, and, as Thou haſt done formerly, vindicate me from theſe Calumnies, and aſſert my Innocence.

8. *The LORD ſhall judge the people: judge me, O LORD, according to my righteouſneſs, and according to mine integrity that is in me.*

8. The Sovereign of the world will not fail to diſpenſe equal Juſtice unto all, according to their works. Of which I beſeech Thee, O Lord, to give an example in me, who deſire no greater favour than to be diſpoſed of according to my innocence in this matter. Thou haſt deſigned indeed a Kingdom for me: but let me loſe it, if ever I entertain a diſloyal thought againſt him who now enjoys it.

9. *Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.*

9. I leave it to Thee to perform thy own purpoſes; who haſt long born with the Wicked in their unjuſt proceedings, but wilt at laſt put a ſtop to them, and ſettle the Righteous, whom they injuriouſly per-

persecute from place to place, in a peaceable possession of what Thou hast promised. For Thou, Lord, discernest the most secret thoughts and desires of them both: and as Thou canst not be deceived with specious shows; so Thou wilt not be corrupted, either be fear or favour, to pronounce an unrighteous sentence.

10. *My defence is of God, which saveth the upright in heart.*

10. That is my comfort, none but God, the Judge of all, can either absolve or condemn me: and He knows so well the Sincerity of my heart, that I assure my self from Him of Protection and Deliverance.

11. *God judgeth the righteous, and God is angry* with the wicked *every day.*

11. For He is so just a Judge, that He will defend the cause of the Righteous, and never be persuaded to take part with the Wicked; with whom He is highly displeased all the time that He forbears to strike him, and cut him off in his evil courses.

12. *If he turn not, he will whet his sword; he hath bent his bow, and made it ready.*

12. And if he will not repent, as he is invited by that Forbearance, he shall be punished at last with so much the greater severity; because he would take no warning, but went on confidently, notwithstanding the Vengeance he was told was preparing for him.

13. *He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.*

13. Vengeance which will certainly come, though it stay long, and not fail to doe execution: For it is decreed in Heaven, (if they do not repent,) and will pierce through the very heart of *Saul*, and all the rest of my fierce and outrageous Persecutours.

14. *Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falshood.*

14. See here the folly of this Calumniator; who wickedly plots my ruine,

ine, and hath formed moſt miſchievous deſigns againſt my Life; which ſhall all miſcarry, and deceive his expectation.

15. *He made a pit, and digged it, and is fallen into the ditch which he made.*

15. And he ſhall not eſcape ſo neither; for beſide the ſhame of not being able to compaſs his deſign, he ſhall ſuffer that himſelf which he laboured to doe to me. Juſt as you ſee ſometimes a man fall into the Pit which was digged with his own hands; ſo ſhall he fall upon the Sword which himſelf hath drawn. 1 *Sam.* XXXI. 4.

16. *His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.*

16. The Miſchief which with ſo much pains he contrived againſt me, ſhall be retorted upon that head which projected it: All his Violence and cruel Perſecutions, wherewith he thought to oppreſs me, ſhall fall down (like a ſtone thrown into the air) upon himſelf, and cruſh him to pieces.

17. *I will praiſe the* LORD *according to his righteouſneſs: and will ſing praiſe to the name of the* LORD *moſt High.*

17. Which ſhall afford matter of perpetual praiſe to me; who will moſt thankfully acknowledge not onely the Power, but the juſt Judgment of God, and his Faithfulneſs to his word. With the greateſt delight and joy ſhall my Songs celebrate the glorious Majeſty of the Lord, which far ſurmounts our higheſt thoughts and thankſgivings.

PSALM VIII.

To the chief Muſician upon *Gittith*.
A Pſalm of *David*.

ARGUMENT.

The Targum *takes the word* Gittith *to denote, that this*

this Pſalm was to be ſung to a Harp which David *brought with him from* Gath. *Others think it to be onely a Note in Muſick; or to have relation to the time of Vintage. But* Theodoret *looking upon it (as indeed it ſeems to be) as* ψαλμὸς ἐπινίκιος, *a Pſalm of triumph in God, the Authour of ſome great Victory he had gotten, I take it to have been compoſed by* David *and delivered to the Maſter of the Muſick in the Tabernacle after he had overthrown that haughty inſolent Giant,* Goliath *of* Gath, *Which is very agreeable to the matter of the Pſalm, and a lively emblem of* Chriſt's *Conqueſt over our great Enemy the Devil.*

1. *O LORD our Lord how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens.*

1. O Lord, the Sovereign of the World, who art graciouſly pleaſed to own us in a peculiar manner to be thy Subjects, who can behold the Wonders of thy Works, and the Wiſdom of thy Providence, and not be aſtoniſhed at the incomparable greatneſs and ſplendour of thy Majeſty? which all the Earth proclaims with the higheſt praiſes; but cannot be contained within the ſpacious bounds of the Heavens, whoſe glorious brightneſs it far ſurpaſſes.

2. *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.*

2. What an amazing Wonder is it, that Thou ſhouldſt enable the weakeſt of men, to doe the greateſt and moſt praiſe-worthy things? and particularly haſt now aſſiſted me (who in compariſon of *Goliah* am but an Infant) with power and ſtrength to ſubdue that mighty Giant? It is enough to confound all the Enemies, and to ſtop the mouths of the moſt pernicious oppoſers of Thee and of thy People: As the far more to be celebrated Works of the *Meſſiah* and his Diſciples, when they ſhall but ſpeak the word, ſhall confound even the Devil himſelf, that great Enemy of thine, and tormenter of mankind.

3. *When*

3. *When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained*;

3. Who are extremely ſtupid, if they do not moſt thankfully acknowledge thy ſingular Love to them. For when I ſeriouſly look up to thy celeſtial Habitation, and conſider the vaſtneſs of that admirable ſtructure, and behold alſo thoſe Lights which Thou haſt placed there in beautifull order.

4. *What is man, that thou art mindfull of him? and the ſon of man, that thou viſiteſt him?*

4. I know not what to ſay, but am perfectly aſtoniſhed to think, that Thou whoſe Greatneſs I ſee ſo viſibly in the Heavens, ſhouldeſt condeſcend ſo far, as to ſhew ſuch grace and favour as Thou doſt to this wretched creature Man: particularly to me, who am the meaneſt of my Brethren. Lord, what am I, that Thou ſhouldſt work ſuch ſalvation by my hands? Nay, what is the greateſt Prince in the world, that Thou ſhouldſt thus honour him? But that Thou ſhouldſt advance our mortal nature ſo highly, in *that* Son of Man, the Lord *Chriſt*, whom the World will vilifie and deſpiſe, exceeds all wonder, and ought to be the matter of our perpetual admiration.

5. *For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.*

5. Thou haſt raiſed Man to ſuch a dignity and honoured him ſo highly, (particularly me, whom Thou haſt uſed as thy Miniſter to puniſh that inſulting Giant, who defied thy Armies, 1 *Sam.* XVII.) that he is not much inferiour to the celeſtial Hoſts: As ſhall be more clearly ſeen in thy Son *Chriſt*, whom Thou haſt determined to advance far above the higheſt Angels in Heaven; after He hath for a ſhort ſpace been much beneath them, by ſubmitting Himſelf to a poor condition in our Fleſh, that He might lay down his life for Man. (*Heb.* XI. 6, 7, *&c.*)

6. *Thou madeſt him to have dominion over the works of thy hands*;

6. Whoſe glory is great, even in the dominion Thou haſt

hands; thou haſt put all things under his feet.

haſt given him over all thy creatures in this lower World: (though this be nothing comparable to the exaltation of the great Son of Man; under whoſe feet Thou haſt put in ſubjection all creatures whatſoever, even thoſe in the higheſt Heavens:) There is nothing here but he hath a power over it, and finds means to make it ſubject to his pleaſure.

7. *All ſheep and oxen, yea, and the beaſts of the field:*

7. Not onely the Beaſts that are tame, ſuch as Sheep and Oxen, but thoſe that are wild; even Tigers, Bears, and Lions.

8. *The fowl of the air, and the fiſh of the ſea*, and whatſoever *paſſeth through the paths of the ſeas.*

8. Yea, and the Fowls of the air cannot fly ſo high, but he hath ways to reach them: nor can the Fiſhes in lakes, or rivers, or thoſe in the deepeſt Ocean, exempt themſelves from his dominion.

9. *O LORD our Lord, how excellent* is *thy name in all the earth?*

9. All which moves me again to cry out and to conclude as I began, in the higheſt admiration of thy moſt powerfull Wiſdom and Goodneſs, ſaying, O mighty Lord, our moſt gracious Governour, who can comprehend the excellent Greatneſs of thy Majeſty? O how tranſcendent is thy Loving-kindneſs, in all Thou haſt done, and wilt doe for Man? How loudly ought the whole world to ſound forth thy Praiſe?

PSALM IX.

To the chief Muſician upon *Muth-labben.* A Pſalm of *David.*

ARGUMENT.

A Pſalm which David *compoſed and delivered to the*

Maſter of Muſick in the Tabernacle, when he was in ſome great Diſtreſs: (*v.* 13) *wherein he commemorates God's former Deliverance of him; both when he killed* Goliath, *and got frequent Victories afterward over the* Philiſtines, *and other Enemies of* Iſrael, *v.* 11, 15.

I mention Goliath, *becauſe, among the various opinions about* Muth-labben, *I find none ſo probable as theirs, who think it hath ſome relation to him: to whom there are three ways of applying thoſe* Hebrew *words. All of them by* Almuth *underſtand to be meant,* upon the death. *And then* Labben *ſome think ſignifies* the Son, *that is, a great Man, as I have expounded in my Preface to this Work. Others render it* the White; *that is, an illuſtrious, noble Perſon, or one famous in Arms, as* Goliath *was. Others render it* intermediate: *which agrees alſo to that Champion, who came out and ſtood* between *the two Armies, and defied* Iſrael, 1 Sam. *XVII. v.* 4, &c. *Thus the* Chaldee *Paraphraſe here interprets. But that this Pſalm was not made juſt after* David's *Victory over him, with reſpect merely to his death, is apparent from the mention of* Sion, *v.* 11, 14. *which was not then in the hands of* Iſrael. *And therefore he onely calls to mind* (*as I ſaid in the beginning*) *this Deliverance, upon ſome freſh occaſion he had to implore the mighty aſſiſtence of the Divine power, which then firſt began to appear in him.*

1. *I Will praiſe* thee, *O LORD, with my whole heart; I will ſhew forth all thy marvellous works.*

1. I Will acknowledge, O Lord of Heaven and Earth, thy Omnipotent Goodneſs, with the heartieſt devotion and intire affection to Thee. Nor will I content my ſelf to praiſe Thee for this laſt Victory alone, but on this occaſion commemorate all the Wonders Thou haſt formerly done for me.

2. *I will*

2. *I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.*

2. The thoughts of which are ſo pleaſing and delightfull to me, that I cannot but be exceeding glad and leap for joy, while I celebrate with my Songs thy Supreme Majeſty; whoſe Power infinitely excells the united force of all creatures upon Earth.

3. *When mine enemies are turned back, they ſhall fall and periſh at thy preſence.*

3. It was Thou who madeſt my Enemies turn their backs, and ſeek for ſafety in flight: (1 *Sam.* XVII. 51.) and the dread of Thee ſo purſued them, that they ſtumbled and fell down wounded, (*v.* 52.) and were deſtroyed, becauſe they ſaw Thee appear againſt them.

4. *For thou haſt maintained my right and my cauſe, thou ſateſt in the throne judging right.*

4. For in that great controverſie between us and the *Philiſtines*, (1 *Sam.* XVII. 9.) wherein I ſtood up againſt *Goliath*, Thou didſt take my part, (as Thou haſt done ſince in many other Battels,) aſſerting the Cauſe which I defended, and openly giving judgment on my ſide.

5. *Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.*

5. Thou haſt given a terrible rebuke to the audacious inſolence of thoſe Nations; Thou haſt cut off their daring Champion, who ſo impiouſly defied thy Armies, and curſed me by his Gods: Thou haſt put them to ſhame, and made their names infamous to all generations.

6. *O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them.*

6. O thou inſulting Enemy, who in thy own thoughts hadſt compleatly devoured us, where are the utter Deſolations thou threatnedſt to our Countrey? and the Cities which thou intendedſt to lay even with the ground? How vain were thy hopes, of leaving no remembrance of them but in their Ruines?

7. *But*

7. *But the* LORD *ſhall endure for ever: he hath prepared his throne for judgment.*

7. Such ſhall be the end of all the reſt of my Enemies, who can never prevail againſt the Lord. For, though Earthly Thrones may tumble down, He and his Throne cannot poſſibly be diſturbed, but remain fixed for ever: and his Juſtice is as immutable, which he will equally diſpenſe to all.

8. *And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.*

8. For his Juriſdiction is not limited, nor can his Juſtice be corrupted: But the whole World is under his Government, and no wicked man is ſo powerfull, that he ſhould be able to eſcape his Vengeance; which ſhall purſue every one of them, and render to them exactly according as they deſerve.

9. *The* LORD *alſo will be a refuge for the oppreſſed, a refuge in times of trouble.*

9. And as He will puniſh the Wicked, be their Authority never ſo great; ſo he will preſerve the Righteous, be they never ſo helpleſs. They may ſafely fly unto Him for Sanctuary, againſt the unjuſt Perſecutions of their mighty Oppreſſours; and he will give them ſeaſonable relief in all their Diſtreſſes.

10. *And they that know thy name will put their truſt in thee: for thou,* LORD, *haſt not forſaken them that ſeek thee.*

10. All they that are acquainted with Thee, and with the mercifull and juſt methods of thy Providence, will conſent to this; and, abhorring all undue ways of ſaving themſelves in troubleſome times, will heartily confide in Thee: For it was never known, that Thou, Lord, haſt left any man deſtitute of thy Help, who hath piouſly made his conſtant addreſſes to Thee.

11. *Sing praiſes to the* LORD, *which dwelleth in Zion: declare among the people his doings.*

11. Let them joyn therefore their Songs with mine, and

and praise the Lord, who dwells among us by his special presence in the Sanctuary. Let us make all the World know what wonderfull things he hath done for us, that they may also learn to trust in Him.

12. *When he maketh inquisition for blood he remembreth them: he forgetteth not the cry of the humble.*

12. Who, though He may seem to wink for a time at the Cruelty of violent men, yet, will call them at last to a strict account for all the innocent blood they have shed; and for their unjust and unmercifull usage of meek and humble persons: whose cry He never forgets, (though He doth not presently answer it,) but takes a fit time to be avenged of their Oppressours.

13. *Have mercy upon me, O LORD, consider my trouble* which I suffer *of them that hate me, thou that liftest me up from the gates of death.*

13. In confidence of this, I cry unto Thee now, O Lord, for my seasonable Relief, in this necessitous condition to which my Enemies have reduced me. O mercifull God, who hast delivered me from the greatest Dangers, from the Lion and the Bear, from *Goliath*, who thought to give my flesh to the birds and the beasts, (1 *Sam.* XVII. 44.) from *Saul*, and all others who were ready to swallow me up; cast a gracious eye upon my present Distress, and bring me out of it.

14. *That I may shew forth all thy praise in the gates of the daughter of Zion. I will rejoice in thy salvation.*

14. That I may go into thy Sanctuary, (which now Thou hast placed in *Sion*,) and there, in the most frequent Assemblies of thy people, add this to all the rest of thy Praises, that Thou hast heard my cry. O how joyfull shall I be! how shall I triumph, when I magnifie thy Power in my Deliverance!

15. *The heathen are sunk down in the pit* that *they made: in the net which they hid, is their own foot taken.*

15. Which the experience I have had of thy Goodness makes me comfortably ex-

pect: for I have often ſeen all the deſigns and contrivances of the *Philiſtines* and other Nations againſt thy people, to conclude in nothing but their own utter Ruine: Their Engines recoil upon themſelves, as *Goliath* was ſlain by his own Sword.

16. *The LORD is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands. Higgaion. Selah.*

16. This is a thing notorious to all, and for which Thou art renowned: By this Thou convinceſt the minds of thoſe that deny thy Providence. Nor is there any thing more admirable and worthy of our meditation, than this thy righteous Judgment upon the Ungodly: when they are entangled in their own Devices, and contrary to all expectation, bring upon themſelves that Deſtruction which they had prepared for others.

17. *The wicked ſhall be turned into hell, and all the nations that forget God.*

17. This makes me confident that I am not deceived, when I look to ſee theſe wicked men, who now ſeek my Ruine, precipitate themſelves in to the pit of Deſtruction. Nay, ſo ſhall all thoſe people periſh (though never ſo numerous) who, forgetting what God hath done to others, proceed on in the ſame impious deſigns againſt the innocent.

18. *For the needy ſhall not alway be forgotten: [the expectation of the poor ſhall not periſh for ever.*

18. For the Lord, in due time, will ſhew that he doth not neglect them, when they are poor and helpleſs; though, for the preſent, He defer to relieve them. Let them patiently wait upon Him under their Affliction, and He will not fail their expectation.

19. *Ariſe, O LORD, let not man prevail: let the heathen be judged in thy ſight.*

19. And may I deſire Thee, O Lord, to delay no longer. O ſuffer not weak and wretched man to domineer on this faſhion; nay, boaſt of his Victories: But call all thoſe Nations that oppoſe Thee to an account, and condemn them to that puniſhment which they deſerve.

20. *Put*

20. *Put them in fear, O LORD, that the nations may know themselves to be but men.*

20. Strike a terrour into them, O Lord, by some sharp Vengeance inflicted on them. Shake out of their mind the vain opinion they have of themselves, and of their power; and make the Nations sensible, they are but frail and miserable men.

PSALM X.

ARGUMENT.

It is not known by whom or on what occasion this Psalm was composed: But it is a most lively description of the Insolency of wicked Atheistical men, when they have Power and are in Authority: which they abuse to the Oppression of the meaner or weaker sort, and make no conscience by what arts they bring their designs about. Against whom the Psalmist humbly beseeches the Divine Vengeance, and rests confident they shall be suppressed.

1. *WHY standest thou afar off, O LORD?* why *hidest thou* thy self *in times of trouble?*

1. IT is strange, O Lord, to see Thee, who hast done us the peculiar honour to say we have Thee nigh unto us on all occasions, (*Deut.* IV. 7.) now withdraw Thy self to such a distance from us, that there is no sign of Thy coming to our Relief. It perplexes our thoughts, and we cannot find the reason of it, that now in these grievous streights, which seem to us the fittest opportuity, Thou dost not appear for our deliverance.

2. *The wicked in* his *pride doth persecute the poor: let them be taken in the devices that they have imagined.*

2. If our great Affliction do not move thy pity towards us, yet the intolerable Pride and

and inſolent Rage of the Wicked, we are prone to expect, ſhould meet with a rebuke from thy juſt indignation. Eſpecially ſince he oppreſſes the Poor, who have no Friend but Thee alone; whoſe glory alſo it is to humble arrogant men, by making thoſe very Devices caſt them down, whereby they thought to ruine others, and exalt themſelves. O that we might ſee them fall in this remarkable manner!

3. *For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous,* whom *the* LORD *abhorreth.*

3. For whilſt the Wicked proſpers thus in all his Deſigns, he is not onely incouraged in thoſe evil courſes, but glories in them, and brags that he can doe what he liſt. Nay, it doth not ſuffice him to doe evil himſelf, but he commends and praiſes the unjuſt Extortions and Rapines of other violent men; whom he accounts happy, though the Lord abhors them.

4 *The wicked through the pride of his countenance will not ſeek* after God: *God is not in all his thoughts.*

4. But it is to no purpoſe to tell him how the Lord abhors them; for, ſcornfully rejecting all ſuch good admonitions, he will not ſo much as inquire and conſider whether there be a God or no: but rather boldly concludes there is no God; or, if there be, that he cares not what we doe.

5. *His ways are always grievous; thy judgments* are *far above out of his ſight:* as for *all his enemies, he puffeth at them.*

5. And therefore though all his buſineſs be to moleſt and torment his neighbours, and he is always bringing forth ſome miſchief or other; yet that Thou wilt judge him for it, is the fartheſt thing from his thoughts. And as for thoſe men that are his adverſaries, he contemns them all, and values them not a ſtraw.

6. *He hath ſaid in his heart, I ſhall not be moved, for I ſhall never be in adverſity.*

6. He confidently promiſes himſelf that none ſhall be able to diſtrub him; and reſts ſecure he ſhall always be thus proſperous: which makes him reſolve he will never alter his wicked courſe

courſe of life, let God or man doe what they can againſt him.

7. *His mouth is full of curſing, and deceit, and fraud: under his tongue is miſchief and vanity.*

7. Nor ſtick at any thing that may ſerve his ends: for he makes no conſcience to call for one Curſe after another upon himſelf, to confirm thoſe Oaths or Promiſes which he never intends to keep; but by this impious means to deceive and cheat thoſe that rely upon his word. He ſpeaks very fair, but it is onely to hide the miſchievous wickedneſs which lurks in his heart.

8. *He ſitteth in the lurking places of the villages: in the ſecret places doth he murther the innocent: his eyes are privily ſet againſt the poor.*

8. And if he cannot this way compaſs all his deſigns, he makes no ſcruple to rob and kill upon the high-way: near unto which he lurks, and in covert places, where no body ſees him, ſhoots at the innocent traveller; eſpecially when he ſees he is defenceleſs, and hath none to help him.

9. *He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.*

9. He lies as cloſe as a Lion in his den; and is as cruel when he hath caught his prey. A Fowler is not more cunning to draw the birds to his net, than he to get poor helpleſs men into his power, that he may devour them.

10. *He croucheth, and humbleth himſelf, that the poor may fall by his ſtrong ones.*

10. For he can counterfeit himſelf (if occaſion ſerve) to be a harmleſs Traveller; and look ſo humbly and innocently, that the poor man, on whom he intends to ſeize, ſuſpecting no danger, will lie the more open to his ſudden and violent aſſault.

11. *He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it.*

11. From which God himſelf, he thinks, will not protect

protect him. They call Him (ſaith he within his heart) the Omnipotent, and the Poor commit themſelves unto Him: But what cares He for them? He regards them not, and will never call me to any account for what I have done againſt them.

12. *Ariſe, O LORD, O God, lift up thine hand: forget not the humble.*

12. Confute theſe Blaſphemies, O Lord; and delay no longer, O thou Omnipotent Judge of the world, to appear in juſt diſpleaſure againſt them. Stretch forth thy hand to confound theſe violent Oppreſſours, and to relieve all thy afflicted Servants.

13. *Wherefore doth the wicked contemn God, he hath ſaid in his heart, Thou wilt not require* it.

13. What is it, but thy long-ſuffering, and bearing ſo much with them, that makes the Wicked thus inſolently deſpiſe Thee? He concludes Thou wilt never puniſh him, becauſe Thou art ſo patient with him.

14. *Thou haſt ſeen* it, *for thou beholdeſt miſchief and ſpite to requite* it *with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.*

14. I doubt not, indeed, that Thou takeſt notice of their Villainy, and that Thou wilt requite them in their kind, for all the miſchief and vexation of which they have been the Authours. The Poor have reaſon to commend their Cauſe to Thee; and to expect that Thou wilt doe them right, who art the Protectour of the weak and the friendleſs, who have nothing to rely upon but Thy Goodneſs.

15. *Break thou the arm of the wicked, and the evil* man: *ſeek out his wickedneſs* till *thou find none.*

15. But the Wicked will never believe this, as long as they are able to doe miſchief; and therefore I beſeech Thee to deſpoil them of all their power to hurt and oppreſs Thy people. Be avenged on them for their Wickedneſs, after which they ſanſie Thou wilt not enquire; and let there be no footſteeps of it remaining.

16. *The*

16. *The* LORD *is King for ever and ever: the heathen are periſhed out of his land.*

16. Thou *canſt* eaſily doe it, being the ſame Everlaſting King, by whole authority and power the ſeven impious Nations were expelled out of this Land.

17. *LORD, Thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:*

17. And I believe Thou *wilt* doe it, O Lord, who haſt ſo often ſince granted the deſire of the afflicted. Thou wilt diſpoſe their heart humbly to wait upon Thee, and then vouchſafe them a favourable audience.

18. *To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.*

18. When they pray Thee to aſſert the right of the Fatherleſs, and other poor helpleſs people, and to puniſh their inſolent Oppreſſours: that thoſe Tyrants, ſprung out of the Earth, and who deſerve to be tumbled down thither again, may be no longer terrible to them.

PSALM XI.

ARGUMENT.

This Pſalm, the Title tells us, was compoſed by David: *And very likely (as* Theodoret *and others conjecture) when* Saul *perſecuted him; and ſome adviſed him to ſeek his ſafety in Flight. Or rather, when* Saul *began to have evil deſigns againſt him, and he was invited by ſome who pretended Friendſhip to him, to a place of Safety in the mountainous Countrey of* Judæa. *When he came to the Crown, he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung there in remembrance of what then paſſed between his Friends, him, and God Almighty, in whom he placed his hope.*

1. *In*

1. *IN the LORD put I my truſt: how ſay ye to my ſoul, Flee as a bird to your mountain?*

1. IT is not in Fortreſſes or Friends that I place my confidence and hope for Safety, but onely in the Lord, who hath anointed me his King. On Him I rely; and therefore do not put me in fear, and bid me fly away thus ſpeedily, like a timorous Bird before the Fowler, to your place of Security.

2. *For lo, the wicked bend their bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart.*

2. Behold, ſay you, the Danger wherein thou art is no leſs imminent, than when a Fowler hath bent his bow, and fitted his arrow upon the ſtring, and, lying cloſe, hath the Bird in his eye whom he means to ſhoot: For juſt ſo have *Saul* and his wicked Counſellours laid their plot on a ſudden to deſtroy thee.

3. *If the foundations be deſtroyed, what can the righteous doe?*

3. And if men have no regard to Laws and publick Decrees, which are the foundation of humane Society, but will boldly violate all known and ſtanding Rules of Juſtice and Truth; what ſecurity can an honeſt man have? or what ſhould he doe, but make haſt away from this Court, where they act ſo arbitrarily, and are ſo perfidious?

4. *The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eye-lids try the children of men.*

4. My anſwer is, that the World is not governed by Chance, nor can men carry things juſt as they pleaſe: But the Lord, into whoſe holy Palace no unjuſt counſels can poſſibly enter, and whoſe Throne is infinitely above that of the higheſt King on Earth: He, I ſay, is the Supreme and moſt Righteous Ruler of all affairs; and no miſchief can be ſo ſecretly contrived, no wicked deſign ſo artificially diſſembled, but it lies open before his eyes, and He ſees thorough it: nor need He take any pains to diſcover it; for at the firſt glance, as

we ſpeak, He perfectly diſcerns how all men are inclined, and looks to the very bottom of their hearts.

5. *The* LORD *trieth the righteous, but the wicked and him that loveth violence his ſoul hateth.*

5. And He may think fit to try the Fidelity of him whom He knows to be upright, by many Adverſities; that He may afterward give him the more illuſtrious teſtimonies of his Approbation and Love. But whatſoever ſucceſs the Wicked and he that delights in doing miſchief may have for the preſent, he is moſt hatefull to God; and he will without fail ſeverely puniſh him, for abuſing his power to oppreſſion and violent dealing.

6. *Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt*: this ſhall be *the portion of their cup.*

6. The Wicked may think themſelves very ſecure, becauſe they are ſo cunning and ſo ſtrong; but how can they defend themſelves againſt the Lord? who hath innumerable ways to inſnare them when they leaſt think of it; and can as unexpectedly overthrow all their Forces, as, when the Heavens are moſt ſerene, a ſudden Storm of thunder and lightning and tempeſtuous blaſts ariſes, and tears up the Trees by the roots. Thus the *Sodomites*, thus the *Egyptians* periſhed; and ſuch meaſure will the wiſe Diſpenſer of all puniſhments mete to theſe violent Oppreſſours.

7. *For the righteous* LORD *loveth righteouſneſs, his countenance doth behold the upright.*

7. For the Lord, who is juſt in his own nature and in all his ways, loves none but thoſe who are like Himſelf: and therefore He will plague all injurious perſons, but with ſpecial favour defend and reward all Upright men, who ſtedfaſtly keep (notwithſtanding all the Injuries they receive) in the paths of Righteouſneſs.

PSALM

PSALM XII.

To the chief Muſician upon *Sheminith*.
A Pſalm of *David*.

ARGUMENT.

This Pſalm was compoſed by David, *and delivered to the Maſter of Muſick in the Tabernacle, to be ſung as the VI. Pſalm, upon the Harp with 8 ſtrings. The occaſion of it is not expreſſed, but it is a ſad Complaint of the corrupt Manners of that Age*; (*eſpecially of the Court of* Saul, *v.* 3.) *in which it was hard to find an honeſt plain-dealing man, in whom one might confide. Some think it aims partly at* Doeg, *and ſuch like Courtiers*; *partly at the* Ziphites, *and ſuch perfidious people in the Countrey, who, promiſing him their Friendſhip, (as* Theodoret *underſtands it,) would have moſt basely betrayed him unto* Saul, *his declared Enemy.*

1. *HElp LORD, for the godly man ceaſeth; for the faithful fail from among the children of men.*

1. LORD, be Thou my Safeguard, for there is no ſuch thing as Kindneſs & Friendſhip to be found among men: I dare not truſt my ſelf with none of them; for there is not ſo much as any Truth and Honeſty left in the world.

2. *They ſpeak vanity every one with his neighbour:* with *flattering lips*, and *with a double heart do they ſpeak.*

2. One Neighbour cannot with ſafety believe another: they are all Liars and Diſſemblers, pretending fair in words, but meaning quite otherways.

3. *The*

3. *The* LORD *ſhall cut off all flattering lips*, and *the tongue that ſpeaketh proud things.*

3. This Vice hath ſpread it ſelf ſo univerſally among us, that it cannot be rooted up, but onely by the hand of Heaven: which will deſtroy theſe peſtilent Deceivers; who ſpeak alſo big and blaſphemous words, whereby they daunt thoſe that are below them.

4. *Who have ſaid, With our tongue will we prevail, our lips are our own: who is Lord over us?*

4. We will have the better, ſay they, of all thoſe that oppoſe us; and our Tongues are the weapons whereby we will get the victory. They are our own; who ſhall hinder us from imploying them to ſupplant whom we pleaſe? Whether it be true or falſe which we ſay, what is that to any body? or who ſhall call us to an account for it?

5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, (ſaith the* LORD*) I will ſet* him *in ſafety* from him *that puffeth at him.*

5. That will the Lord; whom the ſighs, and tears, and miſerable groans of thoſe poor wretches, who are oppreſſed by your Calumnies, have moved to reſolve to take a ſpeedy Vengeance on you. He hath abſolutely determined to reſcue and deliver them from your ſnares and fraudulent practices: you may puff and ſtorm as much as you pleaſe, but ſhall not be able to hinder it.

6. *The words of the* LORD are *pure words*; as *ſilver tried in a furnace of earth, purified ſeven times.*

6. For the Promiſes of God are not deceitfull, like yours; but ſincere, and void of all guile: The pureſt Silver, refined to the greateſt perfection, is not more free from Droſs, than they are from all mixture of Falſhood.

7. *Thou ſhalt keep them, O* LORD, *thou ſhalt preſerve them from this generation for ever.*

7. I am confident, O Lord, Thou wilt perform them, and not ſuffer thy words to fail. Thou wilt ever preſerve him that confides

confides in Thee, from this perverſe generation, how oft ſoever they renew their attempts againſt him.

8 *The wicked walk on every ſide, when the vileſt men are exalted.*

8. Which will make the Wicked not know which way to turn themſelves; but be ready to burſt with anger and vexation, when they ſee thoſe poor men, whom they contemned and vilified, not onely preſerved, but, exalted by thy favour to dignity and honour.

PSALM XIII.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

This Pſalm was compoſed by David, *and delivered to the Maſter of the Muſick in the Tabernacle. It is not known to what time it relates; but by the matter of it we underſtand he was in ſome great Diſtreſs when he indited it; either by the Perſecution of* Saul, *or of* Abſalom. Theodoret *thinks the latter; and gives this reaſon for it. That the Trouble which* Saul *gave him was before his great* Sin, *and ſo he was full of confidence: but that of* Abſalom *was after it, which made him cry out in this dolefull manner.*

1. HOW *long wilt thou forget me, O* LORD, *for ever? how long wilt thou hide thy face from me?*

1. WHat a ſad condition is this, O Lord, into which I am faln, and in which thou ſeemeſt to neglect me? I have waited a long time for ſome glimpſe of thy Favour: but can ſee no ſign of Deliverance; nor tell how long Thou intendeſt to delay it.

2. *How long ſhall I take counſel in my ſoul, having ſorrow in my heart*

2. O how affli-ctive is it, that there is

heart daily? how long shall mine enemy be exalted over me?

is no end of my anxious thoughts! but I am always casting in my mind, with a heavy heart, where I shall shift for my life; and can think my self in no place secure. The power of my Enemy is very great, and threatens, like a tempest hanging over my head, every moment to fall upon me. O when shall I see it dispersed!

3. *Consider, and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.*

3. Thus I sigh perpetually to Thee, O Lord, the Omnipotent Ruler and just Judge of the World; beseeching Thee to commiserate my Affliction, and, as Thou hast done often, to answer my Prayer. Thou seest with what Dangers I am encompassed, and how forlorn and dismal my condition is: indue me with wisdom and circumspection, that I may escape these Dangers; and revive and chear me under these sad Afflictions, lest my spirit sink within me, or the Enemy destroy me.

4. *Lest mine enemy say, I have prevailed against him; and those that trouble me rejoyce when I am moved.*

4. Let not him that persecutes me boast of his success; as he certainly will, unless Thou afford me Thy conduct and comfort: which I humbly again implore; that they who join with him may not have the pleasure to see me fall, and insult over my Misery.

5. *But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.*

5. I am unworthy indeed of Thy Favour; but hope Thou wilt magnifie thine own Mercy: in which I have placed such an intire confidence, that I perswade my self, I shall have the joy to see Thee deliver me out of all these Distresses.

6. *I will sing unto the LORD, because he hath dealt bountifully with me.*

6. Which shall be acknowledged with the most chearfull Hymns of Praise and Thanksgiving to the Lord; who hath dealt so well with me, as to render to me, not according to my

Merits, but according to my hope and trust in his inconceivable Mercy.

PSALM XIV.

To the chief Musician. A Psalm of *David.*

ARGUMENT.

This Psalm (which was composed, as the foregoing, by David, *and delivered by him to the Master of Musick in the Tabernacle) may probably refer, though it be not in the Title expressed, to the universal Apostacy of the people, in the Rebellion of* Absalom, *from the Allegiance they owed to him, and from the Duty they owed to God.*

1. *THE fool hath said in his heart,* There is *no God: they are corrupt, they have done abominable works, there is none that doth good.*

1. THough the Wicked are not yet so impudent, as openly to deny God with their mouths; yet such is their abominable filthiness, so shameless are they in their wickedness, so universally depraved, that their secret thoughts sure are, God takes no notice what they do; or, that he will not judge them for it.

2. *The* LORD *looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.*

2. But let them know, that He exactly observes them; and that all the ways of the sons of men are naked and bare before his eyes: though, alas! there is nothing now to be seen, but ignorance and contempt of his Majesty.

3. *They*

3. *They are all gone aside, they are* all *together become filthy:* there *is none that doeth good, no not one.*

3. The whole Nation hath lost all sense of their Duty; and, like a body putrefied, that it is dy without a spirit, is so rotten and hard to find so much as one that hath any sense of Goodness in him.

4. *Have all the workers of iniquity no knowledge? who eat up my people* as *they eat bread, and call not upon the* LORD.

4. Strange! that they should all be thus senseless, as not onely to injure and oppress my poor innocent people, but to be cruel and voyd of all pity toward them; and to throw off likewise all Religion!

5. *There were they in great fear: for God is in the generation of the righteous.*

5. What a terrour will it be to them, to see the Divine Vengeance seize on them, when they think themselves most secure? For He, who is the righteous Judge, will not desert those who are faithfull to Him, but graciously deliver them.

6. *You have shamed the counsel of the poor; because the* LORD *is his refuge.*

6. Your confusion, O ye Artificial fools, will be the greater, because you mock'd and jeer'd at that poor despicable party of men, who resolved to adhere to Piety and vertuous Loyalty; and to wait patiently upon God, and trust in Him alone for safety.

7. *O that the salvation of Israel were come out of Zion! when the* LORD *bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.*

7. Who is mighty to save, whatsoever you think, and resides by a special token of his Presence, in mount *Sion*. O that it might please Him to send us Deliverance from thence, and to restore us again to the happy injoyment of that place, from whence we are banished! It would turn our sad Lamentations into the most chearfull Thanksgivings; and fill not onely *Judah*,

but all the Tribes of *Iſrael*, with Joy and gladneſs. 2 *Sam.* XIX. 9, *&c.*

PSALM XV.

A Pſalm of *David*.

ARGUMENT.

This Pſalm, in which he excites the people to the ſtudy of ſolid Vertue, was compoſed by David, *either when he brought the Ark to mount* Sion; (2 Sam. *VI.*) *or when he was reſtored thither again,* (*as he deſired in the concluſion of the foregoing Pſalm,*) *after the Rebellion of* Abſalom, 2 Sam. XIX. *Then it was very ſeaſonable to admoniſh them to live better; as became thoſe who were under the Government of God,* (*as* Theodoret *excellently ſpeaks,*) *and had received ſuch a great Deliverance from Him.*

1. *LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?*

1. LORD, what an Happineſs is it, that Thou wilt be pleaſed to dwell among us in this Mountain, wherein Thou haſt pitcht thy Tabernacle! But who ſhall have the honour to be admitted into Thy ſociety, and enjoy all the privileges of a true Worſhipper of Thee?

2. *He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.*

2. I hear Thee anſwer, (methinks) as if a voice came from thy holy Oracle, ſaying, Not all that are deſcended of *Abraham*; not every one that offers me Sacrifices, and obſerves my appointed Rites: but he who completely endeavours to pleaſe me in all the parts of a holy life, exerciſing Juſtice and Mercy to his Neighbour, as well as Piety to Me; and taking care he wrong not his Neighbour in words, no more than in deeds.

3. He that *backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*

3. He that doth not abuse his tongue to Calumny and Detraction; nor is any other way injurious to his Neighbour: who neither reproaches his Neighbour himself; nor lightly believes, increases, or spreads the Reproaches which are begun by others.

4. *In whose eyes a vile person is contemned; but he honoureth them that fear the* LORD: *he that sweareth to his own hurt, and changeth not.*

4. Who never courts men for their Riches and Power, if their Wickedness makes them despicable; but honours those who are truely Pious, though never so Poor: And who hath such a respect to Religion, that whatsoever he promises by Oath, he will perform, though he loses never so much by keeping his faith.

5. He that *putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

5. He who orders his private affairs so exactly, that he makes no gain of the Money he lends to his poor Brethren (*Exod.* XXII. 25. *Deut.* XXIII. 19, 20.) And behaves himself so well, when he is in publick office, that no Gift can corrupt him to condemn the innocent, or absolve the guilty. He that lives after this manner, need never fear to fall from My Favour.

PSALM XVI.

Michtam of David.

ARGUMENT.

A most excellent Psalm of David, *more precious than any Jewel; and worthy to be inscribed on a Marble Pillar, to endure to all posterity. For, beside admirable expressions of his Faith and Confidence in God, (though*

he was most violently persecuted by Saul, *and forced to fly into foreign Countries,) it contains a Prophecy of the Resurrection of our Lord* Christ *from the dead.*

1. *PReserve me, O God: for in thee do I put my trust.*

1. THou seest, O most mighty God, with what Dangers I am incompassed: Defend and protect me, I beseech Thee, for I depend upon Thee alone for Safety.

2. *O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;*

2. If ever did so, as my conscience testifies; and therefore I hope Thou wilt still continue my gracious God. Not that I can merit any Favour of Thee, or, by any good that I can doe, requite Thy Kindness to me:

3. *But to the Saints that are in the earth, and to the excellent in whom is all my delight.*

3. But if Thou wilt be pleased to protect me, I will imploy all my power (when I come to the Throne) to protect the Pious in the land: worthy men, who excell in Vertue, shall be preferred and honoured; for they are the persons who are most dear to me, and in whose company alone I delight.

4. *Their sorrows shall be multiplied* that *hasten* after *another* god: *their drink-offerings of blood will I not offer, nor take up their names into my lips.*

4. They multiply Idols, (here is this place whither I am driven, 1 *Sam.* XXVI. 19.) and are zealous in the service of another God: But I will never forsake Thee, by partaking with them in their abominable Sacrifices, (in which the blood of men is offered,) nor by swearing by the name of any of their false Gods.

5. *The LORD is the portion of mine inheritance, and of my cup; thou maintainest my lot.*

5. The Lord of Heaven and Earth is the God whom I serve: He, who is the supreme Dispenser of all things, hath given me a Kingdom for my portion, where He himself is worshipped; and

and He will defend and maintain my title to it, while I adhere to Him.

6. *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

6. As I am resolved to doe: For there is no place so pleasant as that where He is worshipped; no Countrey comparable to that (for all manner of good things) which He hath settled upon me, though I am not yet possessed of it.

7. *I will bless the* LORD, *who hath given me counsel: my reins also instruct me in the night-seasons.*

7. I will therefore praise the Lord, and acknowledge his Love; who hath hitherto guided me to behave my self so prudently, that my Enemies have not been able to surprize me. In the darkest night of Affliction, when I could not see my way, He hath secretly inspired my mind with wise thoughts, and admonished me what course to take for my preservation.

8. *I have set the* LORD *always before me: because he is at my right hand, I shall not be moved.*

8. This hath ever been my practice, to conceive God always present to me: And since He is still nigh to support and defend me, the fiercest assaults of my Enemies shall never be able to deject me from that Dignity which He hath designed for me.

9. *Therefore my heart is glad, and my glory rejoyceth: my flesh also shall rest in hope.*

9. In confidence of which I feel, not onely a perfect satisfaction, but, joy and triumph of heart. My tongue cannot but boast of it; and be my condition never so weak and low, I shall rest in hope to be raised up again.

10. *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption.*

10. For Thou wilt not suffer me to remain always in this forlorn condition, nor let him, whom Thou hast anointed to be thy King, be destroyed by *Saul*: much less let that Great King perish, (whom Thou hast promised of my Seed;) but

though they kill Him, and lay Him in his grave, Thou wilt take Him from thence, and raise Him from the dead, before his body be in the least corrupted.

11. *Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*

11. Thou wilt shew me the way to escape out of all these Dangers, *and die much more for the Messiah, who, being raised from the dead, shall live eternally*; and not onely preserve my Life, but satiate me with Joy, when thy Favour hath settled me on the Throne, by that Almighty power which is able to dispense everlasting Happiness; *and will certainly exalt the Messiah to reign at thy right hand in endless joy and pleasure, after all his grievous Sufferings.*

PSALM XVII.

ARGUMENT.

A Prayer of *David*; *wherein he humbly represents to God his innocence in those things wherewith he was accused, (of affecting the Kingdom, I suppose, and seeking the Life of Saul, 1 Sam. XXIV. 9.) and therefore beseecheth Him to grant him deliverance from his Persecutors and Calumniators,* (Saul, *it is most likely, and those that set him on.*) *See* Theodoret.

1. *HEar the right, O LORD, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.*

1. I Am oppressed, O Lord, with such false Accusations, that I have no way but to appeal to Thee, who art the righteous Judge of the World; beseeching Thee to deal with me according to the justice of my Cause. It is my most earnest request to Thee; and I desire no favour of Thee, if these lips have spoken any deceitfull words against *Saul*, or do now dissemble with thy Majesty.

2. *Let*

2. *Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.*

2. Who hast long suspended thy sentence, and let my Enemies pursue me, as if I was guilty: But I humbly intreat Thee at last openly to acquit me; and to shew that Thou regardest the Greatness of no man's person, but onely his Uprightness and Integrity.

3. *Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.*

3. Thou art privy to the inmost thoughts of my Heart; in the greatest Retirements Thou seest what I design; and hast tried me also (as Gold in the fire) by many Afflictions, which Thou didst never find to make me think of any unlawfull courses for my Preservation: but still I have been what I pretended, and my words and secret thoughts have always agreed together.

4. *Concerning the works of men, by the word of thy lips I have kept* me from *the paths of the destroyer.*

4. I know what men are apt to doe in such circumstances; but the respect I bear to thy Commandments hath preserved me from those murtherous practices, which the violent man would have boldly attempted. (1 *Sam.* XXVI. 8.)

5. *Hold up my goings in thy paths, that my footsteps slip not.*

5. And I beseech Thee still confirm me in this resolution; that no Temptation may make me forsake that tract of Vertue in which I have hitherto persisted;

6. *I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.*

6. And in which I doubt not to be safe: For I have never yet cried unto Thee, but Thou hast granted my request, and wilt not now, I hope, refuse to condescend unto it; but admit of this Appeal which I make to Thee, and doe me right.

7. *Shew thy marvellous loving-kindness, O thou that savest by thy right*

7. Thy Mercy will appear most wonder-

right hand them which put their truſt in thee, *from thoſe that riſe up* againſt them.

wonderfull in my Preſervation from this imminent Danger wherein I am.

Magnifie it therefore, O Thou whoſe property it is to interpoſe thy mighty Power, for the Deliverance of ſuch as confide in nothing but thy omnipotent Goodneſs, from thoſe who riſe up againſt them to deſtroy them.

8. *Keep me as the apple of the eye: hide me under the ſhadow of thy wings,*

8. I commend my ſelf to thy watchfull Providence; beſeeching Thee to defend me with the ſame care, that we do that tender part in the midſt of our Eye. As a Hen covers her Chickens under her wings, from the ravenous Bird that hovers over them to devour them:

9. *From the wicked that oppreſs me,* from *my deadly enemies,* who *compaſs me about.*

9. So do Thou, O Lord, protect me (who fly unto Thee for ſafety) from the wicked that are about to ſeize on me and ſpoil me; from thoſe deadly Enemies which have beſet me round, with eager deſires and hopes to deſtroy me.

10. *They are incloſed in their own fat: with their mouth they ſpeak proudly.*

10. Who are ſo ſtuft with worldly Goods, and have thriven ſo long in their ungodly courſes, that they are grown extream proud of their power: and not onely haughtily threaten my Deſtruction, but preſumptuouſly brag as if they had already accompliſhed their deſire.

11. *They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth;*

11. And indeed they have now gotten me and my followers into a very great Strait: (1 *Sam.* XXIII. 26.) and which way ſoever we turn our ſelves, we are in danger to fall into the hands of thoſe who have ſtedfaſtly reſolved our utter Ruine.

12. *Like as a lion* that *is greedy of his prey, and as it were a young lion lurking in ſecret places.*

12. No Lion can be more deſirous to tear a Lamb in pieces,

ces, than *Saul* is to make a prey of me. Like a young Lion in his den, he watches when an opportunity will offer it ſelf that he may fall upon me. (1. *Sam.* XXIII. 7, 8. XXIV. 2, *&c.*)

13. *Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked,* which is *thy ſword;*

13. Delay no longer therefore, O Lord, but ſpeedily appear to defeat him: Throw him down to the ground, when he thinks to fall upon me: and though Thou haſt ſuffered the Wicked to wound me ſorely, yet let him not kill me, who depend upon Thy Power, which is able to deliver me.

14. *From men* which are *thy hand, O LORD, from men of the world,* which have *their portion in* this *life, and whoſe belly thou filleſt with thy hid* treaſure: *they are full of children, and leave the reſt of their* ſubſtance *to their babes.*

14. He hath many, I know, that join with him to deſtroy me; but they are onely mortal men, O Lord, who can doe nothing but what Thou permitteſt them, for my correction: worldly men, who look no farther than this preſent Life; and deſire no other ſatisfaction, but to be very rich, to have a numerous Poſterity, and to leave them great Eſtates, when they can enjoy them no longer.

15. *As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.*

15. Which proſperity I do in no wiſe envy them, but think my ſelf happy that I can approach into Thy preſence, and with a good Conſcience wait for Thy Favour: nothing doubting, but when Thou ſhalt ſhew Thy ſelf in Thy Majeſty and Power, it will be abundantly to my ſatisfaction.

PSALM

PSALM XVIII.

To the chief Musician. A Psalm of *David*, the Servant of the LORD, who spake unto the LORD the words of this Song, in the day that the LORD delivered him from the hand of all his Enemies, and from the hand of *Saul*: and he said,

ARGUMENT.

A Psalm composed by David, *whom the Lord chose to serve him in governing the Children of* Israel, *and delivered by Him to the Master of the Musick in the Tabernacle, for a perpetual Commemoration of God's gracious Care over him and Preservation of him, through the whole course of the long Persecution and Opposition he met withall, before he could get the Kingdom. For which singular Providence, he still gave particular thanks to God after every Deliverance or Victory which He vouchsafed him; but at last (so great was his Piety) he made one general Acknowlegment of God's Goodness to him, when he was peaceably settled upon his Throne, in delivering him from the* Philistines, *thy* Syrians, *and other Nations who rose up against him: (and that in a miraculous manner, as he describes it,* v. 13, 14, &c. *where* Theodoret *observes, that in his time God scattered the Enemies of* Christians *by the like dreadfull Tempests;) but especially from* Saul, *who (as he was the first, so) was the most violent, implacable and dangerous of all his Enemies.*

The sense of the Psalm is This.

1. I *Will love thee, O LORD my strength.*

1. I Love Thee, O Lord, to whom

whom I owe my Safety and Preferment, with the most passionate and ardent affection: and I will never cease to love Thee thus, as long as ever I live.

2. *The* LORD *is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.*

2. For it was not the Caves and Lurking-places, (1 *Sam.* XXII. 1, 5. XXIII. 23.) nor the Fortresses and strong Holds, (XXIII. 14, 19, 29.) the Rocks and impregnable Forts, (XXIV. 2.) the high Mountains and steep Hills to which I fled, (XXVI. 1.) that preserved me from my Enemies; but the Lord Almighty, whom I made my Refuge, and whom I acknowledge for my Deliverer: To his gracious Providence and powerfull Protection I ascribe my Safety; (and will never confide in any other Security;) He defended me in the most dangerous Assaults of my Enemies; He repelled all their Forces, and placed me out of the reach of their Violence.

3. *I will call upon the* LORD, *who is worthy to be praised: so shall I be saved from mine enemies.*

3. Praised therefore be the Lord, unto whom I humbly commended my self by Prayer (as I mean to doe always) in my Distresses, and He delivered me from all my Enemies.

4. *The sorrows of death compassed me, and the floods of ungodly men made me afraid.*

4. When there appeared no way for my Escape, but they thought they had me as sure as a Bird taken in a Ner; when whole Troops of ungodly men came pouring in upon me, as a Torrent that threatned to sweep me quite away;

5. *The sorrows of hell compassed me about: the snares of death prevented me.*

5. When I had no more power to help my self, than a dead man bound hand and foot in his grave; (so suddenly was I intangled in their deadly snares, 1 *Sam.* XXIII. 26.)

6. *In my distress I called upon the* LORD, *and cryed unto my God:*

6. This was my Belief in such grievous

God: he heard my voice out of his temple, and my cry came before him, even *into his ears.*

vous Straits: I made my uſual Addreſſes to the Lord, and with great earneſtneſs ſupplicated my moſt mercifull God, who had ſo often delivered me: And, though He be ſo infinitely above us in His heavenly Palace, He did not deſpiſe my Petition, but it was admitted into His preſence, and found a gracious audience.

7. *Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.*

7. For He inſtantly appeared in a ſenſible manner to confound my Enemies; who ſaw His wrathfull Diſpleaſure in the dreadfull Tempeſt which fell upon them, and made the very Earth tremble under them.

8. *There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.*

8. There was nothing to be ſeen but fuming Smoak and devouring Fire; which at His command ſhot out burning Coals among them.

9. *He bowed the heavens alſo, and came down: and darkneſs* was *under his feet.*

9. His glorious Majeſty alſo viſibly ſhewed it ſelf bowing the Heavens, (the place of its reſidence,) and coming down in a thick Cloud, which was ſpread as a carpet under it.

10. *And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind.*

10. Some of the principal Angels were its Chariot, wherein it rode very ſwiftly; and a rapid Wind was the token of their preſence. (2 *Sam.* V. 24.)

11. *He made darkneſs his ſecret place: his pavilion round about him* were *dark waters,* and *thick clouds of the skies.*

11. A great Darkneſs obſcured it; for round about it were the reſt of the heavenly Miniſters, diſpoſed to attend upon it in watry Vapours, and thick Clouds of the Sky.

12. *A*

12. *At the brightneſs* that was *before him his thick clouds paſſed, hail-*ſtones *and coals of fire.*

12. Who, going forth from His glorious preſence, ſent Hailſtones and Coals of fire (as in the days of *Joſhua*, X. 11.) in the face of my Enemies.

13. *The* LORD *alſo thundred in the heavens, and the Higheſt gave his voice; hail-*ſtones *and coals of fire.*

13. Which were followed with ſuch terrible Thunder, (like that in the days of *Samuel*, 1 *Sam.* VII. 10.) mixed with more Hail-ſtones and fiery Exhalations, as declared the greatneſs of His Majeſty, and the mightineſs of His Power.

14. *Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.*

14. Theſe were the Arrows wherewith He ſcattered them: there needed no other Darts to diſcomfit them.

15. *Then the chanels of waters were ſeen, and the foundations of the world were diſcovered, at thy rebuke,* O LORD, *at the blaſt of the breath of thy noſtrils.*

15. For even the Earth it ſelf was rent and torn by them; they cleft it aſunder, and penetrated ſo deep, that the ſecret Abyſſes of it were diſcovered through the breaches that were made; when Thou, O Lord, in great indignation didſt rebuke my Enemies.

16. *He ſent from above, he took me, he drew me out of many waters.*

16. Nothing but ſuch a Power from above could have preſerved me; which the Lord was pleaſed graciouſly to extend to me: He laid hold on me, and kept me from ſinking; He ſnatched me out of many and great Dangers, which like a Deluge were ready to overwhelm me.

17. *He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.*

17. He delivered me, firſt from that mighty Giant *Goliath*; and then from *Saul*, whoſe power I was not able to withſtand; and afterwards from the

the *Philiſtines* and *Syrians*, and many other Nations, whoſe Forces were far ſuperiour unto mine, and whoſe Hatred inſtigated them to doe all they could to deſtroy me.

18. *They prevented me in the day of my calamity: but the LORD was my ſtay.*

18. When I was weak and unable to reſiſt, they ſuddenly invaded me; but the Lord would not ſuffer them to overthrow me: (*1 Sam.* XXIII, XXIV, *&c.*)

19. *He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

19. But brought me out of thoſe Straits into a ſtate of perfect Liberty. He delivered me, (when they thought they had pent me up ſo cloſe that I could not eſcape them,) becauſe He had a Kindneſs for me.

20. *The LORD rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.*

20. He knew alſo that I was unjuſtly perſecuted: and therefore rewarded me according to the Integrity of my heart, and the Purity of my actions; which were never guilty of that whereof they accuſed me.

21. *For I have kept the ways of the LORD, and have not wickedly departed from my God.*

21. For I never took any unlawfull courſes for my Deliverance; but when *Saul* fell into my hands, I would not kill him, becauſe he was the Lord's anointed. (*1 Sam.* XXIV. 10.)

22. *For all his judgments were before me, and I did not put away his ſtatutes from me.*

22. For I laid His Precepts before me, as the Rule of my Actions; and did not bid them ſtand aſide, when it ſeemed to be my intereſt not to obſerve them.

23. *I was alſo upright before him: and I kept my ſelf from mine iniquity.*

23. But choſe rather to ſuffer any thing, than loſe my Integrity: And how

how unjustly soever my Enemies dealt with me, I would not imitate them, but, though I could not hinder *their*, kept my self from *mine* iniquity.

24. *Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.*

24. And therefore hath the Lord, who administers all things with the exactest Justice, and the greatest Goodness, heard my Prayer; (1 *Sam.* XXVI. 23.) and dealt with me according to my innocent intentions, which would not let me defile my hands with the blood of *Saul*, when it was in my power to be revenged of him.

25. *With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.*

25. Such is the gracious method of thy Providence, O Lord; who wilt doe good to those who doe good to others, and doe them justice also (against their Oppressours and Calumniatours) who preserve their Integrity:

26. *With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.*

26. And keep thy Promises faithfully with those whose Piety is unfeigned, and who immoveably keep their Fidelity to Thee. But if any will take crooked ways to obtain their ends, Thou wilt insnare them in their own Devices; and by their means, as they least think of, lead them to Destruction.

27. *For thou wilt save the afflicted people: but wilt bring down high looks.*

27. For Thou art wont to deliver those who are poor and miserable, when they humbly wait on Thee: and to lay those low, who (proud of their Power) insolently oppress them.

28. *For thou wilt light my candle: the LORD my God will enlighten my darkness.*

28. I my self am an instance of it, who owe all my Prosperity and Joy to Thee: by whom (when my hopes were ready to expire,

pire, 1 *Sam.* XXVII. 1.) I was brought out of a calamitous eſtate, into this Splendour and royal Greatneſs which now I enjoy.

29. *For by thee I have run through a troup: and by my God have I leaped over a wall.*

29. For the ſtrongeſt and moſt numerous Enemies were not able to ſtand before me: I eaſily ſcaled the higheſt Walls, wherein they thought themſelves moſt ſecurely defended againſt me. 2 *Sam.* V. 7, *&c.*

30. As for *God, his way is perfect: the word of the* LORD *is tried: he is a buckler to all thoſe that truſt in him.*

30. God is not like to Men, for He never deſerts his Servants (as Men are wont to do thoſe that depend upon them) in difficult and dangerous affairs: His Promiſes are freer from Deceit, than the moſt refined Gold from Droſs; and none ſhall be able to hurt thoſe that rely upon them.

31. *For who is God ſave the* LORD? *or who is a rock ſave our God?*

31. For who is there that can fruſtrate His intentions, or reſiſt His will? what Power is there above or equal to His whom we worſhip, that can injure thoſe whom He will protect, or defend thoſe whom He will deſtroy?

32. *It is God that girdeth me with ſtrength, and maketh my way perfect.*

32. It was this mighty Lord that inſpired me with courage; and removed all obſtacles out of my way, to the compleating my Conqueſts. (2 *Sam.* V. 10.)

33. *He maketh my feet like hinds feet, and ſetteth me upon my high places.*

33. If Swiftneſs was neceſſary, He made me as nimble as an Hind; to purſue my Enemies even into thoſe places, which, for their height and craggineſs, were thought inacceſſible.

34. *He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.*

34. If there was need of Dexterity

or Strength, He bestowed it upon me to such a degree, that I was able to wrest the strongest Bow out of my Enemy's hand, and break it in pieces.

35. *Thou hast given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*

35. If at any time I fell into the thickest troops of them, I was safely protected by Thee, and delivered. Thy mighty power upheld me from being oppressed by their numbers; and by Thy goodness, with a handfull of men, I got great Victories.

36. *Thou hast enlarged my steps under me, that my feet did not slip.*

36. Thou didst open a wide passage to me in my greatest Straits; and in the most uneven and difficult ways, I never stumbled:

37. *I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.*

37. But having routed my Enemies, I pursued them so closely, that I overtook them in their flight; and did not return to my Camp, till I had destroyed them.

38. *I have wounded them, that they were not able to rise: they are fallen under my feet.*

38. I gave them such a blow, that they were not able to renew the fight; but were so perfectly subdued, that they lay at my feet.

39. *For thou hast girded me with strength unto battel: thou hast subdued under me those that rose up against me.*

39. Which is all to be ascribed to thy mighty Power, O God; who, gavest me both the courage to fight, and success in the incounter, with such numerous Enemies as hoped to destroy me.

40. *Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.*

40. To thy praise I again mention it, (not to magnifie my own prowess,) that they who hated me, submitted their very necks to me; that I might kill them, or impose what yoke I pleased on them.

41. *They cried, but* there was *none to ſave* them: even *unto the LORD, but he anſwered them not.*

41. They ſought for help of their Allies and Confederates; but it was beyond their power to deliver them: For they were deſerted by the Lord, who regarded not their cries unto Him;

42. *Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.*

42. But left them to be beaten and diſperſed by me, till they were as weak as the ſmall Duſt, which is toſſed up and down with every wind; and as contemptible as the Dirt in the ſtreet, which every body tramples under foot.

43. *Thou haſt delivered me from the ſtrivings of the people*; and *thou haſt made me the head of the heathen: a people* whom *I have not known ſhall ſerve me.*

43. Thus haſt Thou continued Thy kindneſs to me, till Thou ſeated'ſt me on the Throne, both of *Iſrael* and *Judah*; whoſe Contentions are ceaſed, and both united in me. (2 *Sam.* V. 1.) And ſince that time Thou haſt not onely delivered me from thoſe dangerous Rebellions (2 *Sam.* XVIII.) and ſeditious Motions (2 *Sam.* XX.) which have been raiſed among my own people to dethrone me: but made foreign Nations ſubject to me, and People whom I had no knowledge of to become my Tributaries.

44. *As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.*

44. The very report of me and of my Victories, made ſome of them heartily ſubmit themſelves to me; and others diſſemble their Hoſtility, and offer me their ſervice.

45. *The ſtrangers ſhall fade away, and be afraid out of their cloſe places.*

45. They trembled and fell, like withered Leaves, at the ſound of my Name; and, diſtruſting their ſtrong Holds, came creeping out with fear, to ſurrender them into my hands.

46. *The* LORD *liveth, and blessed* be *my rock: and let the God of my salvation be exalted.*

46. Blessed be the Lord, (to whose eternal glory and honour I speak all this:) Let him be everlastingly praised, who hath preserved me in so many Dangers: Let him who not onely preserved, but exalted me, be magnified and exalted with the highest Praises.

47. It is *God that avengeth me, and subdueth the people under me.*

47. For He is that mighty God (I can never say it often enough) who hath many and many a time, executed Vengeance for me on those who were injurious to me; and hath brought many Nations under my Empire.

48. *He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.*

48. It is He to whom I owe my Life, (which my Enemies, if He had not rescued me, would have taken from me:) And, which is more, Thou hast made me superiour to them all, and set me on a Throne, in spite of the fierce and violent Persecution of *Saul*, from which Thou didst mercifully deliver me.

49. *Therefore will I give thanks unto thee, O* LORD, *among the heathen, and sing praises unto thy name.*

49. And therefore I will everywhere make my thankfull acknowledgments unto Thee, O Lord: Those strange Nations shall know that I ascribe my Victories unto Thee; in honour of whose great Name I will sing this perpetual Song.

50. *Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his seed for evermore.*

50. The Lord hath granted wonderfull and manifold Deliverances to me; who reign, not by Usurpation, but, by his special Appointment: And the same Mercy, by which alone I was advanced to this Dignity, shall be continued to me, and to my posterity, till the coming of that Great King, whose Kingdom shall have no end.

PSALM XIX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

A Pſalm compoſed by David, *(and delivered by him to the Maſter of the Muſick in the Tabernacle,) declaring that no man could be ignorant of God, who would conſider his admirable Works; much leſs could the* Jews, *whom He had inſtructed by his Law, and therefore juſtly expected their greater care not wilfully to offend Him.*

1. *THE heavens declare the glory of God: and the firmament ſheweth his handy-work.*

1. THere is no part of this great fabrick of the World, which doth not direct us to a moſt Mighty Being by whom it was made: but above all the reſt, the Heavens, which are ſo vaſtly extended, and wherein we ſee ſo many glorious bodies, proclaim aloud to all mankind the immenſe Greatneſs, and Power, and Wiſdom, and Goodneſs of God; which ſhine moſt brightly there.

2. *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.*

2. By their ſettled and orderly Revolution the Day and the Night are made; from whoſe conſtant ſucceſſion, and commodious variations, there iſſues forth (as water from a fountain) perpetual inſtruction, and matter of praiſe and thanks to his moſt wiſe Goodneſs.

3. There is *no ſpeech nor language* where *their voice is not heard.*

3. They cannot ſpeak indeed, as we can doe; nor do we hear any words they utter: and yet, without theſe, they are underſtood by all Nations; even by the moſt barbarous, who underſtand not a word of any other language.

4. *Their*

4. *Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a Tabernacle for the ſun,*

4. They all reade here, as in a Book, the wonderfull Art and Skill of that Almighty Being, who framed this regular Structure; though they be never ſo remote, they hear them preach (as the Apoſtles hereafter ſhall preach more fully) how Great and how Good He is: eſpecially if they hearken to that univerſal Miniſter of his, the Sun, which hath its habitation fixed for it here;

5. *Which is as a bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race.*

5. And comes forth every morning deckt with ſuch radiant light, that no Bridegroom looks ſo chearfully, or is ſo adorned on his Marriage-day. Its Swiftneſs alſo is as admirable as its Beauty; for the mightieſt Champion can but weakly imitate it, in the ſpeedineſs, evenneſs, and unweariedneſs of its courſe.

6. *His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

6. It runs from the Eaſt to the Weſt every day; and, in its yearly Revolution, viſits the Southern and Northern parts: ſo that all the Earth feels the benefit of its quickning Heat.

7. *The law of the LORD is perfect, converting the ſoul: the teſtimony of the LORD is ſure, making wiſe the ſimple.*

7. Thus is God viſible to all the World in the face of the Heavens: but to us He is conſpicuous in a more excellent manner, by the Revelation He hath made of Himſelf in the Law of *Moſes*: which is a more perfect Light to guide us, than the Sun it ſelf; reſtoring and comforting the moſt drooping Souls, more than the Sun chears our bodily ſpirits. For it is a ſure Teſtimony of God's Will and of his Love, and preſerves ignorant Souls from being ſeduced to worſhip the Sun as a God: for it makes them, at the firſt word, ſo wiſe, as to underſtand that *the Lord created the Heavens, as well as the Earth*;

8. *The ſtatutes of the* LORD *are right, rejoycing the heart: the commandment of the* LORD *is pure, enlightning the eyes.*

8. And from thence delivered to us a complete Rule of life for all ſorts of men among us: who ſee with great joy all Officers and Rulers, both ſacred and civil, directed how to manage all for the publick good; and every private man taught to keep himſelf pure from all manner of wickedneſs: it being as clear as the Sun, what he ought to doe, and what to avoid.

9. *The fear of the* LORD *is clean, enduring for ever: the judgments of the* LORD *are true, and righteous altogether.*

9. The true Worſhip of God is here unalterably ſettled, (*Deut.* XII. v. 32.) free from all profane mixtures of Superſtition: and all our tranſactions with men are preſcribed to be in perfect truth and righteouſneſs.

10. *More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey and the honey-comb.*

10. We are happier in this, than in all the Gold and precious Treaſures which are brought from other Countries; or in the moſt delicious Pleaſures which He hath provided for us in our own.

11. *Moreover, by them is thy ſervant warned: and in keeping of them there is great reward.*

11. I ſay nothing but what I have tried: For by following the Admonitions of thy holy Laws, both in my private and my publick capacity, thy Servant is become thus illuſtrious: and in their obſervance there is not onely much ſatisfaction at preſent, but a far greater reward in the concluſion.

12. *Who can underſtand his errours? cleanſe thou me from ſecret faults.*

12. All our unhappineſs is, that we do not obſerve them ſo ſtrictly as we ought. They are a perfect Rule; but our Obedience, alas! is ſo exceedingly imperfect, that we cannot ſo much as number our Wandrings from it: Many of which we never obſerved; and therefore are ſo far from meriting any

ny Reward for Obedience, that I muſt humbly beg thy Pardon for the demerits of my Negligence:

13. *Keep back thy ſervant alſo from preſumptuous* ſins, *let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

13. And the aſſiſtance of thy Grace likewiſe, (without which I ſhall ſtill farther ſwerve from thy Law,) to preſerve me from all wilfull Sins againſt Thee. I am devoted to Thy ſervice, O Lord; therefore I beſeech Thee ſo to ſtrengthen my will to pleaſe Thee, that no Temptation may prevail with me to conſent deliberately to offend Thee. Then ſhall I (notwithſtanding my infirmities and ignorances) be accounted upright before Thee; and be free from a great deal of guilt, which otherways, by manifold tranſgreſſions, I ſhall draw upon me.

14. *Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O LORD my ſtrength and my redeemer.*

14. And I ſhall have the confidence alſo then to addreſs my ſelf unto Thee, both openly and in ſecret, with hopes that all my Sacrifices (offered from an heart that ſincerely ſtudies to be obedient to Thee) ſhall be acceptable in thy ſight, O Lord; to whom I fly for Safety and Deliverance, in all the Aſſaults which the Enemies either of my Body or my Soul make upon me.

PSALM XX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

A Pſalm compoſed by David, *(and by him delivered to the Maſter of the Muſick in the Tabernacle,) wherein the People are taught to pray for his good Succeſs in ſome great Expedition: it is probable (from v. 7.) againſt the* Ammonites *and* Syrians, *who came with great*

great numbers of Horſemen and Chariots to fight with him. 2 Sam. X. 6, 8. 1 Chron. XIX. 7.

1. *THE LORD hear thee in the day of trouble, the name of the God of Jacob defend thee.*

1. THE Lord, who never fails thoſe that ſeek Him, hear thy Prayer, when the Enemy diſtreſſeth thee in the day of battel: (2 *Sam.* X. 9, *&c.*) The mighty God, who hath made a gracious Covenant with *Jacob* and his poſterity, protect thee, and make thee victorious.

2. *Send thee help from the ſanctuary, and ſtrengthen thee out of Zion.*

2. O God, who haſt pitcht thy Tabernacle among us, and dwelleſt in Mount *Sion* by a viſible token of thy Preſence ſuccour our Sovereign in the time of need; and ſupport him in all Aſſaults of ſuch numerous Enemies as are combined againſt him.

3. *Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.*

3. Shew, by ſome ſignal token from Heaven, that Thou art pleaſed with all his Oblations and Burnt-ſacrifices, whereby he made his ſupplication to Thee, for thy Bleſſing on him in this undertaking.

4. *Grant thee according to thine own heart, and fulfill all thy counſel.*

4. Make him as proſperous as he himſelf wiſhes; and enable him to accompliſh whatſoever he deſigns.

5. *We will rejoice in thy ſalvation, and in the name of our God we will ſet up our banners: the LORD fulfill all thy petitions.*

5. In confidence of thy help, we will ſhout when we ſet upon our Enemies; in thy power and might, we will advance couragiouſly againſt them: For the Lord will not fail to grant the Petitions of our Sovereign; whoſe Cauſe is ſo juſt, and who hath been ſo inſolently treated by them. (2 *Sam.* X. 3, 4)

6. *Now know I that the LORD ſaveth his anointed: he will hear*

6. This is the aſſured hoped of every ſoul

him from his holy heaven, with the ſaving ſtrength of his right-hand.

ſoul of us; we are as certain as if he had already obtained it, that the Lord will make him victorious. For he reigns by His ſpecial appointment: who as He infinitely excels in Strength, and commands all the hoſts of Heaven; ſo will declare the exceeding greatneſs of His power, in giving him an illuſtrious Deliverance.

7. *Some* truſt *in chariots, and ſome in horſes: but we will remember the name of the* LORD *our God.*

7. We are not daunted at the vaſt numbers of our confederate Enemies; ſome of which boaſt of their Chariots, others of their Horſes: But to all theſe we oppoſe the mighty Power of the Lord, who hath heretofore done ſuch great things for us.

8. *They are brought down and fallen; but we are riſen and ſtand upright.*

8. And we triumph before-hand, ſaying, They are thrown down from their Chariots, and faln from their Horſes, wherein they truſted: But we, whom they deſpiſed, are erect and ſtand unmovable, merely by our confidence in the Lord.

9. *Save,* LORD, *let the king hear us when we call.*

9. Let it be unto us, O Lord, according to our deſires, and our hopes: Preſerve our King, and in the day when we cry unto Thee for help, make our Armies victorious.

PSALM XXI.

To the chief Muſicain. A Pſalm of *David.*

ARGUMENT.

Theodoret *truly obſerves that, in this Pſalm, as well as the former,* David (*who was the Authour of it, and*

and delivered it to the Master of Musick in the Tabernacle) speaks in the person of the People: whom he instructs how to give God thanks (not for Hezekiah's *recovery from his great Sickness, and the lengthning of his days as* Theodoret *takes it, but) for granting him those Victories which they prayed for in the Psalm foregoing. And it is generally look'd upon as describing, under that figure, the Exaltation, Glory and Majesty of* Christ, *which He obtained by His bloudy Death and Passion. Many of the* Hebrews *themselves apply it to the* Messiah. *So that it may be called a Psalm of Triumph, after the Victories which* David *got over his Enemies; which were a Type of* Christ's *Victory over Death, and of the Triumph that insued. And truly there are some things in it which are more literally fulfilled in* Christ, *than in* David; *as* v. 4, 5, 6.

1. *THE king shall joy in thy strength, O LORD: and in thy salvation how greatly shall he rejoice!*

1. THOU hast heard the Prayers of thy people, O Lord, when they cried unto Thee, saying, *Lord, save the King*: (XX. 9.) who will never cease therefore to thank Thee, with the greatest joy and gladness, for that extraordinary strength and courage wherewith Thou didst indue him. O how much beyond all his expression is his joy and thankfulness, for Thy wonderfull Deliverance of him!

2. *Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.*

2. Thou hast granted all that his heart desired; (XX. 4.) as well as that which he openly requested with his lips.

3. *For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.*

3. Yea, more than his heart desired. For when he thought of no such thing, Thou wast graciously pleased to anoint him to a Kingdom:

Kingdom: in which having ſettled him, Thou haſt added a new Glory to him, and ſet an illuſtrious Crown upon his head. 1 *Chron.* XX. 2.

4. *He asked life of thee, and thou gavedst it him, even length of days for ever and ever.*

4. He deſired onely to eſcape with his Life, when he was incompaſſed with inevitable Dangers: and Thou moreover didſt promiſe to prolong his days; (2 *Sam.* VII. 12.) and to continue the Crown to his poſterity for many generations: (*ibid.* v. 16, 19.) As thou wilt doe to his Son *Chriſt* for ever and ever.

5. *His glory is great in thy ſalvation: honour and majeſty haſt thou laid upon him.*

5. Great is the fame alſo which he hath won by the many Victories Thou haſt given him: (2 *Sam.* VII. 9.) All Nations honour him, (as they ſhall much more doe the *Meſſiah*,) and reverence that royal Majeſty to which Thou haſt exalted him. (1 *Chron.* XIV. 2, 17.)

6. *For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.*

6. And, which is a far greater Glory, Thou haſt not onely beſtowed extraordinary Benefits upon himſelf; but made him a Bleſſing to future generations, whom Thou wilt bleſs for his ſake. (1 *Kings* VIII. 15, 20, 56.) By which ſpecial favour and token of thy Love to him, Thou haſt raiſed him to the higheſt pitch of Joy, as well as of Greatneſs.

7. *For the king truſteth in the* LORD, *and through the mercy of the moſt High he ſhall not be moved.*

7. Which ſhall never ceaſe to chear and refreſh his ſpirit, becauſe he confides in Him who never fails to perform his Promiſes: through His Kindneſs, who is ſuperiour to all, the Throne of *David* ſhall ſtand faſt, though all the power on earth ſhould combine to overturn it.

8. *Thine*

8. *Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.*

8. They are th
Enemies, O mo
High, as well a
his, who endeavo
to disturb him; and they shall never escape thy Veng
ance: wheresoever they skulk or fly for safety, thy Veng
ance shall pursue them, and punish their spightfull opp
sition to Thee.

9. *Thou shalt make them as a fiery oven in the time of thine anger: the* LORD *shall swallow them up in his wrath, and the fire shall devour them.*

9. Wo be t
them, when th
time comes whe
in Thou wilt e
them to an accou
for their hatred t
Thee. They shall as certainly perish, as if they were c
into a fiery Oven: the Lord, who is justly incensed agai
them, shall utterly consume them with a sharp and u
avoidable Destruction.

10. *Their fruit shalt thou destroy from the earth, and their seed from among the children of men.*

10. They sh
be so far from
ding any favo
that Thou sh
quite extingu
their Families, and wholly abolish such a wicked Gen
tion;

11. *For they intended evil against thee: they imagined a mischievous device,* which *they are not able* to perform.

11. Who int
ded to destroy t
Anointed, and m
out thy Religi
Their design w
so mischievous, and therefore they deserve to be thus p
nished; though they were not able to effect it.

12. *Therefore shalt thou make them turn their back,* when *thou shalt make ready* thine arrows *upon thy strings against the face of them.*

12. It may m
justly provo
Thee, to set t
self against the
and as their a
and the bent
their heart was to throw down him whom Thou hast a
vanced; so to make them the mark of Thy severest D
pleasure, till they fall down wounded, and rise no m

13.

13. *Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.*

13. Whereby all Good men shall be excited to extoll Thy power; and therefore shew the greatness of it, O Lord, and magnifie Thy self before their eyes: And then, whatsoever others doe, we, who are delivered by Thee, will set forth Thy Mightiness in our Songs, and celebrate it with perpetual Praises.

PSALM XXII.

To the chief Musician upon *Aijeleth Shahar* *. A Psalm of *David*.

* *Hinde of the morning.*

ARGUMENT.

A Psalm composed by David, *(and directed to the Master of Musick in the Tabernacle,) wherein, under his own person, (who was persecuted as a Hinde is by the Hunters early in the morning, v. 16.) he makes a large description of the Sufferings of* Christ; *and, in conclusion, of His Exaltation, and the propagation of His Kingdom to the utmost ends of the Earth. Some of which things are delivered in such expressions that they are more literally fulfilled in our* Saviour *than ever they were in* David; *to whom they belong but in a metaphorical sense. I shall note the particulars in their proper places, underneath the Paraphrase, which I would not too much inlarge, or interrupt, by inserting them there.*

1. MY God, my God, *why hast thou forsaken me?* why art thou so *far from helping me*, and from *the words of my roaring?*

1. O My God; my most gracious God, whose power no creature can resist, how strange doth it seem, that I, who have been thy care so long,

long, am now left without any viſible means of eſcaping thoſe that ſeek my Life; and that the loudeſt Cries which I pour out of a heart loaden with ſorrow and grief are ſo from prevailing for any Relief! *Matth.* XXVII. 46.

2. *O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.*

2. O my God (for ſo I will ſtill call Thee, even in the greateſt Diſtreſſes,) there is no day, no night paſſes, wherein I doe not, with inceſſant Cries, moſt importunately call upon Thee: but can obtain no reſt from my Perſecutions.

3. *But thou* art *holy*, O thou *that inhabiteſt the praiſes of Iſrael.*

3. Yet Thou art He, that hateſt all thoſe who unjuſtly perſecute thy Servant; and keepeſt thy word moſt faithfully with them that depend upon Thee: As appears by the many Deliverances Thou haſt ſent them from thy Holy place, where they celebrate thy Name with their perpetual Praiſes.

4. *Our fathers truſted in thee: they truſted, and thou didſt deliver them.*

4. They that are gone before us, have left us many remembrances of thy Mercy to thoſe that piouſly relied on Thee: in all their Straits they applied themſelves unto Thee, as their only Deliverer; and by thy Help they eſcaped the greateſt Dangers.

5. *They cried unto thee, and were delivered: they truſted in thee, and were not confounded.*

5. Their fervent Prayers prevailed with Thee: (though mine can now obtain no audience:) they were confident Thou wouldeſt preſerve them in ſafety, and their hope did not make them aſhamed.

6. *But I* am *a worm, and no man; a reproach of men, and deſpiſed of the people.*

6. Whereas I, who have waited on Thee alſo after their example, am ſo diſappointed in My expectation, that my Adverſaries are ready to tread me under their feet: So weak I am, and thereby ſo contemptible, that not onely the Great men,

men, but the baſer ſort and Dregs of the people publickly reproach and deſpiſe me.

7. *All they that ſee me, laugh me to ſcorn: they ſhoot out the lip; they ſhake the head*, ſaying,

7. All that ſee the Straits to which I am reduced, openly * deride me: they make mouths at me, and, in a ſcornfull manner ſhake their heads, and jeſt upon me, ſaying;

[* *This was moſt exactly and literally fulfilled in our Saviour* Chriſt, *Matth.* XXVII. 39, 43.]

8. *He truſted on the* LORD, that *he would deliver him: let him deliver him, ſeeing he delighted in him.*

8. This is He that talk'd ſo much of the Favour of God to him, and depended upon Him that He would deliver him: Let us ſee now what He will doe for him; let Him deliver him out of our hands, and ſhew thereby that he is ſo dear, as he pretends, unto Him.

9. *But thou* art *he that took me out of the womb: thou didſt make me hope*, when I was *upon my mother's breaſts.*

9. This inſolent language is very grievous to my Soul, but it ſhall not caſt me into utter deſpair of thy Mercy: I will rather continue to wait upon Thee, who, without my knowledge, and when I could not call upon Thee, didſt grant me a greater Deliverance than this which I now ask of Thee: For thou broughteſt me out of my mother's womb, and then provided'ſt nouriſhment for me, and took'ſt a ſingular care of me while I hung upon her breaſts.

10. *I was caſt upon thee from the womb; thou* art *my God from my mother's belly.*

10. In my Infancy Thou didſt preſerve me from all the Miſchiefs to which that weak eſtate is incident; and ever ſince haſt been my moſt gracious Protectour: For from my firſt coming into the world till this moment, I have had nothing to truſt unto but onely thy good Providence; which all along declared (though I was the youngeſt of my Brethren) what a large ſhare I had in thy Loving kindneſs.

11. *Be not far from me, for trouble* is *near*; *for* there is *none to help.*

11. And ſhall I think Thou wilt now forſake me, when I call upon Thee, and acknowledge Thy former care, and hope for Thy future? Goe on, O God, to conclude as Thou haſt begun, and continue to doe me good. And now that there is an appearance of the ſoreſt Diſtreſs, and I am no more able to help my ſelf than when I was an Infant, and have leſs help and ſuccour from others; be Thou pleaſed to exert Thy Power, as Thou haſt ever done, for my Deliverance.

12. *Many bulls have compaſſed me: ſtrong* bulls *of Baſhan have beſet me round.*

12. It muſt be Thy work alone; for my Enemies are not onely very numerous, but ſo mighty and formidable in their power, ſo inſolent alſo and furious, and have incloſed and hemmed me in ſo ſtrictly, that it is impoſſible without Thy miraculous Providence to eſcape them.

13. *They gaped upon me* with *their mouths*, as *a ravening and a roaring lion.*

13. A hungry Lion is not more fierce nor more dreadfull, when he is juſt ready to ſeize on his trembling prey, than theſe my Perſecutors; whom I hear roaring and thundring out their Threats, and ſee coming with open mouth to fall upon me, greedily deſiring and aiming to devour me.

14. *I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midſt of my bowels.*

14. Which have ſtruck me with ſuch conſternation, that I am as weak as water; my Bones are ſo looſed, that they are not able to ſupport my body; my Heart fails me, and my ſpirit diſſolves and faints away, as wax melts before the fire.

15. *My ſtrength is dried up like a potſherd; and my tongue cleaveth to my jaws: and thou haſt brought me into the duſt of death.*

15. Fear, Sadneſs and Sorrow have quite dried up my vital moiſture; I have ſcarce

ſcarce ſtrength enough left to complain; but am juſt upon the point to expire, and to be laid in my Grave.

16. *For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.*

16. For that malicious company, which have combined together to perſecute me, are as greedy and as cruel as the hungry Dogs, who have hunted down a Hinde, (*ſee the Title*) and are all gathered about her, to tear her in pieces. They uſe me moſt ſhamefully, as well as cruelly, and have bored through my Hands and my Feet *.

[* There is nothing like this in the hiſtory of David, of whom it can be only ſpoken poetically by an Hyperbole.]

17. *I may tell all my bones: they look and ſtare upon me.*

17. Grief and Sorrow have ſo conſumed my fleſh, that my Bones ſtick out through my skin, and may be diſtinctly numbered: And they that behold my Miſery are ſo far from having compaſſion on me, that they feed their eyes, and are exceedingly ſatisfied with this lamentable ſight.

18. *They part my garments among them, and caſt lots upon my veſture.*

18. They make themſelves ſure I ſhall never recover; no more than the poor Hinde, whoſe skin the Hunters have divided, or caſt lots to whoſe ſhare it ſhall fall. For ſo have they parted my upper Garments among them, and caſt lots who ſhall have my inner *.

[* This alſo was more literally fulfilled in Chriſt, than in David; in whoſe ſtory we find nothing like it: And therefore it can ſignify nothing more (if applied to him) than that they look'd upon him as utterly undone, and rifled his houſe, and deſpoiled him of all, when he fled from Saul, 1 Sam. XIX.]

19. *But be not thou far from me, O LORD: O my ſtrength, haſte thee to help me.*

19. Once more therefore I humbly beſeech Thee, O Lord, to interpoſe by thy Power, in this grievous Strait, for my Deliverance: It is eaſie for Thee to effect it, who art Almighty, and I depend merely on Thy aid; which I intreat Thee to ſend ſpeedily for my Relief or elſe it will come too late.

20. *Deliver my ſoul from the ſword: my darling from the power of the dog.*

20. Reſcue my Life from the Sword, which the enemy hath drawn to diſpatch me. It is all I have left, and it is left without all defence, but thine; who, I hope, wilt preſerve it from the power of him, that with the rage and fury of a Dog maliciouſly perſecutes me;

21. *Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.*

21. Thou haſt done as great things heretofore, and ſent me Relief when the fierceſt and ſtrongeſt Enemies were puſhing at me and inſulting over me: which makes me preſume of Thy Favour now in this ſore Exigence, when the moſt violent men are ready to fall upon me, and tear me in pieces, if Thou doſt not ſave me.

22. *I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.*

22. Save me, O Lord, and it will redound to thy praiſe, and not merely to my own ſatisfaction: For *I will tell all my Brethren how good and gracious Thou art; and publickly proclaim the greatneſs of Thy Power and Wiſdom and Juſtice (as well as of Thy Love) in the midſt of Thy faithfull People.

[* This David *did in the XVIII. Pſalm; and this our Saviour did by his Apoſtles,* (Hebr. 2. 12.) *who preached his Reſurrection,* &c. *every-where, to the praiſe and glory of God's grace.* Epheſ. 1. 6]

23. *Ye that fear the LORD, praiſe him; all ye the ſeed of Jacob, glorifie him; and fear him, all ye the ſeed of Iſrael.*

23. I will call upon all the devout Worſhippers of the Lord, to join with me in praiſing and giving thanks unto Him. (1 *Chron.* XVI.) Let the whole poſterity of *Jacob* (and whoſoever hath any thing of his ſpirit in him) ſet forth the glory of His moſt excellent Perfections, which ſhine in His marvellous Works: Let them all, I ſay, whom He hath choſen to be His peculiar People, moſt humbly worſhip and adore His Majeſty, and learn to give Him faithfull Obedience.

[* *All that follows is as applicable to* Chriſt *as to* David: *and ſome paſſages more fulfilled in Him*]

24. For

24. *For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.*

24. For that poor deſpicable perſon (whom men contemned and ſcorned, v. 6, 7.) he hath not diſdained to look graciouſly upon, in his loweſt and vileſt condition. But, though He ſeemed to neglect him for a time, hath ſeaſonably appeared in his favour, and granted the earneſt prayers which he put up unto Him in his Diſtreſs.

25. *My praiſe* ſhall be *of thee in the great congregation: I will pay my vows before them that fear him.*

25. Which ſhall be openly acknowledged, when I return to thy Houſe, with the heartieſt Praiſes to Thee; from whom, I am ſenſible, I receive all the Bleſſings I enjoy. And as I have been forward in my Trouble, to vow Thee many Sacrifices, if Thou wouldſt reſtore me; ſo I will certainly offer them, in the preſence of thoſe that devoutly worſhip the Divine Majeſty.

26. *The meek ſhall eat and be ſatisfied: they ſhall praiſe the LORD that ſeek him; your heart ſhall live for ever.*

26. I will invite alſo thoſe poor people, who were partakers with me in my Sufferings, to come and feaſt with me on that plentifull proviſion I will make for them; and thereby incourage all thoſe that ſeek the Lord ſincerely, and depend upon Him, to hope that they ſhall alſo praiſe Him. Let me aſſure all ſuch faithfull ſouls, your hearts ſhall be always full of comfort and joy, which nothing ſhall be able to take away from you.

27. *All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.*

27. Nor ſhall the fame of thy wonderfull Works, O Lord, be confined within the narrow bounds of this one Country; but ſpread it ſelf to the farthermoſt parts of the Earth: where they ſhall, with thankfull Commemorations of thy Goodneſs, univerſally proſtrate themſelves before Thee, and become thy Subjects.

28. *For the kingdom* is *the LORD's and he* is *the governour among the nations.*

28. For the Lord is the Sovereign of the whole World: and therefore as all Nations are under his Dominion, ſo thy ſhall all ſubmit unto his Government.

29. *All* they that be *fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul.*

29. All they that are rich and powerfull ſhall partake of his Altar, * and humbly worſhip Him that beſtows ſuch Benefits upon them: And ſo ſhall all the Poor and Miſerable alſo think themſelves happy in his Service. For He is the Protector of them all; and the greateſt, as well as the meaneſt, muſt acknowledge that of Him alone cometh their Salvation.

* [*As they that eat of the Sacrifices did,* 1 Cor. X. 18.]

30. *A ſeed ſhall ſerve him, it ſhall be accounted to the LORD for a generation.*

30. Their Poſterity likewiſe ſhall devote themſelves unto Him, and propagate his Religion unto future generations; whom the Lord ſhall adopt into his Family.

31. *They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done* this.

31. They ſhall joyn themſelves to the ſociety of his People; and publiſh to thoſe that ſhall ſucceed them, the Loving-kindneſs and the Faithfulneſs of the Lord, in this wonderfull Deliverance, which He alone hath wrought for me.

PSALM XXIII.

A Pſalm of *David.*

ARGUMENT.

This Pſalm ſeems to have been compoſed by David, *after God*

God had brought him out of that great Diſtreſs, of which he complained in the foregoing, and ſettled him in a proſperous condition: wherein he was confident God would continue him.

1. THE LORD *is my ſhepherd, I ſhall not want.*

1. THere is no Shepherd exerciſes a more tender and conſtant care over his Flock, than the Lord doth over me: and therefore I am confident I ſhall not want any thing that is neceſſary, either for my Suſtenance; or for my Defence againſt thoſe who would bereave me of my Happineſs.

2. *He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.*

2. For as a good Shepherd leads his Sheep in the violent heat to ſhady places where they may lie down and feed (not in parched, but) in freſh and green Paſtures; and in the evening leads them (not to muddy and troubled waters, but) to pure and quiet Streams: So hath He already made a fair and plentifull proviſion for me; which I enjoy in peace without any diſturbance.

3. *He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.*

3. And leſt I ſhould loſe ſo great a Happineſs, his Goodneſs is pleaſed (for to nothing elſe can I aſcribe it) both to direct and guide me in the right courſe of pious living; and to reduce me when I go aſtray; juſt as a Shepherd brings back his wandring Sheep, from thoſe craggy untrodden paths wherein they would loſe themſelves; and leads them into plain and eaſie ways, wherein they find reſt and ſafety.

4. *Yea though I walk through the valley of the ſhadow of death, I will fear no evil: for thou* art *with me, thy rod and thy ſtaff they comfort me.*

4. Which makes me reſolve to take a good courage, though I ſhould fall again into the moſt diſmal Dangers, (as a poor Sheep ſometimes doth into a deep Pit:) it ſhall not terrify me, when I remember that Thou art

preſent with me to protect and defend me? Thy royal power and paſtoral care ſhall be my ſupport and comfort.

5. Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oyl, my cup runneth over.

5. But (ſuch is thy extraordinary Kindneſs to me) Thou haſt not merely provided Food, but a feaſt for me; a moſt ſumptuous Feaſt, which, with great care and order, Thou haſt ſet before me, to the aſtoniſhment of my Enemies: who with ſhame and grief behold me, whom they lately deſpiſed, rejoycing in thy royal Bounty towards me, which entertains me even with ſuperfluity of all good things.

6. Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the LORD *for ever.*

6. And therefore I am bold to hope, that the ſame bounteous Goodneſs and tender Mercy, which hath without my deſert done all this for me, and purſues me as zealouſly with its Favour, as my Enemies do with their Malice, will ſtill moſt graciouſly attend me to the end of my days; and ſettle me in a quiet enjoyment of his Houſe, (as well as my own:) where I will never ceaſe to praiſe his wonderfull Love towards me, and to give Him thanks for all the Benefits He hath beſtowed upon his unworthy Servant.

PSALM XXIV.

A Pſalm of *David*.

ARGUMENT.

As the foregoing Pſalm ſeems to have been made by David *preſently after his Settlement in his Kingdom; ſo this, it is moſt likely, was penn'd by him, when he brought the Ark from the houſe of* Obed-Edom *and ſettled it (after many ſhiftings and removals) in Mount* Zion. *Which place, upon that account, he prefers before all the reſt of the World: and excites the People, who attended the Ark thither with extraor-*

traordinary pomp and ſolemnity, not to content themſelves merely with that ſort of Piety; but to add the practice of all moral Vertue. That ſo they might enjoy the Bleſſings which might be expected from the Divine Preſence with them; and comfortably wait for the coming of the Meſſiah. *Whoſe Aſcenſion to Heaven is repreſented by the carrying of the Ark up into Mount* Zion: *which was a Type of Heaven, as the Ark was of the Lord* Chriſt.

The Hebrews (*from whom ſome copies of the* LXX *add in the Title,* τῆ μιᾶ τῶν σαββάτων) *were wont to ſing this Pſalm on the* Firſt day of the week; (*ſee the Argument of* Pſal. *XCIII.*) *becauſe, as ſome fanſy, there is mention, in the beginning of it, of the creation of the Earth; which* Moſes *ſays was on that day: But rather, I ſhould think, becauſe therein their Prophets and Wiſe men ſaw a Prophecy of* Chriſt; *whoſe firſt ſtep to the Throne of his glory was upon the firſt day of the week, when we conſtantly commemorate his Reſurrection. And there is ſo remarkable a difference between the* 8th *verſe and the* 10th, *that we may juſtly think ſome new thing is intended in the* 9. *and* 10. *verſes, which are a repetition of the* 7. *and* 8. viz. *the Aſcenſion of our Lord* Chriſt. *For in the beginning of the verſe, the Queſtion is put with greater Emphaſis,* Who is He This King of glory? *And in the latter end the words* mighty in battle, *are omitted: becauſe in the days of* Chriſt, *as* Aben Ezra *himſelf gives the account, men are* to turn their ſwords into plow-ſhares, *&c.*

1. THE earth is the LORD's, *and the fulneſs thereof; the world, and they that dwell therein.*

1. WHAT a Favour is this, that the Divine Majeſty will vouchſafe to take up His ſpecial Reſidence here among us! when the whole Earth is his, and all the Creatures wherewith it is filled; this great World, and all the People that inhabit it.

2. *For*

2. *For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.*

2. For by his Almighty Power it was form'd, and therefore he hath a juſt propriety in it. He hath ſettled it alſo ſo firmly, that though the Seas and the Rivers beat againſt it, they cannot overwhelm it; but together with it, make a convenient dwelling for thoſe that live in every part of it.

3. *Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?*

3. And, bleſſed be God, we dwell in that part of the Earth, where He himſelf hath fixed his Royal Palace. (For this is the Mountain that He hath choſen and ſeparated from all other, to be the place of his ſpecial Preſence.) But who is worthy to appear before Him? who may hope to be admitted to a gracious audience with Him?

4. *He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.*

4. Not every one that lives in this happy Countrey, (though choſen to be his peculiar People;) but he that carefully keeps his Commands in thought and deed and word. He, I ſay, who not onely preſerves his Hands pure from Murther and Theft, and ſuch like injurious actions, but his Heart alſo from ſo much as deſigning them; who uſes no Lyes, much leſs falſe Oaths, to deceive his Neighbour, and inrich himſelf; but religiouſly obſerves all his Promiſes, eſpecially thoſe that are made in God's preſence, though it be to his own Detriment.

5. *He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation.*

5. This is the Worſhipper, and he alone, who ſhall receive a Bleſſing; not onely from the Prieſt, (when he comes out of the Sanctuary,) but from the Lord Himſelf: who will faithfully keep His Promiſes with them, and amply reward them who are thus faithfull to Him.

6. *This*

6. *This is the generation of them that ſeek him; that ſeek thy face, O Jacob. Selah.*

6. This is the genuine People of God, whoſe Prayers are like to prevail with Him. Such ſhould all thoſe Proſelytes be, who ſeek the favour of being received into your Communion, O ye children of *Jacob*.

7. *Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.*

7. And let all thoſe who thus follow the Lord, (not merely with their Bodies, but with their Hearts,) in this ſolemn Entrance He now makes into the Holy place, join with me, and ſay; Be ye open, O ye Gates of the Sanctuary, ſtand wide open, ye durable Doors: and the King of incomparable Majeſty will enter, and, by the ſpecial token of his Preſence dwell among us.

8. *Who is this King of glory? the LORD ſtrong and mighty, the LORD mighty in battel.*

8. And if any ask who this King is, whoſe Majeſty we proclaim to be ſo tranſcendent; let them know it is the Lord who made and governs the World: that moſt Mighty and Invincible Lord, by whoſe preſence with me I have been victorious in ſo many Battels.

9. *Lift up your heads, O ye gates, even lift* them *up, ye everlaſting doors; and the King of glory ſhall come in.*

9. Therefore make no delay, O ye Gates of the [*Heavenly*] Sanctuary; be ye open, wide open, O ye doors, which never ſhall decay: and the King of incomparable Majeſty, as I ſaid ſhall enter, and fix his Seat in this Holy place.

10. *Who is this King of glory? the LORD of hoſts, he is the King of glory. Selah.*

10. And if you ask again (as there is reaſon) with greater Admiration, Who is this *, the King of incomparable Majeſty? known that the Lord of the Sun, Moon and Stars, yea, of all the Angelical

Angelical powers, He is the King, whoſe tranſcendent Majeſty is come to make his Reſidence here.

[* *See the Argument.*]

PSALM XXV.

A Pſalm of *David.*

ARGUMENT.

This Pſalm ſeems to have been penned by David *after the commiſſion of ſome great Sin,* (v. 11.) *and in ſome great Diſtreſs, whereinto he was fall'n,* (v. 15, 16.) *probably after the matter of* Uriah, *and when* Abſalom *rebelled againſt him. Which brought to mind all the Offences of his Youth,* (v. 7.) *and made him an earneſt Supplicant for the pardon of them, and for Deliverance from his Enemies. He began to make this Petition with an extraordinary Art; but the Method is preſently diſturbed, by the ardency of his Deſires, and his paſſionate Sorrow: which would not let him follow exactly the order of the Letters of the Alphabet, in the beginning of every verſe, as he firſt deſigned.*

1. *UNto thee, O LORD, do I left up my ſoul.*

1. O Lord, my conſtant and onely Refuge in all my Troubles, I look up unto Thee in this great Diſtreſs; moſt humbly waiting on Thee, and hoping in Thee, that Thou wilt deliver me.

2. *O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me.*

2. Thou knoweſt, O my God, that I place no confidence in any thing but thine Almighty Goodneſs, upon which I profeſs intirely to depend: And therefore do not fail to relieve me, leſt I hang down my head in confuſion of face, and my Enemies

Enemies inſult over me; when they ſee me diſappointed of the Help which I have ſo often declared I expect from Thee.

3. *Yea let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe.*

3. Yea, for their ſakes who, by my example, wait upon Thee, do not deny me: Let not thoſe who take my part, and place the ſame Confidence in Thee that I do, be diſappointed of their Hope; but let them be utterly defeated, who againſt all Law, and all Obligations, have broke their faith with me, and without any provocation vainly labour to deſtroy me.

4. *Shew me thy ways, O LORD; teach me thy paths.*

4. It is hard to know what to doe in theſe difficult Times; eſpecially in this great agitation of thoughts wherein my troubled mind is toſſed up and down: therefore do Thou be pleaſed, O Lord, to ſhew me the courſe Thou wouldeſt have me take; and govern my Actions ſo, that they may be pleaſing unto Thee.

5. *Lead me in thy truth, and teach me: for thou* art *the God of my ſalvation, on thee do I wait all the day.*

5. I have as much need of thy Guidance, as a little Child hath of its Parents; and I cry as earneſtly to Thee, that Thou wilt direct me in every ſtep; and eſpecially that Thou wilt preſerve me as faithfull to Thee, as I doubt not Thou wilt be to me: For Thou art the Authour of all the Deliverances I have received; and on Thee I have with a conſtant and perſeverant Hope depended in all my Trials.

6. *Remember, O LORD, thy tender mercies, and thy loving-kindneſſes: for they* have been *ever of old.*

6. Who art ſo ready to help the Miſerable, when they humbly ſeek Thee, that all Ages have left us remembrances of Thy moſt compaſſionate Bounty towards them. And therefore I beſeech Thee to doe to me as Thou haſt ever done: I beg no new thing of Thee, but implore that Clemency and

and Mercy, which Thou never yet deniedſt to any pious Supplicant.

7. *Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs ſake, O LORD.*

7. I am a Sinner indeed, and began to be ſo very early: for in my youth I childiſhly and fooliſhly went aſtray from Thee; and ſince that time have committed much more grievous Offences. But Thy Goodneſs is ſo great, that Thou art not wont to puniſh us according to our Deſerts, but to pardon us according to Thy tender Mercies: to which I now betake my ſelf; beſeeching Thee not to conſider the greatneſs of my Sins, but onely the largeneſs and freeneſs of Thy Mercy, which gives me hope Thou wilt be graciouſly reconciled to me.

8. *Good and upright is the LORD: therefore will he teach ſinners in the way.*

8. For ſuch is the Loving-kindneſs of the Lord, ſuch is his Love to Rectitude and Holineſs; that He will rather chuſe to reduce Sinners, and inſtruct them in the way of Vertue, than deſtroy them becauſe they have wandred from it.

9. *The meek will he guide in judgment: and the meek will he teach his way.*

9. If they repent, that is, and, being troubled for what they have done amiſs, meekly ſubmit to his will and pleaſure; He will ſweetly direct them to diſcern what is acceptable to Him. Such humble Souls will be apt to learn; and therefore He will not fail to teach them the way to recover his Favour.

10. *All the paths of the LORD are mercy and truth, unto ſuch as keep his covenant and his teſtimonies.*

10. And when they carefully obſerve the Covenant wherein they ſtand ingaged to Him, (by obeying his Laws, which teſtify what his will and pleaſure is) He will order and diſpoſe all things for their good; and faithfully perform the Promiſes He hath made to ſuch dutifull Servants.

11. *For*

11. *For thy name's ſake, O LORD, pardon* mine *iniquity: for it* is *great.*

11. I beſeech Thee therefore again, by this Mercy and Faithfulneſs of thine, which ſhall be always celebrated and praiſed by me, to grant me a gracious Pardon: For which I am the more earneſt, becauſe my Sin is ſo foul, ſo hainous, and ſuch a multiplied Wickedneſs, that I can have no reſt till Thou art reconciled to me.

12. *What man is he that feareth the LORD? him ſhall he teach in the way* that *he ſhall chuſe.*

12. Which if Thou wilt be, O how happy ſhall I think my ſelf! For he that fears to offend thy Majeſty, (as I, in all reaſon, ought hereafter to doe; both becauſe I on no other terms expect thy mercifull Pardon, and have felt alſo the ſad burthen of being a Sinner,) him will the Lord inſtruct, and lead into thoſe ways which are conformable to his bleſſed will; and which will prove moſt gratefull to him that walks in them.

13. *His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.*

13. He ſhall be at eaſe within himſelf; or rather filled with joy, and all manner of Satisfaction: None of the Bleſſings of this Life ſhall be wanting to him; and he ſhall leave them as an inheritance to his Poſterity after him.

14. *The ſecret of the LORD* is *with them that fear him: and he will ſhew them his covenant.*

14. Or if he fall into any Straits and Difficulties, the greateſt comfort of all is, that the Lord is preſent to them that fear to doe any thing diſpleaſing to Him, (though it were to deliver themſelves from danger,) to counſel, and ſecretly ſuggeſt good advice unto them: For He hath ingaged Himſelf, to ſhew them what is beſt for their Safety and Preſervation.

15. *Mine eyes* are *ever towards the LORD; for he ſhall pluck my feet out of the net.*

15. In confidence of which my mind is fixed in a conſtant Dependance upon

upon the Lord: I expect no help from any one elſe, but on Him will I patiently wait; for I believe He will wind me out of theſe Perplexities, and deliver me from the Snares which my Enemies have laid for me.

16. *Turn thee unto me, and have mercy upon me: for I am deſolate and afflicted.*

16. Behold, O Lord, how intirely I truſt in Thee: Have a reſpect to my Faith, and Hope, and Patience; and take pity upon me, now that Thou ſeeſt I am in a manner forſaken by all and reduced from the eſtate of a King, to the condition of a Beggar.

17. *The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.*

17. Great are the Oppreſſions that lie upon my heart; and they are ſtill growing into new Cares, and Fears, and Vexatious Thoughts: O deliver me out of ſuch grievous Straits, which preſs ſo ſore upon me.

18. *Look upon mine affliction, and my pain, and forgive all my ſins.*

18. Have compaſſion upon the miſerable and toilſome life which I lead; and remove all my Sins out of thy ſight, which I know are the cauſe of it.

19. *Conſider mine enemies, for they are many, and they hate me with cruel hatred.*

19. Diſcountenance my Enemies; who (as they are very numerous, ſo) bear an implacable Hatred to me: which diſpoſes them to doe me all the Miſchief imaginable; though I have not been in the leaſt injurious to them.

20. *O keep my ſoul and deliver me: let me not be aſhamed, for I put my truſt in thee.*

20. O preſerve me from falling into their hands, for they ſeek my Life; and reſcue me from the Danger I now am in of loſing it: And let not (I again moſt humbly beſeech Thee) the Truſt and Confidence which I repoſe in Thee be turned into Shame and Confuſion; as it will be if Thou doſt not deliver me.

21. *Let*

21. *Let integrity and uprightneſs preſerve me: for I wait on thee.*

21. I have grievouſly offended thy Majeſty, it is true, and I have ſorrowfully bewailed it: but as for them that riſe up againſt me, *they* have ſo little reaſon to accuſe me, that I deſire Thee to deal with me according to my Uprightneſs and Integrity, in all my Adminiſtrations: Let my Innocency be my guard, and my Honeſt dealing my protection; for I depend on nothing but thy Favour, in ſuch courſes.

22. *Redeem Iſrael, O God, out of all his troubles.*

22. Nor do I plead my own private Cauſe alone, but beſeech Thee to have mercy upon the whole Nation, who are lamentably diſtracted by theſe Diviſions: and to reſtore them to Peace and Quietneſs, by delivering me from this Rebellion that is raiſed againſt me.

PSALM XXVI.

A Pſalm of *David.*

ARGUMENT.

In this Pſalm David *aſſerts that Uprightneſs and Integrity, to which he pretended in the* 21. *verſe of the foregoing Pſalm; and appeals to God as the Judge of his Sincerity, who was privy to his moſt ſecret Intentions. But is ſeems to relate to former times, when he was perſecuted by* Saul, *and look'd upon as a publick Enemy,* 1 Sam. *XXIV.* 9. *Thus* Theodoret *underſtands it: and thinks he was now among the* Philiſtines, *or in ſome other ſtrange Country, into which he was ſometime forced by that Perſecution.*

1. JUdge me, O LORD, for I have walked in mine integrity: I have truſted alſo in the LORD, therefore I ſhall not ſlide.

1. I Am accuſed of grievous Crimes by thoſe that perſecute me; but

but am not afraid to appeal to Thee, O Lord, as the Judge of that matter: nothing doubting but Thou wilt acquit me, and puniſh my falſe Accuſers and Perſecutours. For, Thou knoweſt, I kept a good Conſcience when I was at Court; (*1 Sam.* XIX. 4.) and ſince I have been baniſht thence, have taken no wicked courſe to deliver my ſelf: (*1 Sam.* XXIV. 11, 12.) but intirely depended upon Thee alone for Safety: in which reſolution nothing ſhall ſhake me.

2. *Examine me O LORD, and prove me; try my reins and my heart.*

2. Thou ſeeſt into the ſecret Thoughts of my mind, and Inclinations of my will: If I have not ſufficiently approved my ſelf, to have not ſo much as deſigned any ſuch Evil as I am charged withall, go on, good Lord, to make a farther Search; and if Thou wilt ſtill expoſe me to the fiery trial of ſorer Afflictions, I hope it will onely ſtill diſcover more of my Integrity.

3. *For thy loving-kindneſs is before mine eyes: and I have walked in thy truth.*

3. For I truſt to nothing but thy Loving-kindneſs, which is the Pattern I have ſet before my eyes to imitate: I ever deſigned good, not hurt, to them; and have ever kept my Faith, and punctually performed my Promiſes to them; after the example of thy Truth, by which I have ſquared all my Actions.

4. *I have not ſat with vain perſons, neither will I go in with diſſemblers.*

4. I never loved the company of falſe and treacherous perſons; nor have had any thing to doe with thoſe, who under ſpecious Shows cover ungodly Deſigns.

5. *I have hated the congregation of evil doers: and will not ſit with the wicked.*

5. No, I perfectly hated their Meetings, where they laid their heads together to contrive ſome evil thing or other: I never did, nor ever will, ſit in conſultation with thoſe unquiet and turbulent ſpirits, who are reſtleſly hatching Miſchief.

6. *I will*

6. I will waſh mine hands in innocency: ſo will I compaſs thine altar, O LORD.

6. I never ſatisfied my ſelf with the mere ceremony of Waſhing my hands, before I went to offer Thee any Sacrifice: But ſincerely endeavoured, O Lord, to keep my ſelf free from all Impurity, (as by that token I teſtified,) and ſo preſented my ſelf, with due reverence, at thy Altar.

7. That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

7. Not merely to pray to Thee, when I was in any Diſtreſs; but to praiſe Thee alſo, and to give Thee thanks; proclaiming to all thy people, thoſe ſtupendious things which thy admirable Goodneſs hath done for me.

8. LORD, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

8. And Thou knoweſt, O Lord, with what affection I attended upon this imployment; and how glad I was to go into thy Tabernacle, (which Thou haſt been pleaſed to make the place where thy Glory dwells among us,) to offer thoſe devout Sacrifices unto Thee.

9. Gather not my ſoul with ſinners, nor my life with bloudy men:

9. And therefore, I hope, Thou wilt not let me ſuffer with thoſe, from whoſe ſociety I have always ſeparated my ſelf: O let me not periſh, as if I was a Murtherer;

10. In whoſe hands is miſchief, and their right hand is full of bribes,

10. Or a companion of thoſe that live by Rapine and Spoil of others; (*1 Sam.* XXV. 15, 16.) or obtain their ends by Bribery and corruption of Juſtice.

11. But as for me I will walk in mine integrity: redeem me, and be merciſull unto me.

11. For I am none of that number; but have alway preſerved, and will ſtill continue, an upright endeavour to keep my ſelf pure in all things: Therefore I beſeech Thee to deliver

me, now that they ſeek to deſtroy me as an Evil-doer; and ſhew that Thou judgeſt otherways of me.

12. *My foot ſtandeth in an even place: in the congregation will I bleſs the* LORD.

12. Why ſhould I doubt of it, when, notwithſtanding all the aſſaults of my Enemies, I ſtand firm and unſhaken? Surely the time will come, when I ſhall publickly praiſe the Lord, my Protector and Deliverer, in the Aſſemblies of his people; from whence this unjuſt Perſecution hath driven me. 1 *Sam.* XXVI. 19.

PSALM XXVII.

A Pſalm of *David.*

ARGUMENT.

A Pſalm compoſed by David, *when he was, or had been lately, in ſome great Diſtreſs. It is not eaſie to reſolve, whether it were when he was perſecuted by* Saul *before he was crowned*; (*as the LXX now ſay, though* Theodoret *could find no ſuch thing in the* Hexaplus;) *or when he was forced to fly from* Abſalom; *or, as ſome of the* Jews *think,* (*which ſeems moſt probable, becauſe it agrees very well with ſeveral paſſages in the Pſalm,*) *when, in fight with the* Philiſtines, *he had engaged himſelf ſo far among the Enemies, that he was in danger of being killed by a Giant, if* Abiſhai *had not ſeaſonably ſtept in and relieved him. This was in his declining years; when the ſame Courage remained, but not the ſame Strength, which he had in his youth. And therefore the people came and ſware to him, ſaying,* Thou ſhalt go out no more with us to battel, that thou quench not the lamp of Iſrael. 2 *Sam.* XXI. 17.

1. *The*

1. *THE LORD is my light, and my ſalvation, whom ſhall I fear? the LORD is the ſtrength of my life, of whom ſhall I be afraid?*

1. THE Lord ſtill bears a Favour to me, and fills me with joy by his wonderfull Preſervation of me. What Enemy then is ſo terrible, that I ſhould not dare to engage him? He defends my life in the moſt dangerous Aſſaults; of whom then, though he be never ſo great a Giant, ſhould I ſtand in fear?

2. *When the wicked*, even *mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell.*

2. When malicious men, full of hatred and rage, made their approaches ſo never me, that they hoped, like ſo many ſavage Beaſts, to tear me in pieces and devour me; they quite miſſed their aim, and fell down dead at my feet.

3. *Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this* will *I* be *confident.*

3. And therefore, though I ſhould ſee my ſelf beſieged with a great Army of Enemies, it ſhall not diſmay me: though I were to fight a battel with the moſt numerous Forces, I ſhall not, after ſuch a demonſtration of God's Love and carefull Providence over me, deſpair of Victory.

4. *One* thing *have I deſired of the LORD, that will I ſeek after; that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.*

4. Not that I am greedy of glory and fame, by ſuch marvellous Succeſſes: No, I can ſtay at home, as my people deſire me, (2 *Sam.* XXI. 17.) and give God thanks for what He hath done for me. Nothing in the world agrees ſo much with my deſires: This is the onely thing I have ſought, (even by my Wars,) and will ſtill make the end of all my endeavours, that I may perpetually attend upon the Service of God in the holy Aſſemblies; and enjoy the ſweet pleaſure the Lord —

is pleaſed there to impart to His people; and receive directions from Him, when I wait upon Him every morning in His Tabernacle.

5. *For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.*

5. For there I ſhall think my ſelf as ſecure in troubleſome times, as if I was invironed with the ſtrongeſt Bulwarks, or lay obſcured in the moſt ſecret Hiding-places: the moſt impregnable Rock I ſhould not take to be a place of greater Safety.

6. *And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the* LORD.

6. And now I have felt the happy fruit of my Love towards it; for the Lord hath given me a glorious Victory, and made me triumph over all my Enemies on every ſide. For which cauſe I will go thither, and offer Sacrifices of Thankſgiving with the higheſt expreſſions of Joy: I will compoſe Songs of Praiſe, and therein ſet forth the Power and Loving-kindneſs of the Lord.

7. *Hear, O* LORD, *when I cry with my voice: have mercy alſo upon me, and anſwer me.*

7. On whom I ſtill depend for my future Preſervation; beſeeching Thee, O Lord, to give me a gracious audience: whenſoever I addreſs my ſelf unto Thee, ſhew then the Kindneſs Thou haſt for me, by granting my deſire.

8. When thou ſaidſt, *Seek ye my face; my heart ſaid unto thee, Thy face,* LORD, *will I ſeek.*

8. Which I do not preſume to offer to Thee, without Thy invitation; but have ſtill Thy own words in my mind, whereby Thou exhorteſt us to come unto Thee, ſaying, *Seek ye my face*: To which my heart anſwers, Behold, O Lord, in obedience to Thy command, and by Thy gracious motion, I will never ceaſe to ſeek it.

9. *Hide not thy face far from me, put not thy ſervant away in an-*

9. And Thou, I hope, wilt look favourably

ger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

vourably upon me; and not withdraw Thy preſence from me, when I beg Thy Protection or Aſſiſtence. Do not them in anger reject my ſuits, becauſe I am a Sinner; but accept them, becauſe I am Thy Servant: whom in former times Thou haſt ſo often relieved, that from thence alſo I am emboldned to beſeech Thee not to deſert me, O Lord; but (as Thou haſt begun, ſo) continue to give me Deliverance and Safety.

10. *When my father and my mother forſake me, then the LORD will take me up.*

10. The indulgence of my Parents is not to be compared with thy moſt tender Affection: but, though they, and all the Friends I have, ſhould abandon me, I would hope the Lord would take me into his care, and not ſuffer me to periſh:

11. *Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.*

11. As I certainly ſhall, if Thou leaveſt me to my ſelf. For, alas! I know not what courſe it is beſt for me to take for my Safety: and therefore beſeech Thee to vouchſafe me Thy Direction; and enable me to walk ſo circumſpectly and evenly, that they who narrowly pry into all my actions, and watch for my halting, may have no advantage againſt me.

12. *Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.*

12. Let not thoſe have their will of me, who love to trouble me, and give me perpetual diſturbance; as too many ſtill do, notwithſtanding all the wonderfull things Thou haſt wrought for me. They ceaſe not to calumniate and defame my Government; and he that heads them, and ſets them on, ſpeaks of open force and violence, if he had opportunity.

13. I had fainted, *unleſs I had believed to ſee the goodneſs*

13. Good God! how had it been poſſible

of the LORD *in the land of the living.*

poſſible for me to ſupport my ſelf, under ſo many Troubles and Fears, which follow one upon another; if I had not firmly truſted in Thee, that, notwithſtanding the reſtleſs Malice of my Enemies, I ſhall enjoy Thee, in a proſperous and happy condition, even here in this preſent Life?

14. *Wait on the* LORD: *be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the* LORD.

14. And let me admoniſh thee, whoſoever thou art that ſhalt hereafter fall into any ſuch Straits, to learn by my example, not to be impatient, nor deſpond preſently, much leſs deſpair of Relief, if the Lord do not ſend it juſt when thou expecteſt it: But wait upon Him ſtill with a ſtedfaſt Hope, and fortifie thy ſelf with a ſtrong Faith in Him. Let not thy heart fail thee in the greateſt Danger; but, as I ſaid, wait upon the Lord, and confidently expect, that, in His good time, he will relieve thee.

PSALM XXVIII.

A Pſalm of *David.*

ARGUMENT.

Theodoret *thinks this Pſalm was compoſed by* David *during* Saul's *Perſecution; when he was betrayed by thoſe whom he took for Friends, or not for his Enemies: ſuch as* Doeg, *the* Ziphites, *and many others. But the matter of the Pſalm inclines me to conſider it as a Meditation, on ſome ſuch occaſion as moved him to pen the foregoing. For he bleſſes God, in the latter part of it,* (v. 7, 8.) *for the Victories he had got over his Enemies, and for the Peace he enjoyed: and yet complains in the beginning of it, of ſome men who moleſted*

moleſted him, and ſought an occaſion to doe him miſchief. See 2 Sam. *XXI.* 18, 19, 20, *where we reade of three Battels between his Forces and the* Philiſtines, *after that mention'd in the Argument of Pſalm XXVII. when; it is likely, ſome of his own Subjects took an opportunity to give him ſome Diſturbance.*

1. *UNto thee will I cry, O LORD, my rock, be not ſilent to me: leſt* if *thou be ſilent to me, I become like them that go down into the pit.*

1. O Lord, to whom alone I betake my ſelf for Safety, and under whoſe Protection nothing can hurt me; I make my moſt earneſt Prayer unto Thee, that, Thou wilt defend me. Do not deny me, I moſt humbly beſeech Thee; leſt while I am ſo importunate with Thee, and confide ſo intirely in Thee, and yet Thou takeſt no notice of me, I look like one that is abandoned by Thee to Deſtruction.

2. *Hear the voice of my ſupplications, when I cry unto thee: when I liſt up my hands toward thy holy oracle.*

2. Grant my deſires therefore, when with ardent affection I ſeek thy Favour, and, renouncing all dependence on humane Succour, implore thy Help; which Thou art wont to ſend from thy Holy place.

3. *Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief* is *in their hearts.*

3. Let not that Deſtruction ſeize on me, which is the portion of the Wicked: nor ſuffer me to be involved in the ſame Puniſhment with thoſe pernicious Wretches, who make no conſcience what Villainies they commit; and yet pretend the greateſt Friendſhip to their Neighbours, when they deſign and are contriving their ruine.

4 *Give them according to their deeds, and according to the wickedneſs of their endeavours: give them*

4. It is fit that they ſuffer as they have done, and reap the fruit of their manifold

after the work of their hands, render to them their deſert.

manifold Wickedneſs: diſpenſe a reward to them according to their Works; and deal with them (which is the meaſure whereby I deſire Thou wilt proceed with me) as they have dealt with others.

5. *Becauſe they regard not the works of the* LORD, *nor the operation of his hands, he ſhall deſtroy them, and not build them up.*

5. I know Thou wilt. Becauſe they regard not the wonderfull things Thou haſt done for me, and by me; particularly that great Work (which is to be aſcribed to thy Power alone) of making me their King; Thou wilt utterly overturn them, without any hope of their being raiſed up again.

6. *Bleſſed be the* LORD, *becauſe he hath heard the voice of my ſupplications.*

6. And I ought never to forget (that which they neglect) the ſingular Providence of the Lord over me; whom I therefore bleſs and praiſe, becauſe he heard my Prayer when I was in Diſtreſs; and deſire all Ages may ever praiſe him.

7. *The* LORD *is my ſtrength and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.*

7. The Lord is to me inſtead of a Fortreſs and Shield, when my Enemies aſſault me: I heartily confided in him, that He would defend me; and behold He ſent ſeaſonable ſuccour to me. (2 *Sam.* XXI. 17.) Which fills my heart with ſuch exceeding joy, that (as I cannot expreſs it, ſo) I am not able to contain my ſelf, but I muſt compoſe a Hymn in his praiſe and ſay;

8. *The* LORD *is their ſtrength, and he is the ſaving ſtrength of his anointed.*

8. It is the Lord that gives courage and ſtrength to thoſe that are on my ſide: He is the Fortreſs that preſerves in ſafety, him whom he hath appointed to be the King of his People.

9. *Save*

9. *Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.*

9. Whoſe good and happineſs I ſeek; beſeeching Thee, O Lord, to preſerve thy People, and to pour down thy Bleſſings upon thoſe whom Thou haſt appropriated to thy ſelf, out of all other Nations: Take care of them, as a Shepherd doth of his Flock; and make them victorious over all their Enemies, both now and in all future generations.

PSALM XXIX.

A Pſalm of *David.*

ARGUMENT.

This Pſalm ſeems to have been compoſed by David *after ſome extraordinary great* Thunder, Lightning *and* Rain; *whereby (it is probable) God hath ſo diſcomfited his Enemies, and put their Forces into ſuch diſorder, that He eaſily got the victory over them. Whereupon he exhorts them in this Pſalm to ſubmit to that glorious Majeſty, from whom that Thunder came: and who can ſo eaſily ſtrike a ſudden Terrour into the hearts of his ſtouteſt and moſt reſolved Oppoſers.* Theodoret *applies it to the deſtruction of* Senacherib's *Army, in* Hezekiah's *time; for which I ſee no foundation: nor for the Title which now is in the* LXX, *(but* Theodoret *could not find in the* Hexaplus,*) which makes the occaſion of it to be,* David's *bringing the Ark to the place He had prepared for it.*

1. *GIve unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.*

1. O Ye Princes and Rulers of the World, who ſo readily receive the loweſt proſtrations from your Subjects; give unto the Lord of all, that Honour which He juſtly expects from you:

you: Acknowledge his Supreme Power, which you have ſo lately felt: and ſubmit to his Authority.

2. *Give unto the* LORD *the glory due unto his name: worſhip the* LORD *in the beauty of holineſs.*

2. Doe him honour ſutable to the Excellence of his Majeſty: And as a ſign you have Him in great Veneration, come and caſt down your ſelves before Him in the Sanctuary; where He hath fixt his glorious Reſidence among us.

3. *The voice of the* LORD *is upon the waters: the God of glory thundereth, the* LORD *is upon many waters.*

3. Whoſe Voice was it but His, which you heard in the Clouds? (whither the voice of no earthly Monarch can reach.) From thence His glorious Majeſty thunders; and makes not onely the Earth, but the great Ocean tremble, at that token of his Preſence.

4. *The voice of the* LORD *is powerfull: the voice of the* LORD *is full of majeſty.*

4. You think there is great Power in your words: but, as they can be heard but a little way, ſo they are of little force, in compariſon with this mighty Voice; wherein the Lord expreſſes how potent He is; and ſtrikes a Dread and Horrour into all that hear it.

5. *The voice of the* LORD *breaketh the cedars: yea, the* LORD *breaketh the cedars of Lebanon.*

5. It makes the ſtrongeſt Trees of the foreſt quake; nay, breaks them into ſhivers: the Cedars, as hard and tall as they are; even the Cedars of *Libanus*, which are famed for their durableneſs and goodly bulk, are thrown down and ſhattered by it.

6. *He maketh them alſo to skip like a calf: Lebanon and Sirion like a young unicorn.*

6. It lifts them up into the air, when it hath torn them in pieces: and makes the Mountains themſelves leap, like the young creatures which live upon them.

7. *The*

7. *The voice of the* LORD *divideth the flames of fire:*

7. Flaſhes of Fire break out together with it; and cutting their way through the clouds, are ſcattered, with a wonderfull ſwiftneſs, into all quarters.

8. *The voice of the* LORD *ſhaketh the wilderneſs: the* LORD *ſhaketh the wilderneſs of Kadeſh.*

8. The force of it is felt in the moſt deſart places, even in that vaſt and horrid Wilderneſs of *Kadeſh*; which, by overthrowing Trees and Rocks, it renders ſtill more horrid.

9. *The voice of the* LORD *maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of* his *glory.*

9. It opens the wombs of Hinds, which otherwiſe bring forth with the greateſt difficulty: and it lays bare the coverts of the wild Beaſts in the foreſt, whom it frightens into their dens, while his Temple remains unſhaken by theſe tempeſtuous Blaſts; and all his pious Worſhippers there ſecurely ſing the Praiſes of his Glorious Majeſty and Power, ſaying,

10. *The* LORD *ſitteth upon the flood: yea, the* LORD *ſitteth King for ever.*

10. The Lord is the great King, who governs even the Clouds, and orders the Thunder ſhowrs to doe what execution He pleaſes. When all other Monarchs fail, the Lord ſtill remains the ſame throughout all generations; and the Thunder doth not more eaſily tear the Trees and Rocks, than He can break in pieces the proudeſt Princes: who ought therefore to tremble before Him, and to dread his Judgments.

11. *The* LORD *will give ſtrength unto his people, the* LORD *will bleſs his people with peace.*

11. But as for all thoſe that are ſincerely devoted to his Service, though never ſo weak and feeble; the Lord will be their ſupport: They may depend upon his Power to defend them in the greateſt Dangers, and againſt the mightieſt Enemies: The Lord will not onely preſerve them from Evil; but bleſs and proſper them, with all manner of Happineſs.

PSALM

PSALM XXX.

A Pſalm and Song, at the Dedication of the Houſe of *David*.

ARGUMENT.

The Title of this Pſalm differs from all the foregoing; it being the firſt that is called a Pſalm and Song, *or a* Pſalm-Song: *as others, we ſhall ſee in due place, are called a* Song and Pſalm, *or a* Song-Pſalm. *The difference of which it is hard to find out. (See Arg. of Pſal. LXVII.) But here the words may be otherwiſe conſtrued; for they run currently enough in the* Hebrew; *thus,* A Pſalm; A Song of dedication of the Houſe, made by David: *whom would not one in his houſe, till he had firſt in a ſolemn manner addreſſed himſelf to God, at his entrance into it; either after it was newly built,* (2 Sam. *V.* 11.) *or (which agrees beſt with a great part of the Pſalm) when he returned to it again, after he had been driven from it by the Rebellion of* Abſalom, *who defiled it.* (2 Sam. *XVI.* 21.) *Then he gave God thanks for his being reſtored to a peaceable poſſeſſion of his Palace; and made a Feaſt for his Friends, (as the manner was, at their coming to dwell in a new-built houſe,) with extraordinary Piety and Devotion acknowledging God's Goodneſs, who had graciouſly reinſtated him in his Throne. The* Thalmudiſts *generally underſtand by* the houſe *here mentioned, the Houſe of the Sanctuary; (ſee Mr.* Selden, *L. III. de Synedr. cap.* 13.) *but I ſee no ground for it: for* David *did not build God a Houſe; nor do the words of the Pſalm (as* Theodoret *obſerves) agree to this matter.*

1. *I will*

1. *I will extoll thee, O LORD, for thou hast lifted me up, and hast not made my foes to rejoice over me.*

1. O Lord, (to whose powerfull Providence I ascribe my late wonderfull Deliverance,) I will give Thee the higheſt Praiſes, and never ceaſe to magnifie thy Name; who haſt drawn me up out of that depth of Miſery into which I was plung'd, and filled me with that Joy, which my Enemies hoped to have had in my Deſtruction.

2. *O LORD, my God, I cried unto thee, and thou hast healed me.*

2. O Lord, my Gracious God, I was in a moſt forlorn and languiſhing condition; like a Sick man who cannot help himſelf: But I addreſſed my ſelf, in earneſt Prayer, to Thee; and Thou haſt reſtored me to me former eſtate again.

3. *O LORD, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit.*

3. Which Mercy is the more to be admired, becauſe there ſeemed to be no more hope of my Reſtauration, than there is of the Reſurrection of a Dead man out of his grave; or, at beſt, of a Sick man's recovery, that is juſt at the point of death,

4. *Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.*

4. Join with me then, all ye that are ſenſible of the Divine Benefits, in this duty of Praiſe to Him, who hath called me from Death unto Life again: Give Thanks together with me, (for my ſingle Praiſes and Thankſgivings are not ſufficient,) and gratefully commemorate his Power, and Goodneſs, and Wiſdom, and Truth, which he hath ſhewn in my Reſtitution.

5. *For his anger* endureth but *a moment*; *in his favour* is *life*: *weeping may endure for a night, but joy* cometh *in the morning.*

5. Wherein you may ſee his Clemency towards his faithfull Servants: whom He may correct very ſharply, for a little time; but is ſoon reconciled

ciled, and then extends his Favours to them without any end: and ſends them Deliverance ſo unexpectedly and ſuddenly, as will as ſeaſonably, that where nothing but Lamentations were heard over night, there nothing but Shouts of joy are heard in the morning.

6. *And in my proſperity I ſaid, I ſhall never be moved.*

6. Yet that muſt not make them ſecure, nor confident in any thing but his Goodneſs alone. For therein I was to blame, that when I was delivered from the Perſecution of *Saul*, and ſettled peaceably in my Kingdom; I fanſied vainly, that now I ſhould never be any more diſturbed.

7. *LORD, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled.*

7. But I ſoon found that that was more than I could promiſe my ſelf; and that it depended ſolely on thy Favour, O Lord, by whom my Throne was eſtabliſhed in the ſtrong Fortreſs of *Sion.* (2 *Sam.* V. 7, 9.) For Thou, being offended with me, didſt withdraw thy gracious Preſence from me; and preſently I was involved in new Troubles and Dangers.

8. *I cried unto thee, O LORD: and unto the LORD I made ſupplication.*

8. And had no way to relieve my ſelf, but by making my Addreſs to Thee, O Lord; and earneſtly beſeeching Thee to pardon me, and reſtore me to thy Favour.

9. *What profit is there in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?*

9. For what ſervice, ſaid I, can I doe Thee when I am dead? ſhall my Aſhes be able ſo much as to praiſe thy Goodneſs, or declare thy Faithfulneſs to thy Promiſes; will they not rather ſeem to fail, and loſe their credit, together with me? Spare me therefore, O Lord, and deliver me from thoſe that ſeek my Life: Let me live, to tell how good and how true Thou art.

10. *Hear,*

10. *Hear, O LORD, and have mercy upon me: LORD, be thou my helper.*

10. Do not deny me, O Lord, but take compaſſion upon my ſad eſtate. Lord, be Thou my Helper; who art able to reſtore me to my former Happineſs, without any other aſſiſtance; as Thou alone, I am ſenſible, not the ſtrongeſt Guards, canſt preſerve me in it.

11. *Thou haſt turned for me my mourning into dancing: Thou haſt put off my ſackcloth, and girded me with gladneſs:*

11. In this manner I humbly beſought thy Mercy, and obtained a gracious Anſwer: for Joy and Gladneſs is returned again, after a ſhort time of Sadneſs and Sorrow.

12. *To the end that* my *glory may ſing praiſe to thee, and not be ſilent: O LORD my God, I will give thanks unto thee for ever.*

12. Which engages me to doe Thee all the ſervice I am able; and in the moſt magnificent manner to ſing thy Praiſes without ceaſing. O Lord, my moſt gracious God, I will be as good as my reſolution; and ſpend my whole Life in giving Thanks unto Thee, for thy faithfull Mercy towards me.

PSALM XXXI.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

A Pſalm compoſed by David, *and delivered to the Maſter of Muſick in the Tabernacle, wherein he deſcribes his Confidence in God, notwithſtanding a grievous Strait wherein he was; When (as I underſtand it) after his eſcape from* Keilah, Saul, *with three Battalions (as we now ſpeak) purſued him ſo cloſe in the Wilderneſs of* Maon, *that, without an extraordinary*

Providence of God over him, he had certainly faln into his hands. To that ſtrange Deliverance, and not that from Abſalom, (*to which* Theodoret *refers it,*) *it is the more probable he hath a reſpect in this Pſalm,* (*in the latter end of which it is thankfully commemorated,*) *becauſe the* haſte, *which the Pſalmiſt here ſaith* (*v.* 22.) *he made in that ſore Diſtreſs, is expreſſed by the very ſame word,* (*and uſed no-where elſe in any other part of* David's *Hiſtory,*) *when the great Fright he was in, and his ſudden ſpeedy Flight from one place to another, is deſcribed,* 1 Sam. *XXIII.* 26.

1. *IN thee, O LORD, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs.*

1. THOU ſeeſt, O Lord, that in all theſe Perſecutions which I endure, I have no confidence in any thing, but onely thy Power and Goodneſs; which if they ſhould fail me, I ſhould be lamentably aſhamed: prevent that confuſion, O Lord, and magnifie thy own Mercy and Fidelity, by preſerving me in, and delivering me out of theſe Dangers, which now encompaſs me.

2. *Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.*

2. Graciouſly incline to favour my requeſt, now that I am ſo ſorely preſſed by my Enemies, that they are ready to ſeize on me: Haſte thy Relief, for it is not this Rock or ſtrong Hold wherein I am, (1 *Sam.* XXIII. 25.) that can protect me, but onely Thou, O Lord; to whom I reſort as a more ſure Defence, than the moſt impregnable Fortreſs in the world.

3. *For thou* art *my rock and my fortreſs: therefore for thy names ſake lead me, and guide me.*

3. For ſo I have hitherto found Thee in all my Diſtreſſes, and therefore I ſtill flee to Thee for ſafety; beſeeching Thee to glorify Thy ſelf; I have no other Argument whereby to move

move Thee) in leading me out of this Strait; and guiding my steps so, that I may not fall into the hands of my Enemies.

4. *Pull me out of the net that they have laid privily for me: for thou* art *my strength.*

4. Who have now so circumvented me, and, by the secret Treachery of the *Ziphites*, brought me into such Perplexities, (1 *Sam.* XXIII. 19, 20, *&c.*) that I am undone unless Thou extricate me: As I hope Thou wilt; for I profess again, that I depend on Thee alone for Help and Deliverance.

5. *Into thine hand I commit my spirit: thou hast redeemed me, O* LORD *God of truth.*

5. Unto thy care and custody I commit my self, and depositе my very Life with Thee: * Who hast so often rescued me, when I was like to lose it; and wilt still, I doubt not, shew Thy self my most gracious God, as well as powerfull Lord; who never deceivest those that rely upon thy faithfull word,

[* *Our Saviour used these words in a more proper and literal sense than they can be applied to* David.]

6. *I have hated them that regard lying vanities: but I trust in the* LORD.

6. There is nothing else that I rely upon, for I never inquired of Diviners, Wizzards, Southsayers, or Fortune-tellers; nor consulted with Necromancers, (or any other of those Vanities wherewith the Gentile world is cheated,) which way I should flee, or how I should provide for my Safety: No, I have hated all such practices, and those that observe them; confiding intirely in the Lord, and his Directions.

7. *I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, thou hast known my soul in adversities.*

7. In whose mercifull Providence over me I will be glad and rejoice, even when I am in Straits: for it is most delightfull to remember how Thou hast taken care of me in my Afflictions; and never neglected,

lected, but ſtill owned me and provided for my ſecurity, in the greateſt Diſtreſſes.

8. *And haſt not ſhut me up into the hand of the enemy. thou haſt ſet my feet in a large room.*

8. And very lately didſt not ſuffer me to be ſhut up in *Keilah*, (1 *Sam.* XXIII. 7.) whoſe Inhabitants would have delivered me into the hands of *Saul*: but admoniſhedſt me by thy Oracles, at which onely I enquired, (*ibem.* v. 9, &c.) to depart from thence, where I was in danger to be incloſed; and gaveſt me a larger compaſs, to ſeek the means of my Preſervation.

9. *Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief, yea my ſoul and my belly.*

9. Go on, good Lord, to perfect thy Mercy to me; and now that I am faln into a new Difficulty, and cloſely begirt on every ſide by my Enemy; take ſome pity upon me, and ſpeedily deliver me: For the continual Anguiſh and Vexation which theſe returning Dangers give me, together with the Hunger and Thirſt which at preſent ſorely pinch me, have in a manner, quite diſ-ſpirited me.

10. *For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.*

10. I cannot ſubſiſt long, unleſs Thou relieveſt me: For I am waſted away with Sorrow and Sighing; the Puniſhments of my Sins are ſo heavy, and I am ſo weak, that I cannot ſupport my ſelf under their burthens.

11. *I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.*

11. My Enemies alſo mock at my confidence in Thee, now that they have thus diſtreſſed me: and my Neighbours, who have been witneſſes of my Integrity in all my actions, are too prone to join with them in thoſe Reproaches: and, which is ſtill ſadder, my familiar Friends are afraid to be ſeen in my company, or to ſend me

me the leaſt relief: they dare not entertain me into their houſes; for when they have met me in the high-way; they fled, and would not come nigh me.

12. *I am forgotten as a dead man out of mind: I am like a broken veſſel.*

12. They look upon me as a man utterly loſt; and ſo never think of me, no more than if I were in my Grave; they deſpair of my Reſtitution, and deſpiſe me as much as an earthen Veſſel when it is broken in pieces; which no body minds, becauſe it cannot be repaired.

13. *For I have heard the ſlander of many, fear* was *on every ſide, while they took counſel together againſt me, they deviſed to take away my life.*

13. The Calumnies and Slanders alſo whereby the greateſt perſons defame me, are come to my ears. They ſay I am a Seditious fellow; that the life of the King cannot be in ſafety, till I be deſtroyed: and ſo they have held Conſultation together againſt me; wherein they have debated nothing elſe, but how to find a way to take away my Life.

14. *But I truſted in thee, O LORD: I ſaid, Thou* art *my God.*

14. But how great ſoever their Cunning and their Power be, and how dejecting ſoever my Fears; I do not quite deſpond: but ſtill repoſe a ſure Confidence in Thee, O Lord, ſaying, Thou art a Judge of my Innocence; Thou art my Defender and Protectour, who haſt hitherto alway done me right.

15. *My times* are *in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.*

15. It is not in their power to diſpoſe of my Life at their pleaſure, no more than it is in mine to appoint the time of my Deliverance; which I leave to thy Wiſdom, O Lord, to whom it belongs: onely beſeeching Thee, at preſent, to reſcue me from falling into the hands of my Enemies; and at laſt, when thou judgeſt it moſt fit, to free me from their Perſecution.

16. *Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.*

16. Diſperſe theſe black clouds of Affliction, which have ſo long kept me in ſuch a mournfull condition, that my Enemies fanſie Thou haſt abandon'd me: and ſhew the Favour Thou beareſt to me, who am faithfully devoted to thy ſervice; and therefore though I am unworthy of it, yet hope Thou wilt magnifie thy own Mercy in delivering me from theſe Dangers, and making me as happy as now I am miſerable.

17. *Let me not be aſhamed, O LORD, for I have called upon thee: let the wicked be aſhamed, and let them be ſilent in the grave.*

17. Let not thy humble Supplicant, O Lord, who teſtifies by his daily prayers that he wholly depends upon thy Favour, be ſhamefully diſappointed in his expectation of Relief from Thee: But let the Wicked be confounded, to ſee all their Contrivances againſt me come to nothing; let them be laid in their graves, and give me no farther diſturbance.

18. *Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous.*

18. Stop the mouths of thoſe bold Calumniators, who inſolently threaten utter ruine to the innocent: whom they charge with the moſt grievous Crimes; and deride all that he can ſay, or doe, in his own defence.

19. *O how great is thy goodneſs which thou haſt laid up for them that fear thee:* which *thou haſt wrought for them that truſt in thee, before the ſons of men!*

19. O what a comfort is it, when they thus inſult, to think of thy kind intentions towards thoſe that fear to offend thee, though for the preſent they are moſt miſerably abuſed! How great are the Bleſſings Thou haſt treaſured up in ſtore (as ſhall in time appear openly before all the World) and prepared for thoſe that religiouſly avoid all unjuſt ways of preſerving themſelves, and truſt to Thee alone!

20. *Thou*

20. *Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.*

20. They are forced to hide themſelves ſometimes in Caves and Dens of the Earth; (1 *Sam.* XXIII. 14, 19, 23. XXIV. 2, 3, 8.) but there Thou art preſent with them; and it is thy gracious Providence that preſerves them from him that furiouſly perſecutes them: Thou doſt keep them as ſafe, as if they were in thy Dwelling-place; from the Miſchiefs which contentious men, by their falſe Accuſations ſeek to bring upon them.

21. *Bleſſed* be *the LORD; for he hath ſhewed me his marvellous kindneſs in a ſtrong city.*

21. Of which I my ſelf (for ever praiſed be the Lord) am a remarkable inſtance: for He hath magnified his Mercy to me in aſſiſting my Eſcape, when I was ſhut up in a fortified City, that had gates and bars, (1 *Sam.* XXIII. 7, 13.)

22. *For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of me ſupplications, when I cried unto thee.*

22. And preſently after that, when I fell into ſuch a ſtrait, that I had no hope of evading it; but (ſo vehement was my fear) ſaid in my precipitous flight, (1 *Sam.* XXIII. 26.) I am loſt; I ſhall never be able to ſave my ſelf, though I make never ſo much haſte: yet even then, upon my humble ſupplication to Thee, Thou didſt inſtantly ſend a moſt ſeaſonable and wonderfull Deliverance to me, (v. 27.)

23. *O love the LORD, all ye his ſaints:* for *the LORD preſerveth the faithfull, and plentifully rewardeth the proud doer.*

23. What an incouragement is this to all truly pious Souls? Let them love the Lord, and ſtedfaſtly cleave unto Him: For the Lord taketh care of their Safety, who continue faithfull to Him in all their Troubles; and plagueth thoſe who proudly inſult over them, till He hath left none of their race remaining.

24. *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the* LORD.

24. Be not dejected therefore, much leſs diſheartned in the courſe of Piety, all ye that place your hope and confidence in the Lord: But let that fill you with courage; and make you firmly reſolved to adhere to Him, and never to ſhrink from your Duty under the ſoreſt Afflictions.

PSALM XXXII.

A Pſalm of *David. Maſchil.*

ARGUMENT.

A Pſalm compoſed by David, *when the Calamities into which he fell by his Son's Rebellion taught him how evil and bitter a thing it was to offend God; and how infinitely he was beholden to Him, that he was ſo merciful as not to take ſuch a vengeance on him as his Sins deſerved. There are thoſe who think it was intended for publick uſe, upon the* great day of Expiation, *when the whole Nation made a general Confeſſion of their Sins. And called* Maſchil, *either becauſe it contains an excellent* Inſtruction (*as that word ſignifies*) *concerning the means to obtain true Bleſſedneſs; or becauſe it was ſet to the tune of a Song, in vulgar uſe in thoſe days; which began with the word* Maſchil. *This is the more probable of the two; becauſe there are XII Pſalms beſides this that have the ſame Title, to all of which the former reaſon cannot be applied.*

1. BLeſſed is he whoſe *tranſgreſſion is forgiven*, whoſe *ſin is covered.*

1. HAppy is that man, thrice happy, to whom God will be pleaſed,

fed, out of his own free grace and mercy, (for no man can merit such a Favour, by any Services that he can doe Him,) to remit not onely his common Errours and Weaknesses, but also his grosser Sins, whether committed against the Divine Majesty, or against his Neighbours.

2. *Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

2. It is impossible to express the Happiness of that man, to whom the Lord will be so gracious, as not to exact the Punishment due to his former Offences, for which he is most heartily afflicted: (for to none else this Happiness belongs:) and doth not onely seem by his sorrowfull Confessions to hate and abhor them, but is unfeignedly resolved to forsake them.

3. *When I kept silence, my bones waxed old; through my roaring all the day long.*

3. He that hath felt the smart of them, as I have done, will be sensible what a pleasure it is to be eased of such a Sting. For when I seriously reflected upon the grievous Sin I had committed, but not bewailed as I ought, it filled me with such anguish and horrour, that I lost all appetite to my meat, and pined away, till I was not able to go or stand; but lay roaring perpetually (like a Lion that hath received a deadly wound) under the miserable Torture of my mind.

4. *For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*

4. So heavy was the sense of thy Displeasure, wherewith I was struck, that I could find no means to throw it off, either by business, or diversions in the day: nor would it suffer me to take my rest in the night; but still pressed down my Spirit, and scorched me so vehemently with its raging heat, that my body (which heretofore was fat and fresh) was consumed and pareh'd, like the Grass of the earth in the midst of the driest Summer.

5. *I acknowledge my sin unto thee, and mine iniquity have I not hid:*

5. But at last I bethought my self of

I ſaid, I will confeſs my tranſgreſſions unto the LORD; *and thou forgaveſt the iniquity of my ſin. Selah.*

of that Remedy which I had too long neglected; and humbled my ſelf before Thee in a ſorrowfull Confeſſion of all my Sins, both great and ſmall: I laid open all thoſe Wounds which were ſo full of anguiſh, and acknowledged I deſerved to be ſtill far more miſerable: I reſolved I would never hereafter palliate or excuſe my Sins; but ingenuouſly charge my ſelf home with them, and condemn my ſelf before Thee for them. And ſtreightway Thou (who ſaweſt the ſincerity of my Repentance) waſt pleaſed to grant me a gracious Pardon, and to releaſe me from all my Pain; though my Guilt, which was the cauſe of it was exceeding great.

6. *For this ſhall every one that is godly, pray unto thee in a time when thou maiſt be found: ſurely in the flouds of great waters they ſhall not come nigh unto him.*

6. Which ſhould incourage every one that hath any ſenſe of God, and of the bleſſedneſs of being in his Favour, and the miſery of lying under his Diſpleaſure, to apply himſelf ſpeedily to Him, by unfeigned Repentance, as ſoon as ever he hath offended Him: For that's the ſureſt time of finding mercy with Him; and the way of preventing thoſe great Calamities, which otherwiſe may overtake him, when the Lord ſends a deluge of Miſeries (as He did in the days of *Noah*) upon the world of the ungodly.

7. *Thou* art *my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.*

7. Then he may ſay, Thou Lord, art my Refuge, to whom I fly for Safety; and I truſt that Thou wilt preſerve me (though I have been a grievous Sinner) from thoſe Diſtreſſes which ſurround me; and thereby give abundant cauſe to me, and all that are about me, to bleſs and praiſe Thee for thy merciſull Deliverance of me.

8. *I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.*

8. Hearken therefore unto me, whoſoever thou art who haſt

haſt any care of thy Salvation; and I will beſtow ſome good Advice upon thee, and direct thee into the wiſeſt and ſafeſt courſe of Life: Truſt thy ſelf with me, to be thy Guide; and I from my own experience will give thee faithfull counſel, and take care thou do not go amiſs.

9. *Be ye not as the horſe*, or *as the mule* which *have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.*

9. God hath indued you with reaſon, both to tell you what you ought to doe, and to check you when you doe not as you ought; and hath made you capable alſo of receiving good Admonitions from others: Do not therefore follow your own unbridled Luſts and Appetites, much leſs be refractary and untractable when God would reduce you from the errour of your ways; as if you were not Men but headſtrong Horſes and Mules, who can by no means be curbed, nor made to come near thee, that thou maiſt manage them at thy pleaſure.

10. *Many ſorrows* ſhall be *to the wicked, but he that truſteth in the* LORD, *mercy ſhall compaſs him about.*

10. Let ſuch ungovernable, obdurate Sinners expect to be handled like thoſe Brutes; for they ſhall receive many and grievous ſtrokes, which ſhall make their hearts to ake. But he that intirely commits himſelf to the Lord, to be ruled and diſpoſed of according to his will, ſhall be not onely ſecured by his good Providence, but inriched with abundance of his Bleſſings.

11. *Be glad in the* LORD, *and rejoyce ye righteous: and ſhout for joy, all* ye that are *upright in heart.*

11. And therefore whatſoever your preſent Troubles may be, let your heart be glad, O ye that are obediently led and governed by Him: Rejoyce in the confidence you ought to have of his Favour towards you: Triumph in his Loving-kindneſs, all ye that ſincerely ſtudy to doe his will; and ſhout for joy, as if you were already victorious over all your Enemies.

PSALM

PSALM XXXIII.

ARGUMENT.

It is not recorded by whom this Pſalm was compoſed, nor upon what occaſion. But there is little queſtion, it was a pious Meditation of David, *(of whoſe ſpirit it ſavours,) and, as we may gueſs, upon occaſion of ſome ſpecial Benefit received from God: (though not particularly mentioned:) which makes him call it, v. 3. a New Song. (Of which ſee more Pſalm* CXLIX.) *Wherein he deſires all the faithfull to joyn with him in joyfull praiſes of the Lord; conſidering his excellent Nature, and his admirable Works, both of Creation and Providence: eſpecially over Good men, who piouſly truſt in Him, and expect all good from Him; and therefore ought to think themſelves bleſſed that they have relation to Him.*

1. *REjoice in the LORD ye righteous, for praiſe is comely for the upright.*

1. BLeſs the Lord with joyfull hearts, triumph in his praiſe, all ye that are juſt and good: for nothing is more becoming them that ſincerely doe the will of God, than to praiſe Him, from whom they have received and hope for ſo many Benefits; and nothing is more to be deſired, than to have your hearts perpetually filled with delightfull thoughts of Him.

2. *Praiſe the LORD with harp: ſing unto him with the pſaltery, and an inſtrument of ten ſtrings.*

2. Extol therefore his glorious Perfections in Pſalms and Hymns, compoſed in praiſe of Him: and let all the inſtruments of Muſick accompany the voices, to expreſs and excite your joy in Him.

3. *Sing unto him a new Song, play skilfully with a loud noiſe.*

3. Let not the ancient Songs of praiſe

praise suffice you, but indite a New Hymn, to testify your singular Love and Gratitude to Him: imploy your best skill to make the sweetest Musick; and sing as chearfully as you are wont to do at your most solemn Feasts.

4 *For the word of the LORD is right: and all his works* are done *in truth.*

4. For the Lord hath graciously revealed his Will unto you, and shewn you the right way, in which if you walk, you cannot miss of being happy: and whatsoever He *doeth* hath the same scope with what He *saith*: for in all that befalls you, He faithfully designs your good.

5. *He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*

5. Let this therefore be part of your Song, The Lord governs the World with perfect Justice and Equity; these He loves, and in these He delights: His Goodness and Mercy also are so conspicuous, that we can look no-where but we see innumerable proofs of his Bounty towards us; which spreads it self over the face of the whole Earth.

6. *By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.*

6. And who can doubt of the greatness of his Power, when he beholds the spacious Heavens; with the Sun, Moon, and all the Stars, which are placed there like an Army in excellent order? and considers that all these He made with the same ease that we speak a word, onely by commanding them to be?

7. *He gathereth the waters of the sea together, as an heap: he layeth up the depth in store-houses.*

7. Nay, the Earth it self declares how mighty He is: for when it lay covered with the Waters, being far heavier than they, He commanded it to appear: (*Gen.* I. 9, 10.) and cutting a deep channel for them, He laid them up there as in Cellars; where they swell, and rise up in round heaps, higher than the shoar, but cannot overflow the Earth.

8. *Let*

8. *Let all the earth fear the* LORD: *let all the inhabitants of the world ſtand in awe of him.*

8. Let all mankind therefore, in whatſoever part of the world they dwell, dread this Almighty Lord: Let them not dare to diſobey Him, who thus tamed even the raging Sea.

9. *For he ſpake and it was* done, *he commanded, and it ſtood faſt.*

9. For as then He did but ſignify his pleaſure, and the thing was done, and remained fixed and firm according to his appointment: ſo whatſoever He will have now to be done, (whether for a Bleſſing on thoſe that ſubmit to Him, or a Puniſhment of the diſobedient,) it ſhall certainly come to paſs; and none can reſiſt or alter his Orders.

10. *The* LORD *bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.*

10. Let men lay their Deſigns never ſo deep, let whole Nations combine together, and in their graveſt Aſſemblies conſult how to compaſs their Ends; the Lord (ſuch is his Wiſdom, as well as his Power) eaſily diſappoints them all: and makes the moſt likely contrivances, which oppoſe his will, to be in vain and without ſucceſs.

11. *The counſel of the* LORD *ſtandeth for ever, the thoughts of his heart to all generations.*

11. Whereas that which He reſolves, none can defeat; but ſhall certainly obtain its effect. One generation paſſes away, and another comes in its ſtead; but his Purpoſes are ſtill immoveably the ſame, and can no more in future Ages than now be overthrown.

12. *Bleſſed* is *the nation whoſe God is the* LORD: and *the people* whom *he hath choſen for his own inheritance.*

12. Moſt happy then is that Nation which worſhips this Lord, the Creator of Heaven & Earth: unſpeakably happy are they who live under the care of ſo juſt, ſo good, ſo powerfull and wiſe a Being, and are ſo highly in his Favour, that He hath choſen them (though all man-

mankind be his) to be a peculiar People to Him; among whom in a ſpecial manner He will reſide, and hath ingaged Himſelf by a gracious Covenant to doe them good.

13. *The LORD looketh from heaven: he beholdeth all the ſons of men.*

13. How carefull ought they to be to pleaſe Him, and approve their very hearts unto Him! For though He be in Heaven, as the place of his moſt ſpecial and moſt glorious preſence; yet there is not a man upon Earth, but He ſees and obſerves him.

14. *From the place of his habitation he looketh upon all the inhabitants of the earth.*

14. They are all expoſed to his view; and from thence He takes a ſtrict and exact account not onely of all their open Actions, but of their moſt ſecret Deſigns and Contrivances.

15. *He faſhioneth their hearts alike: he conſidereth all their works.*

15. For they are every one of them, without exception, his Creatures: and as He is equally the Former of them all, ſo He formed their Souls as well as their Bodies; and therefore muſt needs ſee into their very Hearts, and be perfectly acquainted with every one of their thoughts.

16. *There is no King ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.*

16. And to Him a King is no more than another man; but if He ſee that he regards not his Majeſty, nor depends upon Him, He will make him find, that it is not in the power of the greateſt Army he can raiſe, to ſecure and defend him: nor ſhall the mightieſt and moſt valiant man in that Army be able to deliver ſo much as himſelf, though he have a giant-like ſtrength.

17. *An horſe is a vain thing for ſafety: neither ſhall he deliver any by his great ſtrength.*

17. Though he ſhould be mounted upon the ſtouteſt Horſe, (which is a moſt warlike creature,) he will but deceive himſelf, if he rely either upon his courage, or his ſtrength, or his agility, or his ſwiftneſs, for Preſervation.

18. *Behold,*

18. *Behold, the eye of the* LORD *is upon them that fear him, upon them that hope in his mercy.*

18. It is the Lord onely from whom comes Salvation; and he hath regard to none but thoſe that fear to offend his Majeſty, and placing their confidence and hope in his Love, more than all humane force, look up to Him for Safety. Over ſuch he will watch with a very careſull Providence.

19. *To deliver their ſoul from death, and to keep them alive in famine.*

19. To reſcue them when they are in danger by the Sword or the Plague; and to ſupply their neceſſities, in time of Scarcity and Death.

20. *Our ſoul waiteh for the* LORD: *he is our help and our ſhield.*

20. What ſhall we doe therefore in all Straits, but deſire Him to take care of us? For this is our peculiar privilege, that we may confidently expect and wait for his ſeaſonable Relief, who is our onely Helper and Defender.

21. *For our heart ſhall rejoice in him: becauſe we have truſted in his holy name.*

21. For we may be ſure He will not fail our expectation: but at the laſt fill our hearts with joy, as a reward of the pious truſt we have repoſed in Him; whoſe unſpotted purity and faithfulneſs ſhall be ever famed.

22. *Let thy mercy, O* LORD, *be upon us, according as we hope in thee.*

22. O Lord, Thou ſeeſt we depend upon Thee alone, and have placed all our hope, all our comfort and contentment in Thy Care and good Providence over us: Let us proſper accordingly; deal with us according as we truſt in Thee, and not in any ſtrength, wiſdom or contrivance of our own.

PSALM

PSALM XXXIV.

A Pſalm of *David*, when he changed his behaviour before *Abimelech*: who drove him away, and he departed.

ARGUMENT.

The Title tells us this Pſalm was penned by David, *after the eſcape he made from* Achiſh *King of* Gath, *(in which Countrey all their Kings were called by the common name of* Abimelech, *i. e.* My father the King; *as in* Egypt *anciently they were all called* Pharaoh, *and afterward* Ptolemy,*) who he was afraid would ſeize on him, when he heard it commonly reported, that he was the perſon that killed* Goliath, *and pretended to the Sovereignty over all thoſe Countries,* (1 Sam. *XXI.* 11.) *And therefore he put on the behaviour of a man beſide himſelf: hoping that when* Achiſh *ſaw this, he would deſpiſe him; and looking upon him as an uſeleſs man, that could doe neither good nor harm, think fit to thruſt him out of his Court, where he had been entertained, and ſend him packing from thence. And accordingly it ſucceeded.* (1 Sam *XXI.* 14, 15.) *But though he was preſerved by this artifice, the deliverance notwithſtanding is piouſly aſcribed unto God's great Mercy, who proſpered the device. To whom therefore he would have all pious men commit themſelves, and depend upon his Favour in well-doing: which he declares is the ſure courſe to be happy. The Pſalm is curiouſly compoſed, according to the number and order of the letters of the* Hebrew Alphabet, *in the beginning of every verſe; which ſhews it was contrived, when he reflected upon his Eſcape, in ſome place of Safety.*

1. *I Will bleſs the* LORD *at all times: his praiſe* ſhall *continually* be *in my mouth.*

1. I Will never forget how gracious the Lord hath been to me in this remarkable Deliverance; but, whatſoever my condition be, will ſtill have my mind and my mouth perpetually filled with his Praiſe.

2. *My ſoul ſhall make her boaſt in the* LORD: *the humble ſhall hear* thereof, *and be glad.*

2. This ſhall be my glory, in this I will think my ſelf happy, that the Lord is with me, whereſoever I am, to guide and defend me: and I will let all thoſe that humbly depend on Him know what He hath done for me; that they may likewiſe joyfully hope for his Mercy.

3. *O magnifie the* LORD *with me, and let us exalt his name together.*

3. Oh that they would all join with me, in declaring the greatneſs of his Goodneſs, in this miraculous Providence over me! Let them with the ſame devout affection extol Him in all his glorious Attributes; who hath given *me* ſuch a Deliverance, and *them* ſuch hope in the greateſt Danger.

4. *I ſought the* LORD, *and he heard me, and delivered me from all my fears.*

4. I was ſore afraid (1 *Sam.* XXI. 12.) when I found they had diſcovered me in the Court of *Achiſh* who I was; many a ſad thought and dreadfull apprehenſion began then to trouble my mind: But committing my ſelf to Thee by hearty Prayer, and deſiring Thee to be my Guide and my Protectour; Thou waſt pleaſed preſently to rid me of them, by inclining his heart to look upon me as I appeared, and to make no ſtricter inquiry after me.

5. *They looked unto him, and were lightned: and their faces were not aſhamed.*

5. From which all pious men ſhould take courage in all their Straits, and when their hearts are ready to ſink, look up unto God: who will revive and comfort them, and never ſuffer them to be aſham'd of the hope they repoſe in Him.

6. *This*

6. *This poor man cried, and the* LORD *heard* him; *and ſaved him out of all his troubles.*

6. Let them fix their eyes on me, and excite one another to a chearfull dependence on Him, ſaying, Behold *that* man: he was in a miſerably poor condition, deſtitute of all humane help; but commending himſelf to the Lord by earneſt Prayer, the Lord took care of him, and delivered him out of all his Diſtreſſes.

7. *The Angel of the* LORD *encampeth round about them that fear him, and delivereth them.*

7. Why ſhould we then deſpair of his Mercy, who ſends an invisible Hoſt (as appeared to *Eliſha*) to guard thoſe who fear nothing ſo much as to offend his Majeſty; and to preſerve them as ſecurely, as if they were ſurrounded with an invincible Army, from all the aſſaults of their Enemies?

8. *O taſte and ſee that the* LORD *is good: bleſſed is the man that truſteth in him.*

8. Oh that men would not be ſo negligent, but ſeriouſly conſider this; and make a trial, by ſtedfaſt fidelity to God, in all their Troubles, how gracious and kind He is! They ſhall ſoon find, that there is no man ſo happy, as he that piouſly confides in Him.

9. *O fear the* LORD, *ye his ſaints: for* there *is no want to them that fear him.*

9. Continue therefore, O ye devout Worſhippers of the Lord, (whatſoever other men doe,) to fear nothing, but leſt you ſhould be falſe to Him. Never betake your ſelves to any ſinfull ways, to provide for your ſafety, or to ſupply any of your neceſſities: but religiouſly obſerve his Commands; and you ſhall never be reduced to ſuch Straits, as to be utterly deſtitute of what is needfull for your Preſervation.

10. *The young lions do lack and ſuffer hunger: but they that ſeek the* LORD *ſhall not want any good* thing.

10. The young Lions, (an Emblem of thoſe who ſeek to inrich themſelves by rapine, or by injurious practices,) who are moſt ravenous in their appetites,

appetites, as well as ſwift to purſue, and bold to ſeize, and ſtrong to tear in pieces their prey, are many times diſappointed, and cannot meet with ſatisfaction to their hungry deſires, But they that ſeek their food from the Lord in pious and honeſt ways, ſhall certainly be bleſſed with every thing that is good for them.

11. *Come ye children, hearken unto me: I will teach you the fear of the* LORD.

11. Come hither then, all ye that are diſpoſed to learn, and hearken to the Inſtruction, which out of a moſt tender affection to your welfare, I ſhall give you, concerning the fear of the Lord.

12. *What man* is he that *deſireth life*, and *loveth* many *days, that he may ſee good?*

12. Who is there among you that deſires to live happily? that would fain prolong his life to a great number of years, and have them all proſperous and pleaſant?

13. *Keep thy tongue from evil, and thy lips from ſpeaking guile.*

13. Let him be very carefull, in the firſt place, to bridle his tongue; and never imploy it to ſpeak evil of others, or to deceive them with fair words and falſe promiſes.

14. *Depart from evil, and doe good: ſeek peace and purſue it.*

14. Let him in all his actions alſo eſchew what God hath prohibited, and doe what He hath commanded: and, more particularly, avoiding all Hatreds and Enmities, Strife and Contention, ſtudy to maintain Love and Friendſhip with all his Neighbours, and to make peace among them when they quarrel; and though they be averſe to it, not to ceaſe his importunities, till, if it be poſſible, he hath reconciled them.

15. *The eyes of the* LORD are *upon the righteous, and his ears* are open *unto their cry.*

15. Such men will feel great contentment in their own hearts, and be exceedingly beloved by others: And (which is the greateſt happineſs of all) the Lord will have a ſpecial care of them;

them; and, when they are in any Diſtreſs, moſt readily hear their cry, and help them.

16. *The face of the* LORD *is againſt them that doe evil, to cut off the remembrance of them from the earth.*

16. But as for all thoſe that take the contrary courſe, (beſide that they are ill at eaſe in themſelves, and hated by their neighbours,) the Lord is their Enemy; and in his heavy diſpleaſure will utterly deſtroy both them and theirs.

17. The righteous *cry and the* LORD *heareth, and delivereth them out of all their troubles.*

17. Experience hath taught us this, (and therefore let them not be diſheartned if they fall into any Trouble, but ſtill expect good days,) that the Lord graciouſly anſwers the Prayers of thoſe who adhere unto Him in the ways of Piety and Peaceableneſs, and ſends them ſeaſonable Relief and Deliverance.

18. *The* LORD *is nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit.*

18. Though He may ſeem to abſent Himſelf, by ſuffering them to be ſorely bruiſed and cruſhed under their Burthens: yet He is really preſent to them, to ſupport and comfort their drooping ſpirits; and at laſt to eaſe them of their Burthens, after they have humbly and patiently ſubmitted to them.

19. *Many* are *the afflictions of the righteous: but the* LORD *delivereth him out of them all.*

19. Many of theſe Afflictions there may be: (for ſuch Proſperity they muſt not promiſe themſelves, as will exempt them from Troubles, for a trial of their fidelity:) but in this they ought to think themſelves happy, that they know the Lord will put an end to them, when he hath ſufficiently proved them.

20. *He keepeth all his bones: not one of them is broken.*

20. And while they lie under them, He ſuſtains, upholds, and defends them: ſo that they receive not the

leaſt hurt by any of thoſe Sufferings, which otherwiſe would cruſh them in pieces.

21. *Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.*

21. Whereas the Wicked, who for the preſent flouriſh, ſhall at laſt be ſeized by ſome Calamity or other; which ſhall ſtick to them, till it hath deſtroyed them: they that ſpitefully perſecute the Righteous bring ſuch a guilt upon themſelves, that they ſhall not eſcape without their juſtly deſerved Puniſhment.

22. *The LORD redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.*

22. And by that very means the Lord oft-times reſcues his faithfull Servants from thoſe Miſchiefs which their enemies intended to them; and, you may be ſure, will not ſuffer any of them, ſince they rely entirely upon Him, to periſh like thoſe ungodly Wretches.

PSALM XXXV.

A Pſalm of *David.*

ARGUMENT.

This Pſalm, we are ſufficiently informed by the matter of it, was penned by David, *when he was fiercely perſecuted by* Saul. *Whoſe Forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſſipate; and eſpecially to ſtop the mouth of his falſe Accuſers; (ſuch as* Doeg, *and the* Ziphites,) *of whom he moſt heavily complains: in the middle of the Pſalm vowing to God that he would be ever mindfull of the Benefit, and never ceaſe to give Him thanks and praiſe, for his Loving-kindneſs, if He would be pleaſed to confound* them, *and deliver* him.

There

There may seem to be here, as in other Psalms, such horrid Imprecations against his Enemies, as do not become the mouth of a Good man. But they must be considered as an Appeal to God in a particular case, for Justice against those whom no Court on earth could or would punish. Which made it fit, he thought, to desire the Divine Majesty to execute the Judgment, He had enacted in his Law, against obstinate and incurable Offenders, who else would escape the hand of justice; whereby also others would be hardned in their wickedness.

Besides, the words may be interpreted not as a Prayer, but as a Prediction; and rendred, not, Let them be, *but,* They shall be, *&c.*

1. *PLead my cause, O LORD, with them that strive with me: fight against them that fight against me.*

1. TAke my part, O Lord, and maintain my Cause against those that contend with me,

and have raised a War against me: for I am not able to defend my self, and have none else to appear for me.

2. *Take hold of shield and buckler, and stand up for mine help.*

2. Be Thou my Protectour, and preserve me under

the shield of thy Almighty Providence: oppose Thy self unto them, and keep off all the assaults of my Enemies.

3. *Draw out also the spear, and stop* the way *against them that persecute me: say unto my soul, I* am *thy salvation.*

3. Strike through *them*, as well as defend *me*; let them run upon the spear and the sword, if

they continue to pursue me: and confirm my Soul in this belief, that Thou wilt at last deliver me from this Persecution.

4. *Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion, that devise my hurt.*

4. Disappoint them [*or* They shall be disappointed] of their hope, which they have to de-

 stroy

ſtroy me; and make them bluſh to ſee all their warlike preparation againſt me come to nothing: let them all be put to flight, and make a confuſed retreat with ſhame and diſhonour, who deſign my Ruine.

5. Let them be as chaff before the wind: and let the Angel of the LORD chaſe them.

5. Let them be diſperſed [*or* They ſhall be diſperſed, *and ſo of the reſt*,] as the Chaff, when it is blown about by a mighty wind: and let the inviſible Powers, which Thou uſeſt as Miniſters of thy Diſpleaſure, (eſpecially when thy Miniſters on earth doe not their duty) drive them forward, and thruſt them on in that diſorder.

6. Let their way be dark and ſlippery, and let the Angel of the LORD perſecute them.

6. Let them not know where they are, in their Flight; but wander, as men in the dark, up and down in ſlippery and dangerous ways: and there let the Miniſters of thy Vengeance ſtill purſue them, and preſs them on with reſtleſs Fears, till they tumble headlong into Deſtruction.

7. For without cauſe have they hid for me their net in *a pit*, which *without cauſe they have digged for my ſoul.*

7. For though I have done them no wrong nor given them any provocation; they hunt and purſue me, as if I were ſome wild Beaſt; and by treachery, as well as open force, endeavour to take away my Life.

8. Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

8. Let him, whoſe Hatred hath armed ſo many againſt me, (and, when I ſuſpected no danger, ſought my Ruine, 1 *Sam.* XVIII. 10, 11, 21. XIX. 10.) meet with unexpected deſtruction: let him be caught in his own Wiles, and, according to the rules of thy righteous Judgment, ſuffer that himſelf, which he thought to doe to me.

9. *And*

9. *And my ſoul ſhall be joyfull in the* LORD: *it ſhall rejoice in his ſalvation.*

9. Then ſhall my Soul conceive the higheſt Joy in the Love the Lord bears to me, and in his Care over me: To Him will I give thanks as the Authour of my Deliverance, and rejoice in what He hath done for me.

10 *All my bones ſhall ſay,* LORD, *who is like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea the poor and the needy, from him that ſpoileth him*

10. The Joy ſhall ſpread all over me, and from the inmoſt ſenſe of my heart, with all the power and ſtrength I have, both of Body and Soul, I will burſt forth in thy Praiſe, and ſay, Lord, who is comparable to Thee in Mercy, and Wiſdom, and Power? who reſcueſt the poor helpleſs man, in wonderfull ways, from him whom he cannot reſiſt; the man who is miſerably in want, and hath none to relieve him, from him who by violence and oppreſſion hath undone him.

11. *Falſe witneſſes did riſe up; they laid to my charge* things *that I knew not.*

11. For which they have no pretence at all, but what is founded on Calumnies and Lyes, forged by men of no conſcience; who have accuſed me of the higheſt Crime, and laid to my charge ſuch things as never entred into my mind. 1 *Sam.* XXIV. 9.

12. *They rewarded me evil for good,* to *the ſpoiling of my ſoul.*

12. And (which adds to the ſharpneſs of my Perſecution) they are men whom I have obliged; who are ſo deteſtably ungratefull, as, for all the good I did them when I was in Power, to make me no other requital, but to endeavour to deprive me of my Life.

13. *But as for me, when they were ſick, my cloathing* was *ſackcloth: I humbled my ſoul with faſting,*

13. O how unlike is this to the Kindneſs that I ſhewed to them in their Troubles!

sting, and my prayer returned into my own bosom.

Troubles! When they were sick, for instance, I sympathized most heartily with them; and testified my unfeigned Grief and Sorrow for them, by putting on Sackcloth; in which I humbled my self before God, with Prayer and Fasting for their Recovery. Which I often repeated; and in such an affectionate manner poured out my soul to God on their behalf, in my most secret Retirements, that I wish my self no better, than I desired God to doe for them.

14. *I behaved my self as though* he had been *my friend*, or *brother*: *I bowed down heavily, as one that mourneth* for his *mother*.

14. I walked mournfully; and went to visit them with the same diligence, as if I had been in danger to lose a Friend or Brother: I could not have look'd more dejectedly, if I had bewailed the death of the dearest Mother.

15. *But in mine adversity they rejoiced, and gathered themselves together*: yea, *the abjects gathered themselves together against me, and I knew* it *not*; *they did tear* me, *and ceased not*.

15. But these very men (such was their Inhumanity) could not dissemble the joy they conceived, when the news was brought of any Evil that befell me: but ran to tell one another, and assembled themselves together; that they might publickly testifie how glad they were to hear it. The very Scum of the people, who were so vile, that I did not so much as know there were such men in the world, met together by their example, to revile me; and there was no end of their Reproaches.

16. *With hypocritical mockers in feasts*: *they gnashed upon me with their teeth*.

16. They joined themselves to the profane Flatterers and Trencher-buffoons; who, maintaining themselves by saying any thing which they think will please their Lords and Masters, made me the subject of their abusive Jests, ridiculous Sayings, and Scoffs,

Scoffs, in their Table-talk: which they accompanied with such Rage, as if they could have eaten me up.

17. *Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.*

17. Lord! Thou seest all this, I know very well, but how long wilt Thou bear with it, and be a Spectatour onely? Be pleased at length to vindicate my Innocence, and deliver me (who am desolate, and have none to relieve me; but Thee alone) from those that have already despoiled me of my Goods and good Name; and now seek, like so many rapacious Lions, to devour me, and take away my Life.

18. *I will give thee thanks in the great congregation: I will praise thee among much people.*

18. I will ever preserve a grateful remembrance of it, if Thou wilt vouchsafe this Mercy to me; it shall be acknowledged with the most hearty Thanks before all thy people, as soon as Thou shalt restore me to thy Tabernacle: in the most frequent Assemblies, when the whole Nation meets at their solemn Feasts, I will celebrate thy Power and Goodness with my Praises.

19. *Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye, that hate me without a cause.*

19. Let not those therefore that unjustly persecute me, have the pleasure of getting any advantage of me: Let them no longer make signs one to another with their eyes and their heads, as if they had done their business, and should satisfie their causeless Hatred of me.

20. *For they speak not peace, but they devise deceitfull matters against* them that are *quiet in the land.*

20. For they are men of a turbulent spirit, that give not their Sovereign peaceable Counsels: but devise false stories, to incense him against those that would gladly serve God quietly under his Government, without doing the least harm to any body.

21. *Yea, they opened their mouth*

21. Nor are they content

wide againſt me, and *ſaid*, *Aha, aha, our eye hath ſeen* it.

content to doe this ſecretly; but now they bawl againſt me with open mouth, and boldly accuſe me as a Traitour, rejoicing at any colour they can meet withall for their Calumnies; and ſaying, So, ſo, we have found him out; his treaſonable practices are diſcovered; we our ſelves are eye-witneſſes of it.

22. This *thou haſt ſeen, O LORD, keep not ſilence: O LORD, be not far from me.*

22. But Thou knoweſt me better than they, O Lord; to whom I appeal as a witneſs of the Wrong they doe me: beſeeching Thee to declare my Innocence, by affording me thy Help, and delivering me from their hands, now that they hope to ſeize on me.

23. *Stir up thy ſelf, and awake to my judgment*, even *unto my cauſe, my God and my Lord.*

23. Thou haſt ſeemed hitherto to neglect me, though I have ſo often made my appeal to Thee: But I beſeech Thee, at length, O my God, and my Lord, who art the onely Judge that can give me Relief, the only Sovereign that can protect an injured Subject, to take cognizance of my Cauſe; and paſs ſentence on me according to my Doings.

24. *Judge me, O LORD my God, according to thy righteouſneſs, and let them not rejoice over me.*

24. I deſire only that Thou wilt doe me right; and not that Thou ſhouldſt, in favour of me, forbear to condemn and puniſh me, if I be guilty of what they accuſe me. Deal with me according to thy unſpotted Juſtice, O Lord, (whom the fear of none can overawe,) my God, (who art a Judge whom none can corrupt;) and then I know they ſhall never have the better of me.

25. *Let them not ſay in their heart, Ah, ſo would we have it: let them not ſay, we have ſwallowed him up.*

25. Prevent ſo great a Miſchief, O Lord, leſt they ſhould applaud themſelves in their Wickedneſs. Let them have no occaſion to think within themſelves

themſelves they ſhall prevail; ſaying to their Souls, So, now all goes well; chear up, we ſhall have our deſires: much leſs let them prevail ſo far, that they ſhould triumph in my Ruine, and ſay, We have obtained our End, we have utterly deſtroyed him.

26. *Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be cloathed with ſhame and diſhonour, that magnifie* themſelves *againſt me.*

26. Let them all be ſhamefully diſappointed: and as they have combined together inſolently to deride and mock me; ſo let them who rejoice at my preſent forlorn condition, look upon one another with amazement and confuſion. Let them not onely be put to the bluſh, but perfectly confounded, and never be able to lift up their heads again, who proudly traduce me, and ſeek to raiſe themſelves upon my Ruine.

27. *Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the* LORD *be magnified, which hath pleaſure in the proſperity of his ſervant.*

27. And thereby fill all their hearts with joy, and their mouths with the voice of triumph, who, believing my Innocence, have wiſhed well to me: and let them ſee me ſo victorious, that this may be their perpetual Song, The Lord be extolled with the higheſt Praiſes, who favoured his Servant *David* ſo much, that He delivered him out of all his Troubles, and ſettled him in Peace and Proſperity.

28. *And my tongue ſhall ſpeak of thy righteouſneſs,* and *of thy praiſe all the day long.*

28. As for *my* Tongue, that ſure ſhall never reſt; but be declaring thy Juſtice, and Goodneſs, and Fidelity to me: on which I ſhall ever think, and be giving Thee the praiſe, which is due unto them, perpetually.

PSALM

PSALM XXXVI.

To the chief Muſician. A Pſalm of *David*, the Servant of the LORD.

ARGUMENT.

This Pſalm, compoſed by David, *and delivered by him to the chief Maſter of Muſick in the Tabernacle, ſeems to have been penned, as the former and many others were, during the Perſecution he ſuffered from* Saul. *It is hard to ſay, to what part of that time it peculiarly belongs. The moſt probable opinion is, that it hath reſpect to the beginning of it: when* Saul *had a Jealouſy of him, and a Hatred to him; but hid it ſecretly in his heart, and counterfeited Friendſhip to him, and deſire of his Alliance: (as you read* 1 Sam. *XVIII.) and yet could not carry the matter ſo cunningly, and ſo wholly ſuppreſs and conceal his intentions to deſtroy him, but that they broke out in ſome fits; (as you find there v.* 11. *and in the next chapter v.* 10.) *and by the very Preferment he gave him, made it plainly appear he deſign'd his Ruin. This Treachery* David *here deſcribes; (without naming* Saul, *to whom he preſerved a due Reverence;) and oppoſes thereunto the Fidelity and Goodneſs of God, who rules the whole World, and takes care of Beaſts as well as men: and therefore would not, be hoped, deſert him, nor any elſe that depend on Him, and are his faithfull Servants; as he, in a ſpecial manner profeſſed himſelf, and was obliged, to be.*

1. THE tranſgreſſion of the wicked ſaith within my heart, that there is *no fear of God before his eyes.*

1. THE Wicked may uſe many arts to diſguiſe and cloak his evil intentions; but his actions,

actions, directly contrary to all the laws of Humanity, as well as the Law of God, discover what he is, and make me resolve not to trust him: because without all doubt, he hath no regard to God, nor will be restrained by the fear of him, from doing me still more Mischief.

2. *For he flattereth himself in his own eyes; until his iniquity be found to be hatefull.*

2. Though he flatter and sooth up himself in his own conceit, imagining he carries things so cunningly and smoothly, that none can accuse him: yet at length his Iniquity shall be found out, and make him odious to all the world.

3. *The words of his mouth are iniquity and deceit: he hath left off to be wise, and to doe good.*

3. When he pretends great Kindness to me, and professes I am dear to him; his meaning is to doe me mischief, and to cheat and insnare me into Danger. He was once a better man, and better affected towards me; but now his Passions have so blinded his judgment, and perverted his will, that he knows not what belongs to Justice and Equity; much less to Goodness and Charity.

4. *He deviseth mischief upon his bed, he setteth himself in a way that is not good: he abhorreth not evil.*

4. For, whatsoever he may say in publick of his Affection to me, when he is retired, he is contriving how to ruin me. He muses of nothing else when he lies down to sleep, and when he awakes: and is not transported merely by a sudden fit of Jealousy and Anger against me; but hath set himself (with an obstinate resolution to persist in it) in a course so void of all Piety, Justice, or Charity, that there is no wickedness, though never so abominable, at which he sticks, to compass his design to destroy me.

5. *Thy mercy (O LORD) is in the heavens; and thy faithfulness reacheth unto the clouds.*

5. My comfort is, that his Hatred, and Falshood cannot be so great; but thy Goodness and Loving-kindness, O Lord, and thy Faithfulness to thy word, are infinitely greater: On these I rely, which I know will not deceive me; being no less conspicuous

ſpicuous and conſtant (as well as unmeaſurable) than the Heavens.

6. *Thy righteouſneſs* is *like the great mountains*; *thy judgments* are *a great deep: O LORD, thou preſerveſt man and beaſt.*

6. Thy Juſtice alſo, in the adminiſtrations of all affairs, appears as viſibly, and is as unmovable, as the higheſt Mountains; which the greateſt power on Earth cannot ſhake, nor make to bend to their inclinations. The deepeſt Plots they can lay are ſhallow, and eaſily diſappointed by Thee; whoſe Orders and Decrees ſhall be executed and brought to paſs, by ways and means that we cannot fathom: And therefore I will truſt in Thee, O Lord; whoſe carefull Providence extends not onely to Men, but to Beaſts alſo, which have no ſenſe of Thee.

7. *How excellent* is *thy loving-kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.*

7. For if Thou haſt ſuch care of their well-being, O God; Thy Loving-kindneſs, ſure, and tender Mercy is incomparably greater to thoſe that know Thee, and depend upon Thee. It is impoſſible to expreſs the value of it; and to know how rich; how ſafe, and ſecure they are, who in all Troubles and Dangers can confide in Thee, for thy powerfull Protection.

8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.*

8. They ſhall not onely be well contented in that condition wherein they are; but have abundant ſatisfaction in thy Love to them; and at length bring Thee the Sacrifice of Thankſgiving, for thy merciſull Preſervation of them, and feaſt with Thee in thy Houſe; where Thou ſhalt pour into them the ſweeteſt Joys, and give them an earneſt of the greateſt plenty of all Divine Bleſſings, that ſhall continually flow in upon them.

9. *For with thee* is *the fountain of life: in thy light ſhall we ſee light.*

9. For Thou art the Spring from whence all our Happi-

Happiness comes, which Thou art able to communicate for ever: and if Thou wilt be favourable to us, nothing shall hinder our Joy; but we shall think our selves happy in the most disconsolate condition.

10. *O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.*

10. Vouchsafe then, O most gracious God, to extend thy Loving-kindness (which is so precious, that it excels all worldly things) not onely unto me; but unto all that obediently acknowledge their dependence on Thee: Never withdraw thy Favour from them, but perform thy Promises to thy faithfull Servants, and defend them from all the mischievous Devices of their Enemies to destroy them.

11. *Let not the foot of pride come against me, and let not the hand of the wicked remove me.*

11. Make me an example of it; and, whatsoever is secretly designed and plotted against me, let not my proud Enemy prevail, and tread me under his feet: let not all the power of the Wicked, that may joyn with him, be able to subvert me.

12. *There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.*

12. In this attempt I am confident they shall fail; I plainly see them baffled in this wicked design. It is as certain, as if I already beheld it with my eyes, that where they thought to overthrow me, they shall fall themselves: with so powerfull a hand shall they be thrown down, that they shall never recover themselves, to renew their attempt against me any more.

PSALM XXXVII.

A Psalm of *David*.

ARGUMENT.

In this Psalm (which is composed so artificially, that

the order of the Letters of the Alphabet is observed, in the first letter of every other verse) David *seems to intend to prevent the Scandal which some might take when they saw the wicked in Prosperity, and the Godly under affliction*; (*as they did sometimes*;) *quite contrary to the Law, which promised all Good things to those that kept it, and threatned all Evil to those that broke it. He bids them be patient, and stay a while*; *and they should see both verified. For the Prosperity of the Wicked shall be short*: (*as he over and over again bids them consider*:) *and the Just, if they would but wait a while, should see themselves not onely delivered out of Trouble, but made very flourishing. And therefore he advises, in the first place, that no man by any means suffer himself to be tempted, by the splendid condition of the Wicked, to imitate them in their ungodly courses*: *but to stick close to the principles of Piety and Vertue, trusting in God, and committing himself to Him*; *who will give great satisfaction to such honest men, in what they have at present, though never so little*; *and at last put them in possession of all that their hearts can desire. And to preserve themselves in this pious temper, he shews nothing could be more available than Meekness and Humility*, (*which procures us, as* Theodoret *here notes, abundance of good things*,) *and to reflect on the lamentable end of the proud and haughty, who take unjust courses*, (*as was apparent in what befell* Saul *and* Absalom, *and such like persons*.) *Which sufficiently admonishes all men to bear their present Troubles decently and well*: *and not to envy the prosperous Successes of the Wicked, nor to call them Blessed*; *but rather account them unhappy and miserable.*

The Son of Syrach *seems to have summed up this Psalm in those few words*, Ecclus. I. 23. &c. A patient man will bear for a time, and afterwards joy

shall

shall spring up unto him. For the fear of the Lord is Wisdom; and Faith and Meekness are his delight.

1. *FRET not thy self because of evil doers, neither be thou envious against the workers of iniquity.*

1. LET it not vex thee to see the Evil-doers in great Prosperity: nor be provoked thereby either to accuse God's Providence; or to think the worse of Vertue; or to imitate them in their Wickedness; or to wish thy self to be what they are.

2. *For they shall soon be cut down like the grass, and wither as the green herb.*

2. For this Prosperity which thou art apt to look upon with admiration, envy, or anger, is so far from lasting alway, that it is but of short continuance: They shall be cut down, on a sudden, as the grass is by the hand of the Mower, when it is most flourishing; or they shall fade away as the green Herb doth, which in a little time withers, and of it self falls to decay.

3. *Trust in the LORD and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*

3. If you would have a firm and stable Happiness, confide in God, (and not in Riches, shouldst thou have them in the greatest abundance,) doing all the good thou art able, in that condition wherein his Providence hath placed thee: So shalt thou be settled in the good Land God hath given us: (when the Wicked are cut off from it;) and shalt injoy securely all those Blessings, which He, according to his faithfull promise, will provide for thee.

4. *Delight thy self also in the LORD; and he shall give thee the desires of thine heart.*

4. Be not discouraged therefore, nor too much dejected, if thou art for the present afflicted; but rest contented with what thou hast: or rather, solace thy self in the Lord, and take a greater delight in his Promises, than the Wicked can do in their present Possessions; and commending thy self

unto Him by conſtant Prayer, be confident He will anſwer thee, according to thy heart's deſire.

5. Commit thy way unto the LORD: truſt alſo in him, and he ſhall bring it *to paſs.*

5. When thou haſt any difficult buſineſs in hand, and art doubtfull of the ſucceſs; or when thou knoweſt not what courſe to take, for the accompliſhing of thy honeſt deſigns; leave all to the Lord, and truſt to Him in pious and upright courſes, that he will direct and aſſiſt thee, and bring things to a good iſſue.

6. And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

6. And if thou ſhouldſt be accuſed as a man of evil Deſigns, let not that trouble thee neither: For though thy Fame may be obſcured for a time by Calumnies and Slanders, as the Sun is by Miſts and Clouds; yet as that ſcatters them all at laſt, ſo ſhall thy Integrity appear and ſhine as brightly as the Sun at noon-day.

7. Reſt in the LORD, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

7. And in the mean time, reſt ſatisfied in this, that the Lord knows thy Innocency: and do not murmur and complain if He do not preſently vindicate it: but think it becomes thee to wait upon Him, with humble ſubmiſſion to his will, and to ſtay as long as He pleaſes. And be ſure thou beeſt not ſo impatient, as to be irritated by the thriving Wickedneſs of the Ungodly, and the ſtrange Succeſs they have in their diſhoneſt Contrivances, to doe as they doe; and to follow them in their Calumnies, Fraud, Injuſtice and Oppreſſion, or any ſuch like courſes, whereby they craftily compaſs all their deſigns.

8. Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil.

8. If thou perceive thy indignation begin to ariſe, to ſee ſuch vile people ſo ſucceſsfull, ſuppreſs it preſently; let it not vex and afflict thee, much leſs boil up to wrath and furious diſpleaſure:

ſure: or if, on a ſudden, thou art ſurpriſed with ſuch a paſſion, take care however, that it proceed no farther; and by no means be ſo incenſed (I muſt repeat that caution, it is ſo weighty) as to follow their Example, in evil-doing.

9. *For evil doers ſhall be cut off: but thoſe that wait upon the LORD, they ſhall inherit the earth.*

9. For how proſperous ſoever it may prove in the beginning, the end, aſſure thy ſelf ſhall be lamentable. And let thoſe Evil-doers expect alſo to meet with an untimely end, and to be cut off by the hand of Juſtice, in a remarkable manner, from the land of the living: when they that follow my advice, and wait patiently till the Lord will doe them right, ſhall poſſeſs thoſe Good things that He hath promiſed, in this Land which he hath given them for their inheritance.

10. *For yet a little while, and the wicked* ſhall *not* be: *yea, thou ſhalt diligently conſider his place, and it* ſhall *not* be.

10. And do not think He ſtays too long before He doeth it; but if that thought come into thy mind, reſolve to expect yet a while longer; and ſtill believe that, after a very ſhort time, the Wicked who ſeem to ſtand ſo faſt, ſhall be utterly deſtroyed. When thou haſt made a ſtrict ſearch after him, thou ſhalt find nothing of him remaining, in the place where thou ſaweſt him ſo flouriſhing.

11. *But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.*

11. Whereas they that meekly ſubmit to their preſent Afflictions, and patiently wait upon God, till He be pleaſed to relieve them, ſhall be ſettled at laſt in their poſſeſſions; and lead a moſt pleaſant life, in the greateſt plenty of all manner of Good things: in the injoyment of which nothing ſhall diſturb them.

12. *The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.*

12. The Wicked indeed hopes to hinder this; being ſo furiouſly inraged at

at the Juſt, that he is always contriving ſome Miſchief againſt him.

13. *The* LORD *ſhall laugh at him, for he ſeeth that his day is coming.*

13. But all his Plots and crafty Devices are ridiculous in the eyes of the Lord, who ſees the day of his Ruine approaching: which will inevitably ſeize on him, before his Deſigns can take effect.

14. *The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation.*

14. He hath numerous partakers, indeed, who have added open Force to their ſecret Practices, and armed themſelves in a warlike manner, for the Juſt man's utter deſtruction; which they hope may be the more eaſily compaſſed, becauſe he is deſtitute of humane Help, and will not take any crooked ways for his own Preſervation.

15. *Their ſword ſhall enter into their own heart, and their bows ſhall be broken.*

15. But all theſe Endeavours alſo ſhall prove in vain; and, which is more, they ſhall not onely miſs their aim, but their ſword, as we ſay, ſhall cut their own throat; and the Evil they intended againſt the Juſt ſhall fall upon themſelves.

16. *A little that a righteous man hath, is better than the riches of many wicked.*

16. And as there is more ſatisfaction in the little pittance a Righteous man hath, than in all the abundance which the greateſt Potentates have gotten by extortion, oppreſſion and violence: So that ſmall Power he hath ſhall be of more force to protect and preſerve him, than all the multitudes which attend upon thoſe violent men to guard them.

17. *For the arms of the wicked ſhall be broken: but the* LORD *upholdeth the righteous.*

17. For the Lord is againſt the Wicked; and be their power never ſo great, which they have to oppreſs and deſtroy the Righteous, He will break it in pieces: but Good men He will ſupport,

ſupport, be they never ſo weak; and both maintain them in what they injoy, and increaſe their ſtock, notwithſtanding all that their Enemies can doe againſt them.

18. *The* LORD *knoweth the days of the upright: and their inheritance ſhall be for ever.*

18. He may ſeem to neglect them; but there is no day paſſes, wherein He doth not take care of them, and exerciſe a moſt gracious Providence over them: obſerving not onely all their Afflictions, but their Patience under them; which ſhall be rewarded with the Bleſſings He hath promiſed to them, and to their Children after them.

19. *They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.*

19. In calamitous times, when God puniſhes the world by War or Peſtilence, they ſhall not be aſhamed of the hope they have placed in God, that he will preſerve them: when a Famine comes and pinches others, they ſhall be ſure to have enough.

20. *But the wicked ſhall periſh, and the enemies of the* LORD ſhall be *as the fat of lambs, they ſhall conſume: into ſmoke ſhall they conſume away.*

20. But the Wicked ſhall periſh in thoſe evil days: for the Lord looks upon them as his Enemies; who, when they grow rich and great, are but fatted up as Beaſts for the ſlaughter, and on a ſudden melt away, as faſt as the Fat of lambs that is burnt upon the Altar: juſt ſo ſhall the Divine Vengeance ſeize on them, when they are in the fulneſs of their Proſperity; and, like that Fat, they ſhall vaniſh into ſmoke, and come to nothing.

21. *The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.*

21. You ſee a man now perhaps grow rich by wicked arts; but he ſhall in time be reduced to ſuch ſtraits, as ſhall put him to double ſhame; firſt of borrowing, and then of not being able to pay at his day: when the Righteous ſhall be ſo far from borrowing of any, that he ſhall be able to lend; nay, to exerciſe mercy, and give freely to him that needeth.

22. *For* ſuch as be *bleſſed of him, ſhall inherit the earth*; *and* they that be *curſed of him, ſhall be cut off.*

22. For upon theſe God hath intailed a Bleſſing by his gracious Promiſes, (which ſhall certainly be fulfilled) that they and theirs ſhall enjoy the Good things of the land: and againſt the other he hath denounced a Curſe, (which they ſhall no ways avoid) that they ſhall be rooted out.

23. *The ſteps of a* good *man are ordered by the* LORD: *and he delighteth in his way.*

23. Let a man but take care that his ways be pleaſing to the Lord, by doing what he approves; and He will proſper him in all his undertakings, and guide his counſels and actions ſo, that he ſhall meet with good ſucceſs.

24. *Though he fall, he ſhall not be utterly caſt down: for the* LORD *upholdeth* him *with his hand.*

24. Or if he fail ſometime of his End, he ſhall not be undone: The Lord ſtill ſupports him by his Power, that he be not diſcouraged; and relieves him by his good Providence, that he be not utterly ruin'd.

25. *I have been young, and* now *am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.*

25. I ſay nothing but what I can confirm by my own long obſervation. When I was young, I began to take notice of it; and I continued ſo to doe, till now that I am grown old: and I cannot remember, that in all my life I ever ſaw a truly Pious, Juſt and Charitable man, left deſtitute of neceſſary things; or his Children after him reduced to ſuch Poverty, that they were conſtrained to beg from door to door.

26. He is *ever mercifull, and lendeth: and his ſeed* is *bleſſed.*

26. No, he rather hath not onely enough to ſupply his own wants, but to ſpare alſo for the relief of others: to whom he freely gives, or at leaſt lends; and is ſo unwearied in theſe acts of Charity, that God rewards it with Bleſſings upon his poſterity.

27. *Depart*

27. *Depart from evil, and doe good: and dwell for evermore.*

27. Take my advice therefore, if thou would'st be happy: Never doe any Evil, though it be to gain the greatest advantage this world can afford; but constantly imploy thy self in Good works, especially in acts of Mercy. Though thereby thou mayest seem to impoverish thy self for the present; be assured this is the way to live a long and prosperous life, in great tranquility and peace.

28. *For the LORD loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.*

28. For the Lord loveth that which is just and right; and upon that account will not forsake those that are mercifull, but be very mercifull to them: and continue his mercy to their Children after them; when the posterity of injurious and heard-harted men shall be destroyed.

29. *The righteous shall inherit the land, and dwell therein for ever.*

29. Such Wretches may flourish for a time: But they that shall be settled and fixed in the Land of promise, and leave it as an inheritance to those that succeed them, are onely (as I have often said) the Godly, Just, and Mercifull men;

30. *The mouth of the righteous speaketh wisdom: and his tongue talketh of judgment.*

30. Who do good not onely to mens Bodies, but to their Souls also; imparting to them (especially to their own Children) such Precepts of vertuous Wisdom, as teach them how to behave themselves aright in every action of their life, and naturally tend to make them prosperous.

31. *The law of his God is in his heart, none of his steps shall slide.*

31. As appears by this Righteous man himself; who, making the Law of God (which he hath continually before his eyes) the Rule of his life, proceeds steddily to the obtaining of his End; and happily finishes his course, without falling into those Mischiefs, into which Wickedness leads those who have no regard unto that Rule.

32. *The*

32. *The wicked watcheth the righteous and ſeeketh to ſlay him.*

32. His greateſt danger is from ſuch Lawleſs men, who (as I have ſaid before) watch for an opportunity, and leave no means unattempted, (though it be by Falſeneſs and Treachery) not onely to give him Trouble and Diſturbance, but to take away his Life.

33. *The LORD will not leave him in his hand, nor condemn him when he is judged.*

33. But the Lord will not let them have power to doe what they deſign. He will reſcue him from their Violence: or, if they ſeek to undo him, in a form of Law, by falſe Accuſations before the publick Judges, He will find a means to clear his Innocence, and reverſe even the Sentence they have pronounced againſt him.

34. *Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked art cut off, thou ſhalt ſee it.*

34. Therefore, if I ſhould ſtudy never ſo long, I can give a Good man no better advice than I did at firſt: Hope in God, (when any of theſe Troubles happen,) and patiently wait for his Mercy in a ſtedfaſt obſervance of all his Commands. Be not moved by any Miſchiefs that men can threaten, to go out of that way, into which thou art directed by God's Law: but believe that he will at laſt, if thou perſevereſt in it, advance thee to the poſſeſſion of all the Bleſſings it promiſeth; and thou ſhalt ſee thoſe that thought to depreſs thee, utterly deſtroyed.

35. *I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree.*

35. There want not publick examples of this in our own days. For I my ſelf have ſeen the Wicked (ſuch as *Saul*, *Doeg*, and *Ahitophel*,) in ſuch power, that he was in no fear that any body could hurt him; but, quite contrary, ſtruck terrour into all: His Offspring was numerous, his Poſſeſſions large, his Revenue exceeding great; being like a Tree never yet tranſplanted, that hath taken root, and ſuck'd abundance of the Earth, and ſpreads juice out of its branches every way.

36. *Yet*

36. *Yet he paſſed away, and lo, he was not: yea, I ſought him, but he could not be found.*

36. And yet, as firm as he ſeemed to ſtand, he was gone on a ſudden; he vaniſhed (it is very wonderfull) juſt as you ſee a Cloud paſs away, and diſappear. I look'd about me to ſee what was become of him, and whether he might not be removed (as a Tree ſometime is) to another place; but there was no ſuch man, nor any remainder of him to be found.

37. *Mark the perfect man, and behold the upright: for the end of that man is peace.*

37. Do you mark then, and make it your own obſervation, as I have made it mine; and you will find there is this great difference between him that makes the Laws of God the Rule of his life, and thoſe that tranſgreſs them: That though the former may meet with ſome Troubles for a time; yet, if they do not make him forſake his Integrity, nor in any thing ſwerve from his Duty, he ſhall in the iſſue be very proſperous and happy.

38. *But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhall be cut off.*

38. But the other ſhall be utterly deſtroyed; none of them ſhall eſcape by any of their cunning Tricks and Devices, but ſhall all alike periſh: though for the preſent they may thrive in their Wickedneſs; yet, in the concluſion, they ſhall be cut off both root and branch.

39. *But the ſalvation of the righteous is of the LORD, he is their ſtrength in the time of trouble.*

39. For the Lord, whom none can reſiſt, undertakes to be the Defender, Deliverer and Benefactour of Juſt and Good men: They may ſafely depend on Him, for power and ſtrength to ſupport and protect them, whenſoever they fall into any Diſtreſs.

40. *And the LORD ſhall help them and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

40. He will not fail to help them during their Troubles, and at laſt to deliver them out of them:

them: The wicked ſhall not be able to hinder it; but He will deliver them from all their ſecret Plots, or open Attempts to deſtroy them: He will therefore deliver them, becauſe they intirely rely on Him for Safety; and will not take any other courſe, but ſuch as He allows, to ſave themſelves from Danger.

PSALM XXXVIII.

A Pſalm of *David*, to bring to remembrance.

ARGUMENT.

This Pſalm was compoſed by David, *either during his Affliction, to deſire God graciouſly to remember him, (as the Title of it is,) and ſend him Deliverance: or afterward, to put himſelf in remembrance of the moans he made when he was in that ſad condition; and how earneſt he then was with God, to pardon all the Sins which had brought him into it, and to releaſe him out of it; and what hope and confidence he then had in God, which might incourage him and all others to place the like humble truſt in his Goodneſs for the time to come.*

What the affliction was is not ſo certain as it may ſeem at firſt ſight. It is generally thought he was ſick, and that of ſome noiſome, ulcerous diſeaſe; as in the beginning of the Pſalm ſeveral expreſſions, if they be taken literally plainly enough denote. But he preſently falling into a doleful Complaint of the Malignity of his Enemies, and the Coldneſs of his Friends affection towards him; it is thought not improbable by others, that he deſcribes the crazy condition he was in (under the Perſecution of Saul) *by the languiſhment of a ſick man under ſome dangerous Diſeaſe. And thus* Theodoret *underſtands it: onely he ſuppoſes that he reflects upon the diſaſtrous things that befall him*

him after he came to the Crown; by the Murther of his Son Amnon, *the Rebellion of* Abſalom, *the Falſeneſs of* Ahitophel, *the abuſive Reproaches of* Shimei, *and all the other Afflictions mentioned in his Hiſtory, which were ſent by God upon him for the cure of his Sins.*

And this ſenſe we muſt follow; or elſe ſay, he was at the very ſame time ſick of a grievous Diſeaſe, when he laboured under one of thoſe Perſecutions. And ſince the Pſalm will be of larger uſe, if we ſo interpret it; I ſhall follow that conjecture. So I call it; becauſe we do not reade of any Sickneſs David *had; nor are we certain what the particular Sins were which he bewails in ſo ſad a manner, that it hath made this be called one of the* Penitential Pſalms, *beginning juſt as the firſt of them doth,* Pſalm *VI.*

1. O *LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.*

1. O Lord, I am ſorely afflicted; and it is but juſt I ſhould be ſo. Yet let me prevail with Thee for ſo much Mercy, as not to proceed to any farther ſeverity: or, if Thou doſt, yet ſtill to mitigate it with ſome Favour, that I may not ſuffer in the Utmoſt extremity.

2. *For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.*

2. For (beſide the Trouble which my Enemies give me without) the pains I already endure in my Body are exceeding ſharp, and touch me to the very quick: Thou haſt inflicted on me a heavy Puniſhment, which preſſes me down to the ground.

3. There is *no ſoundneſs in my fleſh, becauſe of thine anger: neither* is there any *reſt in my bones, becauſe of my ſin.*

3. There is no part of my Body, but feels the ſad effects of thy Diſpleaſure which my Sins have ſo provoked, that I am in perpetual Pain, without any intermiſſion.

4. *For*

4. *For mine iniquities are gone over mine head: as an heavy burthen they are too heavy for me.*

4. They have brought a great number of evils upon me, which like a Deluge have overwhelmed me; and lie upon me as an intolerable Burthen, under which I am ready to ſink, unleſs Thou ſupport me.

5. *My wounds ſtink* and *are corrupt: becauſe of my fooliſhneſs.*

5. I am full of Ulcers, and they are full of putrified matter, which grows noiſome and offenſive to me; as a juſt reward of my Folly, whereby, to ſatisfy my unreaſonable deſires, I have inconſiderately offended Thee. (2 *Sam.* XI. 2, 3, 4.)

6. *I am troubled, I am bowed down greatly; I go mourning all the day long.*

6. I am not able to go upright, being grown crooked beyond meaſure: The poſture of a Mourner, who goes, or rather creeps, ſadly and bowed down, is mine continually.

7. *For my loyns are filled with a loathſom* diſeaſe: *and* there is *no ſoundneſs in my fleſh.*

7. Fiery Boils break out in the parts about my Loins: And though there be ſo many of them, that one would think all the ill Humours were run thither; yet in the reſt of my body, as I ſaid before, there is no part but is out of order.

8. *I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.*

8. I am exceedingly weak and worn away with Pain and Grief; wherewith my heart is ſo perpetually tormented, that I roar, rather than ſigh, and groan, and cry under the apparent Anguiſh of it.

9. *Lord, all my deſire* is *before thee: and my groaning is not hid from thee.*

9. But why do I complain in this manner, and make ſuch a particular enumeration of my Sufferings; Thou, Lord underſtandeſt what I want and what I would have: Though I ſhould ſay

ſay never a word, all my Miſeries, and the Sighs they have coſt me, are not unknown to Thee.

10. *My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.*

10. Thou ſeeſt the great Agitation of my mind, which wanders up and down in reſtleſs Thought: but all to no purpoſe; for my Strength hath forſaken me: the light of my Eyes is ſo weak, that I can ſcarce make any uſe of them.

11. *My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off.*

11. And if I could, I ſhould ſee none of thoſe whom one would expect, in ſuch a condition, to come and comfort me: 2 *Sam.* XV. 31. For I am deſerted by thoſe who profeſſed great love to me; yea, they with whom I contracted a friendſhip and intimate Familiarity, neglect me; and ſuch whom nature hath inclined to pity and relieve me, keep at a diſtance, and give me no aſſiſtance in my Affliction.

12. *They alſo that ſeek after my life, lay ſnares* for me: *and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.*

12. Meanwhile my Enemies are very buſie, and imploy all their Subtilty to find a way how to make an end of this miſerable Life of mine: they diſcourſe of nothing elſe, but what Miſchief they may doe me; and what they cannot doe by Force, they are continually contriving how to compaſs by Fraud and Deceit.

13. *But I as a deaf* man, *heard not*; *and* I was *as a dumb man* that *openeth not his mouth.*

13. I wanted not information how they calumniated me; but was ſo oppreſſed with the weight of my other Afflictions, and of thoſe Sins which have brought them upon me, that I took no notice of it: but lay as if I were deaf, and heard not what they ſaid; or dumb, and could not make an Anſwer.

14. *Thus*

14. *Thus I was as a man that heareth not, and in whoſe mouth are no reproofs.*

14. I was as ſilent, I ſay, as if I knew nothing of their falſe Acuſations, or as if I were not able to confute them.

15. *For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.*

15. For, notwithſtanding all my Sins, and thy ſore Diſpleaſure which I feel againſt them, I have a good hope in Thee, O Lord, that Thou wilt plead my cauſe. I leave them therefore to Thee, O Lord, who art the righteous Judge, and as thou haſt in juſtice afflicted me, ſo wilt thou, I doubt not, make them know that they have wrongfully charged me.

16. *For I ſaid*, Hear me, *leſt otherwiſe they ſhould rejoyce over me: when my foot ſlippeth, they magnifie* themſelves *againſt me.*

16. I ſtill conclude with my ſelf, that, as bad as I am, and as low as Thou haſt laid me, Thou wilt not think fit to let them inſult over me, and brag that they have got the better of me.

17. *For I* am *ready to halt, and my ſorrow* is *continually before me.*

17. As they are in danger now to doe; For I am ſo weak every way, that I am ready to fall; and have nothing but a ſad proſpect of Ruin before my eyes.

18. *For I will declare mine iniquity; I will be ſorry for my ſin.*

18. I know, and doe confeſs, that I have deſerved it by my iniquity: which when I conſider, (and nothing elſe,) I have reaſon to fear the worſt that they can doe unto me.

19. *But mine enemies* are *lively*, and *they are ſtrong: and they that hate me wrongfully, are multiplied.*

19. And, what cannot they doe, who, while I lie in this weak and miſerable condition, are flouriſhing and proſperous, ſtrong and mighty; and by falſe Rumours make me ſtill more odious to the multitude, and increaſe their forces againſt me.

20. *They alſo that render evil for good, are mine adverſaries: becauſe I follow the thing that good is.*

20. With which are joyned, even thoſe whom I have highly obliged; who do not think it bad enough not to be my Friends, but are become my Adverſaries: For no other reaſon, that I can find, but becauſe I make a conſcience of what I doe; and faithfully ſtudy, and earneſtly ſeek the good of all this Kingdom.

21. *Forſake me not, O LORD: O my God, be not far from me.*

21. I humbly therefore betake my ſelf to Thee, O Lord, beſeeching Thee, that Thou wilt not deſert me, as they have done. O my God, who haſt been very gracious to me on ſundry occaſions, and ſeeſt that I ſtill depend intirely upon Thee, let not my Sins make Thee to abandon me.

22. *Make haſt to help me, O Lord my ſalvation.*

22. But rather let my Miſery and the imminent Danger I am in, move Thee ſpeedily to relieve me. Deſer no longer, O Lord, whoſe property it is to deliver thoſe who have none to help them, and truſt in Thee alone; as I now do for Safety and Preſervation.

PSALM XXXIX.

To the chief Muſician, to *Jeduthun.* A Pſalm of *David.*

ARGUMENT.

It is thought by ſome, that this Pſalm (which David *delivered afterward to* Jeduthun, *an excellent Muſician, and Governour of the Muſick in the Tabernacle,* 1 Chron. XXV.) *was made upon the ſame occaſion with the foregoing. And ſo, in part, it was: for, though there is little reaſon to think that he was ſtill*

ſick when he compoſed it, (as they imagine;) yet his enemies, it is manifeſt, preſſed him ſorely. And the conſideration of the flouriſhing condition wherein they were, though very wicked, (whilſt he, a pious ſervant of God, was lamentably afflicted,) put him into ſome Commotion, notwithſtanding his reſolution to the contrary: till the thoughts of the ſhortneſs of man's Life, and conſequently of his ſufferings, and how eaſie it was for God to cut off his Enemies, compoſed his ſpirit again; and made him patient, and contented with his preſent condition.

So that this Pſalm ſeems to me to be rather of the ſame kind with the XXXVIIth. than the XXXVIIIth. Onely there David *gives Counſel to others, after God had delivered him from many Perſecutions, to be patient by his example: but here he himſelf puts that Counſel in practice; (perhaps when the Rebellion of* Abſalom *renewed his Trouble, which is the opinion of* Theodoret;*) though he ſhews it is very difficult, on ſome occaſions, not to be very much diſturbed at Wicked mens Proſperity, and Good mens Affliction; eſpecially when it comes to be a man's own caſe, under ſome grievous Calamity.*

1. I *Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.*

1. IT is a very great provocation to Anger and Diſcontent, to ſee the Wicked ſtill continue proſperous; and to hear how they abuſe and calumniate me. But I reſolved with my ſelf not to be vexed at it; but rather to take care, as I have exhorted others, (*Pſal.* XXXVII.) to be more inoffenſive in all my actions: and eſpecially to watch over my Tongue, and to lay the ſtricteſt reſtraint upon it; that no undecent Complaint, no irreverent diſcourſe about God's Providence, no, nor any intemperate ſpeeches againſt my Adverſaries, ſhould proceed out of my mouth. 2 *Sam.* XVI. 8, 13.

2. *I was*

2. *I was dumb with ſilence, I held my peace,* even *from good, and my ſorrow was ſtirred.*

2. And this purpoſe I kept for ſome time ſo ſtedfaſtly, that I ſpake not a word either good or bad; but remain'd like a dumb man in perfect ſilence: being ſo afraid of breaking out into impatient language againſt my unjuſt Accuſers, that I would not ſo much as vindicate my ſelf, and clear my innocence. Though the truth is, while I thus denyed all vent to my inward Grief, (which I could not quite ſuppreſs,) it was the more increaſed.

3. *My heart was hot within me, while I was muſing the fire burned: then ſpake I with my tongue.*

3. For though I *ſaid* nothing, yet I could not chuſe but have many ſad *thoughts* of the Injuries I ſuffered: and muſing long upon them, and upon the Impunity of thoſe who committed them, my Sorrow grew ſo great at laſt, that it could no longer be pent up; but, burning like a fire, with vehement heat, in my breaſt, it broke forth into ſuch expreſſions as theſe;

4. *LORD, make me to know mine end, and the meaſure of my days, what it is*: that *I may know how frail I am.*

4. Lord, I do not murmur nor repine at my Sufferings; but that I may be able to bear them ſtill patiently, make me ſenſible, I humbly beſeech Thee, how ſhort this frail Life is, and how ſoon it will have an end; that duly conſidering this, I may be the leſs concern'd about the Miſeries I endure, which will end together with it.

5. *Behold, thou haſt made my days as an hand-breadth, and mine age is as nothing before thee: verily, every man at his beſt ſtate is altogether vanity. Selah.*

5. And it is ſtrange I ſhould forget it, ſeeing it is ſo apparent Thou haſt circumſcribed my days within a very narrow compaſs, and that, compared with thy eternal Duration, they are juſt Nothing. Beſides, there is no man ſo ſtrong, ſo firm, but he may die in an inſtant, (as my Enemies may do,) in the height of his Proſperity,

and moſt flouriſhing condition: For be he never ſo ſettled, as he thinks in his Greatneſs, it is certain he is mere Emptineſs and Vanity.

6. *Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up* riches, *and knoweth not who ſhall gather them.*

6. What an imaginary thing then, is the Life of Man? who promiſes himſelf mighty matters, but hath no more than the image and ſhadow of them in his brain; for on a ſudden he himſelf vaniſhes, and is gone: yet for theſe he makes a lamentable buſtle and ſtir, whereby, if he get any thing, alas! it is to very ſmall purpoſe; for after all the pains he hath taken to heap up Wealth, he hath no certainty whether he ſhall live to injoy it; no, nor whether his Son, or his kindred (for perhaps a Stranger, nay his Enemy) ſhall poſſeſs it.

7. *And now, Lord, what wait I for? my hope is in thee.*

7. And therefore I am reſolved, O Lord, with thy gracious aſſiſtance, not to trouble my ſelf ſo much as I have done about theſe vain and uncertain things: for what is there even in a Kingdom, that I ſhould deſire and expect it impatiently, which may ſo ſoon be loſt again? I have done with all theſe empty Hopes, and content my ſelf with this alone; that Thou wilt not forſake me, but be my gracious God, and chuſe what is beſt for me.

8. *Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.*

8. And, firſt, I hope Thou wilt forgive me all thoſe Sins, which have juſtly deſerved theſe heavy Puniſhments: and then, ſhew me ſo much Favour, that Wicked men, who are ſo fooliſh, that they underſtand not thy meaning in theſe Afflictions which have befaln me, but imagine Thou haſt caſt me off, may not make me their Laughing-ſtock, nor mock at my Reliance on Thee, and patient Submiſſion to Thee.

9. *I was dumb, I opened not my mouth; becauſe thou didſt* it.

9. For I did not complain, but ſilently endure their in-

inſolent and ſcurrilous language, together with all my other Sufferings; reverencing thy Juſtice, by whom every thing is ordered: (2 *Sam.* XVI. 10.) and this they interpreted to be yielding the Cauſe, and juſtifying their proceedings againſt me.

10. *Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.*

10. May it pleaſe Thee therefore, who haſt inflicted ſore Judgments on me, at length to remove them: put a ſpeedy end to them; (if Thou intendeſt to confute their fooliſh Reproaches;) becauſe I cannot long ſubſiſt under ſuch a Burthen, as hath already taken away all my Strength from me.

11. *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man is vanity. Selah.*

11. And indeed, who is able to contend with Thee, if Thou wilt not graciouſly remit the Puniſhment we deſerve? For when Thou chaſtiſeſt Man, (in any of thoſe ways whereby Thou haſt threatned to rebuke his extravagance,) his Wealth, his Power, and whatſoever elſe he hath that is valuable, moulders away like a Garment that is moth-eaten: and it is no wonder; for the greateſt of men, as well as the meaneſt, are but mere Vanity.

12. *Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: for I am a ſtranger with thee, and a ſojourner, as all my fathers were.*

12. But let even this move Thee, O Lord, to grant my Petition which I make for Pardon, and Releaſe from this Chaſtiſement. Becauſe I am ſo frail; (as all my Fore fathers were;) and our time here is ſo very ſhort, that I am more like a Stranger and Sojourner in this Countrey, than an Inhabitant or Lord of it; (as I lately thought my ſelf:) therefore grant my earneſt requeſt: and when I ſay nothing, but ſilently ſubmit to thy Correction; let my Tears ſpeak for me, and prevail with Thee for ſome Mercy.

13. *O ſpare me, that I may re-*

13. Forbear me, I be-

cover ſtrength, before I go hence, and be no more.

I beſeech Thee, and do not proceed thus to afflict me: But repair the decays that are in my Strength, and let the very few days I have to live be more peaceable; that, free from the Diſturbance my Enemies give me, I may doe Thee ſome ſmall Service before I leave the World, and have nothing to doe in it any more.

PSALM XL.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

A Pſalm of David *directed to the chief Maſter of Muſick, for the uſe of the Tabernacle. Wherein he thankfully acknowledges God's goodneſs to him, in delivering him from ſome great danger (it is not certain what: But may be applied either to the diſtreſs he was reduced into by his Enemies, as we read in the Pſalm foregoing; or to the ſickneſs God hath inflicted on him; or to both, mentioned Pſalm XXXVIII.) And then declares his reſolution to ſerve God faithfully and cheerfully, in ſuch words as may be better applied to* Chriſt's *readineſs to doe the will of God, though it were by dying for us.*

But it ſeems this deliverance was not ſo compleat, but that ſtill he was infeſted with many Enemies; and therefore in the latter part of the Pſalm he commends himſelf ſtill to God's merciful Providence: beſeeching him to finiſh what he had begun, by continuing to be his Deliverer.

1. *I Waited patiently for the LORD, and he inclined unto me and heard my cry.*

1. IT is good, I ſee, to perſevere in Prayer, and with

with conſtancy and patience to wait upon the Lord; for though He hath made me expect very long, yet at laſt He hath been graciouſly pleaſed to condeſcend unto me, and to grant my deſire.

2. *He brought me up alſo out of a horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings.*

2. For when I was in the greateſt Diſtreſs, and no more able to help my ſelf than a man who is faln into a very deep Pit, where he ſticks faſt alſo in the ſtifleſt Clay; He not onely delivered me from that preſent danger, which was very dreadfull; but brought me into a place of ſafety, and withall confirmed me in it, that I might not fall again into the like extremity:

3. *And he hath put a new ſong in my mouth,* even *praiſe unto our God: many ſhall ſee* it *and fear, and ſhall truſt in the* LORD.

3. But have liberty in quiet and peace to meditate his Praiſes, and to indite a new Song in honour of our God; who hath, to all other Benefits, added this late wonderfull preſervation: which ſhall excite many others, when they duely conſider it, to join together with me in his Worſhip and Service; and patiently to depend upon Him, and hope in his Mercy, as I have done.

4. *Bleſſed* is *the man that maketh the* LORD *his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lyes.*

4. And happy is that man, notwithſtanding all the troubles he may endure, who repoſes his confidence in the Lord alone: and neither envies the ſucceſs of inſolent and deceitfull men; nor is tempted thereby to imitate them in their pride, and in their perfidiouſneſs.

5. *Many,* O LORD *my God,* are *thy wonderfull works* which *thou haſt done, and thy thoughts* which are *to us-ward: they cannot be reckoned up in order unto thee: if I would declare and ſpeak*

5. Many are the benefits, O mighty Lord, and my moſt gracious God, which Thou haſt beſtowed upon ſuch faithfull Servants;

of them, *they are mo than can be numbred.*

for whom Thou haſt done wonders, and ſtill deſigneſt great and many kindneſſes, which cannot be comprehended, much leſs expreſſed, by our weakneſs. Whenſoever I attempt to make Thee ſome acknowledgment for ſuch ineſtimable favours, I find it is beyond my power, ſo much as to tell the number of them.

6. *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt offering and ſin-offering haſt thou not required.*

6. There are no Peace-offerings (whereby we are wont to teſtifie our thankfulneſs for thy Mercies) nor any Oblations, which attend upon them, that are worthy to be preſented unto Thee; or are a fit expreſſion of our gratitude for ſo many and ſo great Benefits as I have received from Thee. A ready and conſtant obedience to Thee, in thy faithfull Service, is far more acceptable; to which as I am by nature tyed, and Thou haſt by thy Mercies ſtrongly ingaged me, ſo I do freely conſent, and chearfully devote my ſelf (as the Lord Chriſt hereafter will do intirely:) If I ſhould add all other kinds of Sacrifice, whole Burnt-offerings and Sacrifices for ſin, I ſee of how little value they are with Thee.

7. *Then ſaid I, Loe, I come: in the volume of the book it* is *written of me.*

7. And therefore when I thought what Thou mighteſt juſtly expect from me, after this great deliverance, immediately I ſaid (as if I had heard Thee calling upon me, to doe Thee ſome extraordinary ſervice) behold I come to make an Offering of my ſelf unto Thee (as the Lord Chriſt will doe, even of his very Bloud.) For ſo the Book of the Law requires; (wherein this Sacrifice of Chriſt is more plainly deſcribed)

8. *I delight to doe thy will, O my God: yea, thy Law* is *within my heart.*

8. That I ſhould doe what is pleaſing and acceptable to Thee, O my God, (as the Lord Chriſt will doe moſt perfectly) though it be never ſo difficult and troubleſome to me: And ſo I will moſt gladly, with all my Soul: for there thy

thy Law is written, and not onely in my Book. (*Deut.* XVII. 18, 19.)

9 *I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.*

9. And as an earnest of it, I have already proclaimed to all Thy people in their full Assemblies, what great obligations I have unto Thee: Behold, O Lord, I appeal to Thee, who canst not be deceived, how forward I have been to offer to Thee, on all occasions, this publick Sacrifice of praise, for all thy Benefits bestowed upon me.

10. *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth from the great congregation.*

10. I have not thought it sufficient, to meditate alone by my self upon Thy loving kindness, which hath mightily affected my heart; but I have made known to others, how faithfully Thou hast performed thy Promises, in the wonderful deliverance Thou hast lately given me: This singular kindness and fidelity, I have openly published to all thy People, in their most frequent Assemblies, at the solemn Festivals.

11. *Withhold not thou thy tender mercies from me, O LORD, let thy loving kindness and thy truth continually preserve me.*

11. Be Thou pleased, O mighty Lord, as readily, openly, and abundantly to express Thy tender mercy towards me: let that loving-kindness and faithfulness, which I have so much magnified, be ever seen in my continued preservation and deliverance from all future dangers.

12. *For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.*

12. For I am not yet so compleatly happy, but that I see my Enemies are so busie in contriving more mischief against me; that

that dangers without number ſurround me. And indeed my ſins are ſo many, that it is but juſt I ſhould feel the fruit of them in multiplied puniſhments: which have ſuddenly ſeized on me, and grown to ſuch a number; that as I may ſooner tell how many hairs I have on my head, than how many troubles I ſuffer, ſo I am ready to faint under the burthen of them.

13. *Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me.*

13. Till I think of Thee, O Lord, who I hope wilt be ſtill pleaſed to deliver me: yea, Thou haſt been ſo very good to me, that I take the humble boldneſs, to beſeech Thee, O Lord, to deliver me ſpeedily.

14. *Let them be aſhamed and confounded together, that ſeek after my ſoul, to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.*

14. Let them all be alike moſt ſhamefully diſappointed, that reſtleſly endeavour to take away my life: Defeat them, and put them to flight, with open diſgrace, whoſoever they be that ſtudy to doe me any miſchief.

15. *Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.*

15. Let utter deſolation be the recompenſe of all their ſhameful deeds, whereby they thought to have expoſed me to ſhame: when they inſulted over me, and made a mock both of my affliction, and of my truſt in Thee.

16. *Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually The LORD be magnified.*

16. But let all thoſe that depend on Thee alone, and ſeek for ſafety by no other means but thoſe which Thou alloweſt, have perpetual cauſe to rejoice in Thee exceedingly: let ſuch as expect and delight to ſee Thee appear for the deliverance of thy People, never ceaſe to ſay, the Lord be praiſed; let the glory of his wonderfull works be every-where publiſhed and extolled.

17. *But I* am *poor and needy,* yet *the Lord thinketh upon me:*

17. As for my ſelf, this is my never-failing

thou art my help and my deliverer, make no tarrying, O my God.

failing comfort, that though I am ſtript of all, and quite deſtitute of humane help, yet the Lord takes care of me, and conſults my good: And it is ſufficient, that Thou Lord art my God, on whom I depend for relief and deliverance; O delay not to ſend it to me.

PSALM XLI.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

Though ſome will have this Pſalm to have been compoſed by David, *and delivered to the chief Maſter of Muſick; onely upon occaſion of that great ſtrait, into which he was brought by the rebellion of his Son* Abſalom: *yet it is the more common opinion, and ſeems more probable, that he had been alſo lately very ſick. And then finding by ſad experience, what an aggravation it was of his affliction, to ſee his enemies ſo barbarous as to rejoice at it, and wiſh his death; nay, his Friends, eſpecially ſome one particular Friend (who was a type of the Traitour* Judas) *not onely take no pity on him, but prove falſe and perfidious to him: He in the firſt place highly commends, and bleſſes that temper of mind, which inclines men to be pitifull and compaſſionate to thoſe that are ſick; and aſſures ſuch perſons that they ſhall feel the happy fruits of it: and then complains moſt heavily of their inhumanity, who inſulted over him in his calamity, and with reproachfull words, and vile calumnies exaſperated the grief of his mind. On which he hoped God, who loves mercifull men, would take compaſſion; and put him into a condition to chaſtiſe their inſolence.*

1. *Bleſſed*

1. BLesſed is *he that conſidereth the poor the* LORD *will deliver him in time of trouble.*

1. HAppy is that tender hearted man, who prudently conſidering it may be his own condition, doth not deſpiſe, but viſit the ſick, eſpecially ſuch as are poor; and takes care to comfort and relieve them: The Lord will requite his kindneſs, and ſend him the like ſuccour and relief, when he falls into any danger.

2. *The* LORD *will preſerve him, and keep him alive*, and *he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.*

2. In ſickly times, or other publick calamity, the Lord will preſerve his life; and more than that, will make him live in proſperity upon the Earth: which when the envy and hatred of his Enemies, endeavour to deſtroy, the Lord will diſappoint them; and not ſuffer them to have their will on him.

3. *The* LORD *will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.*

3. Or if any ſickneſs (as no man can expect always to be in health) bring him into ſuch a languiſhing condition, that he cannot help himſelf; the Lord will ſupport him, and give him patience: Then Thou wilt remarkably requite his officious care about the ſick (whoſe Bed he was wont to turn and ſmooth, for his ſofter repoſe) by giving him eaſe and refreſhment during his weakneſs; till Thou change it again, into health and ſtrength.

4. *I ſaid,* LORD *be merciful unto me; heal my ſoul, for I have ſinned againſt thee.*

4. In confidence of this, I my ſelf, when I was ſick, addreſſed my prayer unto the Lord, and implored his Mercy, ſaying; Take pity upon me (who have not been negligent in this duty, Pſal. XXXV. 13, 14.) and do not deal in ſtrict juſtice with me: but though I have been a grievous offender, and ſo deſerved a heavier ſtroke, graciouſly pardon all that I have done amiſs; and reſtore me again to my former health.

5. *Mine*

5. Mine enemies speak evil of me: When shall he die, and his name perish?

5. I am the fitter object of thy Compassion, because my Enemies have none at all; but, to the affliction which Thou hast laid upon me, add their defamations, and imprecate more evils to befall me: For nothing will satisfy them but my death; which they impatiently long to see, and hope to bury my reputation together with me.

6. And if he come to see me, he speaketh vanity: his heart gathereth iniquity to it self, when he goeth abroad he telleth it.

6. If any of them indeed come to see me, he seems to be sorry for me, and condoles with me; but there is nothing but fraud and deceit, under these fair words which he bestows upon me: For all the time, that he either counsels, or comforts me, or makes any promises of what he will doe for me, he is hatching some mischief in his heart against me, from what he can gather out of my words, or actions, or disease; and as soon as he is out of my doors, he spreads it abroad among his Companions, to increase their hatred, or their contempt of me.

7. All that hate me, whisper together against me: against me do they devise my hurt.

7. Which discovers it self in their private Assemblies, where they secretly confer together how to undo me: they have no other business there, but to contrive what use they shall make of his information, for my ruine.

8. An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

8. This is the time, say they; for now God hath met with him, and punisht his heinous sins, with a grievous disease; which sticks as fast to him, as our reports, (which the people believe, and he will never be able to confute) and hath laid him so low, that he cannot possibly recover.

9. Yea, Mine own familiar friend in whom I trusted, which did eat of

9. And, which is still more afflictive, the

my bread, hath lift up his heel a-gainſt me.

the man, with whom I never had any quarrel, but rather uſed as a Friend; he in whom I repoſed the greateſt confidence (2 *Sam.* XVI. 23.) who was one of my Family, and was maintained by my Service; hath in a brutiſh manner, not onely forſaken me, but (like a Horſe that kicks at him that feeds him) contemptuouſly lifted up himſelf againſt me.

10. *But thou, O LORD, be mercifull unto me, and raiſe me up, that I may requite them.*

10. But all this doth not diſcourage me when I think of thy Mercy, O Lord; which as I moſt humbly implore, ſo Thou art wont to ſhew to thoſe that are mercifull. I am not ſo low (v. 8.) but, contrary to their expectations, Thou art able to raiſe me up, and reſtore me to my Throne, from whence they have driven me: and then I ſhall puniſh them, according as my Office, and their wickedneſs requires.

11. *By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.*

11. And truly I take this to be an argument of Thy kind intentions towards me, that hitherto Thou haſt marvellouſly preſerved me; both in this ſickneſs, and in all other dangers: ſo that my Enemy hath miſſed the triumph he hoped for, in my ruine.

12. *And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.*

12. The Triumph belongs to me, who thankfully acknowledge, that Thou haſt ſupported me, and defended my innocence: Thou haſt taken ſuch a ſpecial care of me, that I hope I ſhall ſerve Thee all my days, without interruption, in that Office Thou haſt committed to me.

13. *Bleſſed be the LORD God of Iſrael, from everlaſting, and to everlaſting. Amen, and Amen.*

13. For which and all other his Benefits, let the great Lord of all the world, the God of *Iſrael*, whom he hath choſen for his

his own peculiar people, be most heartily blessed and praised: let Him be blessed throughout all generations, as long as the world shall last, and unto all Eternity: Let Him be blessed; let Him be blessed (again and again I repeat it with most fervent affection) and let all his People concurr with me in these desires, and with one consent accompany me with their joyfull acclamations, saying, The Lord be praised, the Lord be praised.

The End of the First Book.

The Second BOOK OF PSALMS.

PSALM XLII.

To the chief Musician. *Maschil*, for the Sons of *Korah*.

ARGUMENT.

Here begins the Second *of the* Five *Books of Psalms, according to the Hebrew division. All those of the former Book, except* four, *have the Name of* David *prefixed to them, as the Authour of them: and so were put together by him that collected them, into one Volume. But in this* Second *Book, the first part of it consists of Psalms intituled to the Sons of* Korah; *as several learned men understand the Inscriptions: who imagine that some holy Men among them composed these Psalms, in the time of the Captivity. But I shall follow our English Translation, and take this Psalm (as the LXX. and the Vulgar Latine do) to be directed to the Sons of* Korah, *to be set or sung by them, under the chief Master of Musick in the Tabernacle. And then there is little question to be made, but* David *indited this, and some of the Psalms, which have this Title: as it is certain he did most, if not all, of*

of those that are contained in the latter part of this second Book, from Psalm the fiftieth *to the end of the* LXXII. *And this present Psalm, with that which follows, seems to have been penned, either when he was under the persecution of* Saul, *or (which is more probable) when he was driven again from the house of God by* Absalom. *Which sad condition he bewails, with a great mixture of grief, for his banishment from those sweet injoyments he had there; and of hope to be restored to them again.*

This Psalm is the second of those XIII. *which are called* Maschil *(see Psal.* XXXII.*) by some here taken to be an Epithet of the Master of Musick, who taught or instructed the Sons of* Korah *very skilfully.*

1. *AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.*

1. THE hunted deer doth not long more earnestly, and cry more loudly for the brooks of water, to quench her thirst; than my Soul doth for the happy injoyment of Thee, my God, in the publick solemnities; from whence I am driven by those that seek my Life.

2. *My soul thirsteth for God, for the living God: when shall I come and appear before God?*

2. It is not my Throne of which I am so desirous, as the place where Thou my God dwellest: who art the eternal spring of Life and Comfort, which no other God can communicate. O how vehemently doth my soul long for Thee; and how tedious doth the time of my Banishment from Thee seem! O when shall I see that happy day, wherein I shall be restored to the liberty again, of presenting my self before Thee in thy Tabernacle?

3. *My tears have been my meat day and night, while they continually say unto me, where is thy God.*

3. There I was wont with great delight to feast with Thee; but now my appetite fails me to my daily food: in stead of

of which, my only ſatisfaction is in tears; to which I have wholly abandoned my ſelf. For what can be more grievous than to hear them ſay, I am abandoned by Thee (2 *Sam.* XVI. 7, 8.) and to be continually reproached and derided with this taunting queſtion, What is become of thy God, of whoſe favour thou waſt wont to boaſt?

4. *When I remember theſe* things, *I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day.*

4. O what a ſad thought is it, to call to mind thoſe pleaſant days, which are paſt and gone! particularly when I brought the Ark to thy dwelling place, with the joyfull ſhout of all thy people: who in a pompous manner accompanied me with their praiſes and thankſgivings at that feſtival ſolemnity. (1 *Chron.* XV. 25, 28.) It even breaks my heart with grief to remember this thing, and all the other ſacred times, when before this baniſhment, we met together at thy houſe, to worſhip and acknowledge Thee for all thy benefits.

5. *Why art thou caſt down, O my ſoul, and* why *art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him* for *the help of his countenance.*

5. And why may I not expect the like again? It is true, my Soul, theſe are very ſad and melancholy reflections; but muſt I therefore be utterly dejected? Is there any cauſe that anxiety of mind ſhould make thee ſo tumultuous, as if all hopes of this felicity were loſt for ever? Truſt in God, and patiently wait upon Him: for the time will come when I ſhall go to his houſe, and praiſe Him ſtill for his favour towards me; in delivering me from this as well as all my former afflictions.

6. *O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

6. O my moſt gracious God, Thou ſeeſt how I chide my ſelf for it; and yet I am overcome with grief, and ſhould be quite oppreſſed, while I am forced to hide my ſelf in this

this Wilderness beyond *Jordan* (2 *Sam.* XVII. 22, 29.) and wander up and down in these solitary mountains, far distant from thy Tabernacle: did I not comfort my self with the thoughts of thy Goodness and Power; whom I have served there.

7. *Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.*

7. I am fain into a bottomless depth of Miseries; which follow one upon another, as

If the former invited the next to succeed it: They gush in upon me, by thy appointment, with such violence, as spouts of water do out of a cloud. I am tossed like one upon a tempestuous Sea, where the waves rage and swell so high; that every billow threatens to overwhelm and bury me in the deep.

8. Yet *the* LORD *will command his loving kindness in the day time, and in the night his song* shall be *with me*, and *my prayer unto the God of my life.*

8. Yet I do not distrust the loving-kindness of the Lord; by whose authority this tempest shall be appeased. He will in much mercy order and dispose things so, that night and day I shall have perpetual cause to sing his praise: and therefore I will commend my self to Him continually, who is the authour of my life; and beseech Him to preserve it.

9. *I will say unto God my rock, Why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?*

9. I will take the boldness also to expostulate with Him, saying; O God, I have alway made Thee my refuge; and thought my self safer under thy protection, than if I had been in the strongest fortress: why then dost Thou delay thy help, as if thou tookest no farther care of me? why do I still continue in that mournfull condition, wherein I left Jerusalem, (2 *Sam.* XV. 30.) and have no relief from this grievous oppression of the Enemy?

10. As *with a sword in my bones, mine enemies reproach me:*

10. O how cutting are their reproaches!

while they ſay daily unto me where is thy God?

proaches! how deeply do they wound my Soul! It is like a ſtab to the very heart, to hear them ſay in their daily jeers, what is become of thy God in whom thou truſtedſt? why doth He make no more haſte to ſend thee deliverance?

11. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.*

11. But it better becomes me to expoſtulate with my ſelf, than with thy Majeſty. And therefore I ask my ſelf again; O my Soul, why art thou thus ſadly afflicted? why do theſe things ſo miſerably torment thee, and diſtrub thy quiet? Since there is hope in God, that I am not utterly baniſhed from his preſence; but ſhall return to his houſe again to praiſe Him. On whom I fix my eyes as my onely Saviour (for hitherto He hath been my moſt gracious God) who will pull off my mourning apparel; and make joy and gladneſs take the place of ſorrow and ſadneſs in my countenance.

PSALM XLIII.

ARGUMENT.

This Pſalm, in all probability, was compoſed by the ſame Authour with the former; (and accordingly the LXX. *expreſly aſcribe it to* David) *and upon the ſame occaſion, when he was driven by* Abſalom (*who drew the whole Kingdom into his conſpiracy,* 2 Sam. *XV.* 10, 13, *&c.*) *from the houſe of God, which he loved more than his own Palace. Thither therefore he deſires to be reſtored, and expreſſes his hope of it, in the very ſame words, that he did in the Pſalm foregoing.*

1. *Judge*

1. *JUdge me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitfull and unjust man.*

1. O God, the supreme Judge of the whole world, I appeal to Thee, in this conteſt between me and a ſeditious people; who, void of piety and humanity, are riſen up in Rebellion againſt me: beſeeching Thee to vindicate my innocence, and defend me from their violence. O deliver me from that deceitfull Man, who pretended devotion, when he went to make an inſurrection; (2 *Sam.* XV. 7, 10.) deliver me from the crafty counſel, which *Ahitophel* gives him; and from the open force, whereby he ſeeks injuriouſly to take away my life, *ib.* XVII. 1, 2.

2. *For thou* art *the God of my ſtrength, why doſt thou caſt me off? why go I mourning, becauſe of the oppreſſion of the enemy?*

2. For I have none to flee unto for ſafety and protection, but Thee alone; who haſt ever hitherto been my mighty deliverer, and art now my only ſupport: And therefore I hope Thou wilt make haſte to help me; becauſe it puts me into the ſoreſt agonies, to ſee my ſelf for the preſent ſo deſerted by Thee, that I can do nothing but bewail the forlorn condition, and the miſerable ſtraits, into which the Enemy hath reduced me (See *Pſal.* XLII. 9.)

3. *O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy Tabernacles.*

3. I am beſet with mighty armies, and have nothing to oppoſe to them, but thy favour and thy faithfulneſs: O ſend forth the bleſſed effects of them, and according to thy promiſes to thoſe that depend on Thee, let thy Almighty power, in much mercy lead and conduct me: Let it go along with me, and give me the victory over them; and bring me back again unto thy holy mountain, where Thou haſt fixed thy dwelling-place.

4. *Then will I goe unto the altar of God, unto God my exceeding*

4. Then will I faithfully perform my promiſes unto Thee

joy: yea, upon the harp will I praiſe thee, O God, my God.

Thee; and the firſt thing I doe, ſhall be, to go thy Altar with Sacrifices of Thankſgiving to Thee, the Author of my joy and triumph: which ſhall not ceaſe with that publick Service; but when I am alone, entertaining my ſelf with my harp, I will praiſe thy Mercy, and Faithfulneſs and Power, O God my righteous Judge; who graciouſly protecteſt the innocent, and defendeſt thoſe that cannot right themſelves.

5. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him,* who is *the health of my countenance and my God.*

5. I doubt not of it; and therefore be no longer dejected, O my Soul: Why ſhouldſt thou give thy ſelf any farther diſquiet, and trouble thy ſelf with tumultuous thoughts? Hope in God to ſee better days; and believe the Enemy hath not ſo blockt up the way to his Tabernacle, but God will open it again; and give me liberty to go and ſing praiſes there unto Him: from whom alone as I expect deliverance; ſo He (who hath always been my moſt gracious God) will turn my mourning into joy, and let my countenance be dejected no more.

PSALM XLIV.

To the chief Muſician, for the Sons of *Korah. Maſchil.*

ARGUMENT.

This is the third *of thoſe Pſalms called* Maſchil *(ſee Pſal. XXXII.) and the* ſecond *of thoſe directed to the Sons of* Korah *(ſee Pſal. XLII.) but doth not ſeem to have been compoſed by* David, *as the two foregoing were: For in his days they were not oppreſſed by foreign Enemies, as the Pſalmiſt here complains, in the name of*

of the whole Church, they were to such a degree, that some of them were made slaves, others killed, and all of them become a reproach. Yet I do not think it was composed in the Captivity of Babylon (*much less in the Persecution by* Antiochus, *as* Theodoret *thinks, when these inspirations were ceased*) *but before that time, though long after* David's *days, while their Kingdom was as yet standing, and they had some forces remaining; though God did not bless them with success, v.* 9.

And if we will fix upon any particular time, and not content our selves to know in general, that it was penned when the whole Nation was in great distress; I can find none so likely as the days of Hezekiah: *who was a pious Reformer of that Church: and had restored the Divine Service according to the Law of* Moses, *and the Ordinances of* David (2 Chron. *XXIX.* 3, 4, 12, 25.) *and taken care the Priests and Levites should not onely doe their duty, but have their Tithes paid them punctually,* &c. (2 Chron. *XXX, XXXI.*) *and yet notwithstanding was invaded by the King of* Assyria. *Who did not merely make some inrodes upon them, and carry away a great many people (as had been done before his time,* 2 Chron. *XXIX.* 9.) *but took all the fenced Cities, and came before* Jerusalem *with a great army,* 2 Kings *XVIII.* 13, 17. Isa. *XXXVI.* 1. *In this strait, that good King (or some other Divine person,* 2 Chron. *XXIX.* 25.) *indicted this Psalm; wherein he remembers what God had done for their Ancestors; and considering he was still their King, thought they might have hoped for the like victories, of which they could not but still boast and glory. But alas! it fell out quite contrary; for when they expected his help, he delivered them up into their Enemies hands: and that when they were the true Worshippers of Him, and for his sake were slain all the day long. The consideration*

of which he hoped would move God at length to take compassion upon them; and arise for their deliverance.

This is the best account I can give of this Psalm, which I shall follow in my Paraphrase. And we need not scruple to think there were Psalmodists *in* Hezekiah's *days; for after that we find this gift remained with the Prophets. For instance, it is visible in* Habakkuk; *who composed a Prayer after the manner of* David's *Psalms, as we reade in the last Chapter of his Prophecy: Where there are several words, which are to be met withall no where but in the Book of Psalms: such as* Sigionoth, Selah, *and* Neginoth.

1. *WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.*

1. WE have been certainly informed, O Lord, by our Fathers, and we believe what they have told us not onely concerning the wonderfull works Thou didst in their Times; but in the Ages long before them: as our Ancestors that lived in those days have recorded.

2. How *thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.*

2. How Thou didst by thy Power expell the Seven Nations out of the land of *Canaan*; and settle in their stead thy people *Israel*: whom Thou didst transplant thither from among the *Egyptians*; upon whom Thou inflictedst the sorest Plagues, till they were forced themselves to thrust them out. *Exod.* VI. 1. XII. 33.

3. *For they got not the land in possession by their own sword neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.*

3. This is to be ascribed to Thee alone, and not to their strength and valour: such a speedy conquest was not gained by the

the force of Arms, but by thy mighty Power and glorious Presence: which Thou wert pleased to afford them, not because they had obliged Thee by their meritorious Services (for they were a murmuring and refractary People) but merely out of thy Love and Good-will towards them.

4. *Thou art my king, O God, command deliverances for Jacob.*

4. And Thou, O God, who didst such astonishing things for them, art still the very same Almighty Being; whom I honour as my Sovereign, my Governour, and Protectour: and humbly beseech Thee that Thou wilt now in this sore distress vouchsafe to deliver (for alas! it is not in my power, though Thou canst, as easily as speak a word, deliver) the posterity of those, for whom Thou hadst so great a favour.

5. *Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.*

5. If Thou wouldst but appear for us, the most powerfull enemies should not be able to stand before us: But (as thy servant *Moses* foretold, *Deut.* XXXIII. 17. O fulfill that gracious promise) we should overthrow and trample under foot all that oppose us.

6. *For I will not trust in my bow, neither shall my sword save me.*

6. It is Thou alone must doe it, as Thou didst for our Forefathers, when Thou broughtest them into *Canaan*: For I have not the least confidence (as they slander me, 2 *King.* XVIII. 20.) in my arms; no hope to be delivered from this dreadfull Invasion by any Forces that I can raise:

7. *But thou hast saved us from our enemies, and hast put them to shame that hated us.*

7. But by Thee, O Lord, of whose Goodness, we our selves; as well as those before us, have had experience: for Thou hast often rescued us from our Enemies; and shamefully disappointed those, whose hatred armed them against us.

8. *In God we boast all the day long: and praise thy name for ever. Selah.*

8. In this we glory and make our boast continually, that

that we have ſuch a King, ſuch a mighty Saviour and Deliverer; who hath wrought wonderfull things for us and for our Forefathers: This is our onely comfort and ſecurity, which gives us hope that we ſhall praiſe Thee for relieving us in this diſtreſs; and that all poſterity ſhall praiſe thy Power and Goodneſs.

9. *But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.*

9. But for the preſent Thou art ſo far from being our Defender, that Thou haſt expoſed us to the will of our Enemies: the ſhame which was wont to fall on them (v. 7.) is now our portion; and Thou haſt withdrawn that gracious preſence (v. 3.) wherewith Thou waſt wont to conduct and accompany our Armies.

10. *Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.*

10. We have loſt the courage wherewith Thou didſt formerly inſpire us; and cannot defend our Cities and Fortreſſes: But inſtead of puſhing down our Enemies (v. 5.) are forced to flee before them; and ſhamefully leave our Camp, to be a ſpoil to them that hate us.

11. *Thou haſt given us like ſheep appointed for meat: and haſt ſcattered us among the heathen.*

11. And ſome of us they kill in the purſuit, without any mercy, like Sheep appointed for the Shambles: others they carry captive, and diſperſe them among ſtrange people. 2 *Chron.* 29. 9.

12. *Thou ſelleſt thy people for nought, and doſt not increaſe* thy wealth *by their price.*

12. Where, being diſowned by Thee, they are become ſo contemptible; that they are ſold as the vileſt ſlaves, who are nothing worth: Thou haſt parted with them very eaſily, and their Lords look upon them as unprofitable wretches; by whoſe ſale they do not inrich themſelves, but onely ſeek to be rid of an uſeleſs burthen.

13. *Thou makeſt us a reproach to our neighbours, a ſcorn and a*

13. This hath made us that remain

derision to them that are round about us.

main to be so cheap in the eyes of all our neighbours; who do not onely despise, but reproach and vilifie us: for we are grown ridiculous to them that are round about us; and they make a scoff of us.

14. *Thou makest us a by-word among the heathen: a shaking of the head among the people.*

14. Thou hast brought upon us the Curse pronounced by thy servant *Moses*; (*Deut.* XXVIII. 37.) for we are become a by-word among the Heathen; who when they would express the wretchednes of any person say, he is viler or more miserable than a *Jew*: and, when they say nothing, they signifie by the scornfull motion of their heads, their contempt and derision of us.

15. *My confusion is continually before me, and the shame of my face hath covered me:*

15. I cannot open my eyes, but the tokens of our disgrace present themselves before me: which hath made me so ashamed; that to hide it, I do not willingly shew my face.

16. *For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.*

16. For I can hear nothing neither, but reproachfull words against us, and blasphemous words against Thee; (2 *Kings* XIX. 3, 23.) from that insolent Enemy, whose very Countenance is full of disdain and scorn, and threatens further mischief to us.

17. *All this is come upon us; yet have we not forgotten thee, neither have we dealt falsly in thy covenant.*

17. This great heap of Calamities is faln upon us, and certainly we have deserved them all: though this comfort is still remaining, that we are not so wicked as to be moved by all this to desert Thee, and violate that Covenant, whereby we are ingaged to worship Thee alone.

18. *Our heart is not turned back, neither have our steps declined from thy way.*

18. We adhere still to thy Religion, though both it and

and we be thus vilified and proſecuted: (2 *King.* XVIII. 22.) we have ſuch an hearty affection to it, that we have not hitherto proved Apoſtates from it:

19. *Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.*

19. No, though Thou haſt ſo ſhattered and broken in pieces all our Forces; that we are in the moſt diſmal, forlorn condition; little ſhort of utter deſtruction.

20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:*

20. Thou knoweſt the truth of this: For if there have been ſo much as a deſign in our hearts to revolt from Thee; or we have made Prayers, when we ſpread out our hands towards Heaven, unto any other God, whoſe worſhippers we ſaw ſo proſperous;

21. *Shall not God ſearch this out? for he knoweth the ſecrets of the heart.*

21. How is it poſſible for us to conceal it from Thee? or how ſhould we eſcape thy Vengeance for it, who art privy to the moſt ſecret motions that are in our Souls?

22. *Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.*

22. And that which Thou ſeeſt in ſecret, our ſufferings teſtifie openly to all others: for our conſtancy to Thee expoſes us to continual ſlaughters; we prefer a ſhamefull death before proſperous impiety; and rather than ſacrifice to any other God, chuſe to fall our ſelves a Sacrifice to Thee.

23. *Awake, why ſleepeſt thou, O Lord? ariſe, caſt us not off for ever.*

23. And therefore we hope at laſt Thou wilt take notice of our fidelity; and no longer ſeem to neglect thoſe that have not deſerted Thee. Give us leave, O God, to beg this of Thee moſt earneſtly, and to ask why Thou doſt not ſend relief to thy afflicted Servants. Make no farther delay; but, though for our ſins we have been expoſed to the cruel contempt of our Enemies (v. 9.) own us now at length

length for thy People; and ſhew that we are not ſuch abjects as they account us.

24. *Wherefore hideſt thou thy face? and forgetteſt our affliction and our oppreſſion?*

24. It is very grievous to us to think that they look upon us as deſerted by Thee; which provokes us to expoſtulate with Thee; and to demand (in an humble manner) wherefore is it, that Thou giveſt us no countenance? nor expreſſeſt the leaſt regard to our intolerable Affliction, wherewith we are oppreſſed?

25. *For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth.*

25. For the load of it is ſo great, that it hath ſunk us into the moſt dejected condition: wherein we lie diſmayed, as men without Life and Soul; having no ſtrength at all to help our ſelves.

26. *Ariſe for our help, and redeem us for thy mercies ſake.*

26. Therefore do Thou appear for our deliverance; now that we can neither do any thing for our ſelves nor deſerve any thing of Thee: Let not thy Goodneſs, which hath been ſo famed, ſuffer together with us; but, for the ſake of that, which we and our Fathers have ſo often experimented, reſcue us from our miſeries.

PSALM XLV.

To the chief Muſician upon *Shoſhannim*, for the Sons of *Korah*. *Maſchil*. A Song of Loves.

ARGUMENT.

The foregoing Pſalm is not more ſad and mournfull, than this (as Theodoret *obſerves) is joyfull and comfortable: promiſing the moſt glorious things to them. The Author of it is not named: But it was delivered, as the*

the former, to the Maſter of Muſick, for the uſe of God's Service in the Tabernacle; to be ſung upon Shoſhannim (*by which we may underſtand all thoſe Inſtruments that had ſix ſtrings*) *by the Sons of* Korah, *to the known Tune of* Maſchil, (*ſee Pſ.* XXXII.) *And being a* Song of loves, *as the Title tells us,* (*alluding plainly to the name of* Jedidiah *given to* Solomon *by* Nathan *the Prophet,* 2 Sam. *XII.* 25.) *moſt Interpreters conclude it was compoſed upon the occaſion, at leaſt, of* Solomon's *marriage with* Pharaoh's *Daughter: who, it is moſt probable, was a Proſelyte to the Jewiſh Religion.*

Some few indeed will not allow ſo much as this, that there is any reſpect to Solomon *at all in this Pſalm; but only to* Chriſt. *And the truth is, many of the expreſſions in it, are ſo magnificent; that they can but in a very poor and low ſenſe be applied to* Solomon *and his Bride: and ſome of them ſcarce at all. Though, on the contrary ſide, other expreſſions ſeem ſo plainly to belong to him, that they can no other way, but by an Allegory, be applied to our* Saviour. *Therefore I believe that I ought not wholly to omit all reſpect to* Solomon *and his marriage in my* Paraphraſe: *Though principally I ſhall direct the Pſalm to* Chriſt. *It being ſo apparent, that no Chriſtian can deny it, that the mind of the Prophet, while he was writing ſome part of this Pſalm, was carried quite beyond King* Solomon; *to the great King, the Lord* Chriſt. *Or at leaſt he was guided to uſe words ſo high, that they proved too big for* Solomon: *and we muſt ſay, as our* Saviour *doth in another caſe,* Behold, a greater than Solomon is here. *And ſo the beſt of the Jewiſh Interpreters acknowledge.*

1. *MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue* is *the pen of a ready writer.*

1. MY Heart is full of a Feſtival Song, which I have meditated, and am ready to utter

uter in praise of King *Solomon*; who is but a shadow of that great King, which we expect: In honour of whom chiefly, I will recite what I have composed, with such fluency as shall equal the style of the most skilfull writer.

2. *Thou art fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*

2. Thou, O King, art lovely above all other persons; thy speech is most acceptable and perswasive; because the Lord loves thee (2 *Sam.* XII. 24.) and hath therefore promised long blessings to thee; which yet do but faintly represent the truly Eternal blessings, which He hath bestowed on that great King; who when He comes it shall be said, that He is in favour with God as well as man, (*Luke* II. *ult.*) and speaks as never man spake, (*Joh.* VII. 46.) so that all wonder at the gracious words, which proceed out of his mouth, *Luk.* IV. 22.

3. *Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty.*

3. Put on thy royal Ornaments, and the Ensigns of thy Power, O most mighty Prince; and appear like thy self, in such splendour and Majesty: as may serve for an Emblem of that most illustrious Power and sovereign Authority, wherein the Omnipotent Lord of all the world shall shew himself among men.

4. *And in thy majesty ride prosperously, because of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things.*

4. And may thy Kingdom so prosper every way, in the planting all Vertue among thy Subjects, and terrifying thy Enemies; that it may prove a lively Type of the happy Government of the Lord *Christ*: whose Kingdom shall prevail over all, when He goes forth like a great Conquerour, (*Revel.* XIX. 11.) not to enslave mens persons, or to spoil them of their Goods, but to settle the true Faith among them, to make them humble and meek, just and charitable: And for the furtherance of this glorious work, thy mighty Power, O Lord, shall instruct Thee to doe miraculous and amazing things. *Luk.* IV. 36. *V.* 26.

5. *Thine*

5. *Thine arrows* are *ſharp in the heart of the king's enemies*; whereby *the people fall under thee.*

5. Which ſhall make thy word pierce, like ſharp Arrows, into the Hearts of all thoſe that oppoſe thy royal Authority: and make the Nations of the Earth (far more than ſhall obey King *Solomon*, though he ſhall reign over many Kingdoms, 1 *King.* IV. 21.) humble themſelves and become ſubject to Thee.

6. *Thy throne, O God,* is *for ever and ever: the ſceptre of thy kingdom* is *a right ſceptre.*

6. O great Lord, the God of King *Solomon*, and of all thoſe that are called Gods in Heaven or Earth; the Judge of the whole World: How weak and tottering are the Thrones of all other Princes in compariſon with Thine, which ſhall never be ſubverted? It is the glory of King *Solomon*, that God hath promiſed his Kingdom ſhall continue many Ages, 2 *Sam.* VII. 13. But Thou ſhalt Reign for ever and ever; and of thy Kingdom there ſhall be no end. *Luk.* I. 33. Thy Laws are ſo juſt and ſo good, thy Government ſo equal and fit; that they ſhall be ſubject to no alteration.

7. *Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oyl of gladneſs above thy fellows.*

7. For Thou thy ſelf alſo immutably loveſt all righteouſneſs and goodneſs (from which other Princes may ſwerve, and ſo bring their Kingdoms to ruine, 1 *Kings* IX. 4, 5, 6.) and perfectly hateſt all impiety and wickedneſs: For which cauſe God the Father hath highly exalted Thee, O God above all others whom He calls his Sons; and conferred on Thee ſuch ſupereminent Gifts, as make a joy among thy Subjects, far exceeding that, by whoſe ſound the very Earth was rent; when *Solomon* was anointed King, and preferred above all his Brethren. 1 *Kings* I. 39, 40.

8. *All thy garments* ſmell *of myrrhe, and aloes,* and *caſſia*; *out of the ivory palaces, whereby they have made thee glad.*

8. That indeed was a joyfull day; and ſo is this, wherein thou didſt appear with great gladneſs

gladneſs, in thy wedding garments; brought out of the ſtately wardrobes: The odour of which is ſo fragrant, as if they were made of the richeſt perfumes among us (and yet nothing ſo gratefull as the knowledge of Chriſt, which ſhall be ſpread as a ſweet Odour in every place, when He goes to eſpouſe a Church unto Himſelf. 2 *Corinth.* II. 14, 15, 16.)

9. *Kings daughters* were *among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.*

9. Thou waſt moſt honourably attended by many Princely Virgins, the daughters of Kings, (though far inferiour in their deſcent to the true diſciples of Chriſt, who are all born of God) and next to thy ſelf was placed the royal Bride, in a veſture of the pureſt gold: as an image of the Church of Chriſt, which ſhall ſit with Him, in heavenly places, *Epheſ.* II. 6. having the glory of God upon her, *Revel.* XXI. 9, 11.

10. *Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.*

10. O Royal Bride, underſtand and conſider ſeriouſly the happineſs to which thou art advanced, by being married to ſuch a Prince: and never think more of the Religion of thy Country in which thou waſt born and bred; but become a true Proſelyte, and conſent to the Law of God (as we our ſelves and all the world muſt do to Chriſt, when He calls us to incline our ears to his heavenly Doctrine; and not onely renounce all our former rites, but Father and Mother, and all things elſe that are deareſt to us, for his ſake, *Luke* XIX. 26. *Epheſ.* V. 31, 32.)

11. *So ſhall the king greatly deſire thy beauty: for he* is *thy LORD, and worſhip thou him.*

11. So ſhalt thou be moſt beautifull and amiable in the eyes of the King thy husband (as Chriſt by that means ſhall preſent to Himſelf, a glorious Church; not having ſpot or wrinkle or any ſuch thing, *Epheſ.* V. 27.) who is now become thy Lord: And therefore ſee thou beeſt ſubject unto him, (as the Church muſt be to Chriſt; whom God

will highly exalt, that at his name every knee ſhall be bound to bow, and every tongue confeſs, that He is Lord. *Philip.* II. 9, 10.)

12. *And the daughter of Tyre* ſhall be there *with a gift*, even *the rich among the people ſhall intreat thy favour.*

12. The people of *Tyre*, as rich and as proud as they are, ſhall come, with their neighbouring Countries, and bring thee preſents; the moſt powerfull among them ſhall make ſuit unto thee for thy friendſhip (as the Kings of the Earth ſhall bring their glory and their honour into the Church, *Rev.* XXI. 24.)

13. *The king's daughter* is *all glorious within*; *her clothing* is *of wrought gold.*

13. For King *Pharaoh*'s daughter the wife of our Prince, is no leſs adorned with all excellent qualities of mind, than her body is with rich attire: wherein ſhe now appears in a ſplendid manner (as the ornaments of thoſe that are born of God in the Chriſtian Church, ſhall not be ſo much the outward adorning of wearing of gold, as the hidden man of the heart, which is in the ſight of God of great price, 1 *Pet.* III. 3, 4.)

14. *She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.*

14. She ſhall be brought home unto the King with magnificent pomp, in embroidered raiment; and the virgins, her maids of honour, that attend upon her, ſhall come along with her (as the Church, being owned by Chriſt for his ſpouſe in a ſolemn manner, and being pure and holy (*Revel.* XIX. 7, 8.) there ſhall be many chaſte virgins among us, who ſhall make a part of it, and follow Chriſt whitherſoever He goes, *Rev.* XIV. 1, 4.)

15. *With gladneſs and rejoycing* ſhall *they* be *brought: they ſhall enter into the king's palace.*

15. They ſhall expreſs their inward gladneſs by all the outward tokens of joy, as they go along in that pomp: and ſo ſhall enter into the royal palace (A figure of the Church, into

to which men ſhall enter with far greater joy, and ſay, *Allelujah*, let us rejoice and be glad, for the Lord God omnipotent reigneth, *Rev.* XIX. 6, 7. *Act.* II. 46.)

16. *Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.*

16. And may this be the happy fruit of this marriage, that inſtead of thy royal anceſtors in *Egypt*, whom thou haſt forſaken, thou mayeſt be the mother of children; whom thou mayeſt make Rulers in all the Countries which are ſubject to King *Solomon*, 2 *King.* IV. 21, 24. As inſtead of the Patriarchs, of our deſcent from whom we are apt to boaſt, ſhall be the XII. Apoſtles and their Succeſſors ſitting upon thrones and judging the XII. Tribes of *Iſrael*, *Matth.* XIX. 28. by whoſe means the Church ſhall bring forth Children unto Chriſt, whom He ſhall make Kings and Prieſts unto God, and they ſhall reign upon the Earth, *Revel.* V. 10.

17. *I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.*

17. By this very ſong I will make thy name to be mentioned with honour throughout all ages, who ſhall learn from hence to give Thee thy deſerved praiſes, as long as the world ſhall laſt: and much more to propagate the Chriſtian Name (propheſied of ſo long before) to the lateſt poſterity; and celebrate their worth with perpetual praiſes, who forſook all to follow Chriſt, and rather choſe to loſe their life than quit His ſervice, *Jam.* V. 11 *.

* Μακαρίζομεν, *we call them bleſſed*, &c.

PSALM XLVI.

To the chief Muſician, for the Sons of *Korah*. A Song upon *Alamoth*.

ARGUMENT.

It is not known to what time this Pſalm belongs (about

which there are ſeveral conjectures) nor who was the Author of it. I ſhall ſuppoſe it to have been made by David, *or ſome of the Sons of* Korah, *after thoſe great victories, which he won over ſeveral Nations, mentioned* 2 Sam. *VIII.* 10. *For any one may ſee that it is a pious triumph in God after ſome remarkable deliverance from very powerfull Enemies: and there are none we can find in the hiſtorical Books, to whom it can more probably relate, than to thoſe there recorded. Of which great victories it was very fit there ſhould be ſome thankfull monument left to poſterity; whereby they might be incouraged to hope in God, and not ſuffer themſelves to be diſmayed at the ſight of the moſt numerous armies, that might be gathered againſt them; if they adhered faithfully to their duty. And therefore this Pſalm was delivered to the Maſter of the Muſick, to be ſung in the Tabernacle upon* Alamoth: *of which mention is made,* 1 Chron. *XV.* 20. *and is thought to be either ſome Tune then in common uſe, or ſome kind of muſical Inſtrument unknown to us; in which young virgins, as ſome fanſie, took a peculiar delight, and were wont to learn to play upon it; which they make the reaſon and original of its Name.*

1. GOD *is our refuge and ſtrength: a very preſent help in trouble.*

1. GOD is the moſt powerfull Protectour, in whom we may ſafely confide; He inſpires us with courage, and gives us ſtrength to meet our Enemies: We were in great danger; but found Him exceeding ready to ſend us help, and give us a ſafe deliverance, when we were ſorely diſtreſſed.

2. *Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.*

2. For which cauſe, we will never hereafter be diſmayed, but ſtedfaſtly hope in God in the midſt

midst of the greatest tumults and dangerous commotions: Though we should see the most dreadfull confusions (such as there are in an Earthquake) and all things tumbled upside down, as if the Earth and Sea were blended together; we will still unmoveably trust in Him.

3. Though *the waters thereof roar, and be troubled,* though *the mountains shake with the swelling thereof. Selah.*

3. Though the times should prove very tempestuous, and our Enemies should storm like the troubled Sea; though they should threaten utter destruction to us, and rush upon us with such a violence, as its raging waves do, (when it is swollen to the greatest height) against the shore: the mountainous cliffs shall sooner shake, than we be disturbed.

4. There is *a river, the streams whereof shall make glad the city of God: the holy* place *of the tabernacles of the most High.*

4. Our hearts shall be quiet and still; like the river that runs through our city, from whence the inhabitants draw, by trenches, delightfull streams to water their gardens. The small forces that guard this place, which make no more noise than those waters (*Isa.* VIII. 6, 7.) shall by the help of the most high God, who in a special manner dwelleth here, be too hard for the greatest Armies; which in their number and their boasts imitate the waves of the roaring Sea.

5. *God* is *in the midst of her; she shall not be moved: God shall help her* and that *right early.*

5. Let them not think to prevail against Him, who, by a singular token of his presence, is in the midst of this city: other mountains may be shaken, but Mount Sion is immovable; because God, when there is any danger, will send us seasonable and speedy relief, against those that invade us.

6. *The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.*

6. So we have lately seen that when many Nations combined against us (2 *Sam.* X. 6.) they onely showed their rage and fury; but could not hurt us: For they were remark-

ably overthrown by the power of God, who declared Himſelf againſt them, and utterly diſcomfited them; as He did the *Philiſtins* ſometimes by Thunder and Lightning from heaven, 1 *Sam.* VII. 10. (See *Pſal.* XVIII. 13, 14.)

7. *The* LORD *of hoſts is with us, the God of Jacob is our refuge. Selah.*

7. Why then ſhould we be afraid, ſince it is apparent the Lord, who commands all the Armies of heaven, as well as earth, is on our ſide? That God who preſerved our forefather *Jacob* in all his diſtreſſes, and hath made a gracious covenant with his poſterity, defends us, as in an impregnable fortreſs; where we need never fear any danger.

8. *Come, behold the works of the* LORD, *what deſolations he hath made in the earth.*

8. Draw near all ye that doubt of it, and conſider ſeriouſly the wonderfull Victories; which it had been impoſſible for us to win, without the help of God: mark, I beſeech you, how many cities we have taken, and what deſolations we have made, by his aſſiſtance, in the enemies Country, who thought to have laid us waſte, 2 *Sam.* VIII. 1, 2. 1 *Chron.* XVIII. 1.

9. *He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.*

9. It is He that hath given us this peace which we now enjoy, by diſenabling all the people of *Canaan*, and the neighbouring Nations to make any wars upon us: He hath broken their bows, and cut their ſpears in pieces, and caſt their Chariots, wherein they truſted, into the fire, 2 *Sam.* VII. 4.

10. *Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*

10. Showing them as plainly by theſe glorious Victories, how vain it is to oppoſe him, as if He had called unto them by a voice from Heaven, ſaying; Lay down your arms, and no longer moleſt my people: know that I am the ſupreme Governour of all the world,

world, who have defeated all your designs, and destroyed your forces: and my power is not confined to one Country, but shall be magnified every where, as well as here; by confounding all those that will not desist from their hostile opposition to my will and pleasure.

11. *The Lord of hosts* is *with us, the God of Jacob* is *our refuge. Selah.*

11. This is our comfort and support; in this we continue still to glory, and say as we did before; we will not fear the most potent enemies, since the Lord who commands all the host of heaven and earth is on our side: He preserved our forefather *Jacob* in all his distresses, and made a gracious Covenant with him, to be the God of his posterity; in Him we are safe, as in an impregnable fortress, where no danger can approach us.

PSALM XLVII.

To the chief Musician. A Psalm for the Sons of *Korah.*

ARGUMENT.

This Psalm is thought by some to have been composed by David *(though his name be not in the Title) when he translated the Ark (which was the token of the Divine Presence with them) either from* Kiriath-jearim, *with the most solemn Pomp, and all sorts of Musick,* 2 Sam. *VI.* 5. *or from the House of* Obed-Edom *unto Mount* Sion, *v.* 14, 15. *Others think it was composed by some of the Sons of* Korah, *when the Ark was again translated by* Solomon, *with the like rejoycing (*2 Chron. *V.* 2, 12, 13.*) from Mount* Sion, *to the House which he had built for it, upon the neighbouring Mountain. And there may be a* third *conjecture allowed, that it was made after some great Victory, which God had given them over their Enemies:*

mies: and ſung as they followed the Ark back to its dwelling-place, from whence it had been carried before them to the Battle. There is no doubt, but one or other of theſe Triumphs gave occaſion to it: And the Ark being a Figure of Chriſt, *as that Mountain was of the Heavens: the tranſlation, or carrying back of the Ark thither, may be lookt upon as a Figure of* Chriſt's *Aſcenſion (after he had dwelt here a while in a meaner place, and conquered death) unto the high and holy place, where he is now at God's right hand in the Heavens. And with relation to this alone, the ancient Fathers expound the Pſalm: which may be eaſily applied, in the myſtical ſenſe, unto that buſineſs.*

1. *O Clap your hands, all ye people, ſhout unto God with the voice of triumph:*

1. O Be joyfull all ye people, who are now aſſembled at this feſtival; let your Hearts overflow with joy, and expreſs how exceeding glad they are; by clapping your hands, and lifting up your voices, and ſhouting after a triumphant manner, in honour of the great God, who dwells among us.

2. *For the* LORD *moſt high, is terrible; he is a great King over all the earth.*

2. For his Majeſty is moſt ſublime, his Dominion abſolute, his Power dreadfull: being the Sovereign Lord of the whole World; the King of Kings, and the Lord of Lords.

3. *He ſhall ſubdue the people under us, and the nations under our feet.*

3. By whom the people of theſe Countries, though warlike and ſtrong, were anciently ſubdued; and other Nations ſince have been made our Subjects.

4. *He ſhall chuſe our inheritance for us, the excellency of Jacob, whom he loved. Selah.*

4. He who is the ſupreme diſpoſer of all things, hath, of his

his mere Good-will, chosen this good Land to be our Inheritance: and therein chosen a place for his own Dwelling; which is an honour wherein we excell all other people, and a most singular token of his Love towards us.

5. *God is gone up with a shout, the* LORD *with the sound of a trumpet.*

5. God is gone up, by the special token of his Presence into that Holy place, with shouts of Joy and Praise: The Lord is gone up in a triumphant Pomp, with the sound of the Trumpet, and all other instruments of Musick, 2 *Sam.* VI. 5, 15.

6. *Sing praises to God, sing praises: sing praises unto our King, sing praises.*

6. Let us never cease to sing his Praises, who hath chosen us to be his People; let it be our constant employment to praise our King who hath subdued the Nations to us: O sing praises to Him, sing praises to Him; it cannot be too oft repeated, that He alone is to be praised.

7. *For God is the King of all the earth, sing ye praises with understanding.*

7. For our King is the Sovereign of all the Nations upon Earth; sing ye praises therefore skilfully to his most excellent Majesty: It is your wisdom to praise Him, in the best manner you are able, who alone is wise enough to govern all the World.

8. *God reigneth over the heathen: God sitteth upon the throne of his holiness.*

8. He hath made those Heathens who dwelt in *Sion* to feel his Power, and submit themselves unto Him, (2 *Sam.* V. 7.) And there He hath seated Himself upon the Ark of his Presence, as on his holy Throne.

9. *The princes of the people are gathered together,* even *the people of the God of Abraham: for the shields of the earth* belong *unto God: he is greatly exalted.*

9. Before which the Heads of the Tribes, with all the People that worship Him, who promised to give this

this Countrey unto *Abraham*, are aſſembled together at their ſolemn Feaſts; without any Fear of invaſion from their Foreign Neighbours: For God (when to attend his Service, they have left their own Houſes unguarded) hath undertaken their Protection (*Exod.* XXXIV. 23, 25.) and He is infinitely ſuperiour to all other gods, which pretend to be the Defenders of the Earth.

PSALM XLVIII.

A Song and Pſalm, for the Sons of *Korah*.

ARGUMENT.

This Pſalm ſeems to have been compoſed after the repulſe of ſome Army, which invaded them, and intended to have deſtroyed Jeruſalem. *If all things elſe would agree, it might not unfitly be applied to the defeating of* Sennacherib *the King of* Aſſyria's *Army, which actually begirt that City; but by a ſudden Peſtilence, which in one night killed a vaſt number, was forced to quit the Siege, and retreat with ſhame,* 2 King. XVIII. 19. *But the fourth verſe of this Pſalm ſpeaks of a combination of Kings who had joined their Forces together upon this deſign: which makes it moſt applicable, in my judgment, to that Hiſtory in* 2 Chron. XX. *where we reade* (*v.* 1, 2, 10.) *that* Moab, *and* Ammon, *and they of Mount* Seir *came againſt* Jehoſaphat, *with an intention, I ſuppoſe, to fall upon* Jeruſalem. *And though* Jehoſaphat *went out to oppoſe them, yet he acknowledges* (*v.* 12.) *their multitude was ſo great, that he had no power to reſiſt them: but they might doe what they pleaſed with him. For he knew not which way to turn himſelf, but onely depended upon God: who in a marvellous manner diſperſed them, as he told* Jehoſaphat *he would*

doe,

dat, without their striking one stroke against them. For which gracious message, sent him by a Prophet, v. 14. *the* Levites, *and among others those descended from* Korah, *immediately praised the Lord beforehand, v.* 19. *and after the Victory gave solemn thanks, before they left the Field, in the* Valley of Blessing, *v.* 26. *And then returned to* Jerusalem *with* Psalteries and Harps and Trumpets unto the House of the LORD, *v.* 28. *At which time, it is probable, this Psalm was sung, and called a* Song and Psalm; *that is, a Psalm of Triumph, or of great Joy; composed perhaps by some of the Sons of* Korah.

But of a Song and Psalm, *see* Psalm *LXVII.*

1. GReat is *the* LORD, *and greatly to be praised in the city of our God,* in *the mountain of his holiness.*

1. GReat is the Majesty and the Power of the Lord; who is therefore to be celebrated with the highest praises: And no where so much as in his own City, by the Inhabitants of *Jerusalem*, in that Mountain which He hath long ago set apart for the place of his Worship; and hath now so marvellously defended.

2. *Beautifull for situation, the joy of the whole earth* is *mount Zion,* on *the sides of the north, the city of the great King.*

2. And a beautifull place it is, which He hath chosen for his Habitation; the very situation of Mount *Sion* being most delightfull, the pleasantest in all the Countrey: for it lies on the North side of *Jerusalem*, the City of the great King, the Lord of Heaven and Earth.

3. *God is known in her palaces for a refuge.*

3. Who is the principal glory of that place, as that is of the Countrey: For Mount Sion is not so beautifull for its situation, as for his Divine Presence in that magnificent Palace, which is built for Him there; and makes that City an impregnable Fortress.

4. *For*

4 *For lo, the kings were aſſembled, they paſſed by together.*

4. For, behold a freſh inſtance of it; the Kings of ſeveral neighbouring Countries entered into confederacy to caſt us out of our poſſeſſion: (2 *Chron.* XX. 11.) and made a great progreſs in their deſign; marching together from beyond the Dead Sea (v. 2.) till they came nigh to *Jeruſalem* (*v.* 16, 20, 24.)

5. *They ſaw it, and ſo they marvelled, they were troubled, and haſted away.*

5. But then, they onely had a ſight of it, and that was all: for a ſudden amazement ſeized on them, and ſuch a pannick fear, that they fell into confuſion; and, taking one another for Enemies, were deſtroyed by the Ambuſh, which one Nation laid for the other. (*Ib.* v. 22.)

6. *Fear took hold upon them there, and pain as of a woman in travail.*

6. There was nothing but terrour and trembling to be ſeen throughout all the Hoſt: which ſurprized them ſo ſuddenly, and caſt them into ſo great anguiſh, that it may be compared to the haſty and violent pangs of a Travailing Woman.

7. *Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind.*

7. Or to the conſternation and confuſion, which the Mariners are in, when a Fleet of Ships richly laden from *Tarſhiſh* is broken in pieces, by the furious blaſts of the Eaſt-wind, one againſt another.*

* *As a Fleet of Jehoſaphat's was ſhortly after.* (2 Chron. XX. 37.)

8. *As we have heard ſo have we ſeen in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.*

8. We have heard of ſuch things heretofore; which our Fathers have reported to us; but now our eyes ſee the wonderfull works of God: who told us by his Prophet, that he would ſave us from this great Army which invaded us. (2 *Chron.* XX. 14, 15, *&c.*) And we have ſeen his Word verified in this City; from whence God, whoſe City it is, and who is the Lord of all the hoſt of Heaven and Earth, ſent inviſible Powers to terrifie

terrifie and diſperſe them, (v. 22.) and will we hope defend and protect it from being ſubverted by the aſſaults of our Enemies in future Ages.

9. We have thought of thy loving-kindneſs, O God, in the midſt of thy temple.

9. O God, we had no confidence in our Fortifications, or in our Army, but we aſſembled our ſelves together in thy Temple to ask help of Thee, (2 *Chron.* XX. 3, 4, 5.) and meditating on thy wonted mercy to thoſe that ſeek Thee, we quietly expected what thy Loving-kindneſs would doe for us.

10. According to thy name, O God, ſo is thy praiſe unto the ends of the earth: thy right-hand is full of righteouſneſs.

10. And as Thou art called, O God, by the Name of the Lord of Hoſts, ſo Thou haſt demonſtrated Thy ſelf, in the glorious Victory Thou haſt given us. (*Ib.* v. 15.) For which not we alone praiſe Thee, but the moſt diſtant people, who hear the fame of it, ſhall acknowledge and magnifie thy Power, (v. 29.) which Thou haſt abundantly declared in the juſt deſtruction of our Enemies, and the gracious protection of us Thy faithfull Servants.

11. Let mount Zion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

11. Let the Inhabitants of *Jeruſalem* then which is the Mother City, give an example of joy and thankfulneſs to all the reſt of the Cities and Towns of *Judah*: and let them unanimouſly join together with the greateſt gladneſs, to expreſs how ſenſible they are of thy Power and Goodneſs, in this wonderfull Deliverance.

12. Walk about Zion, and go round about her: tell the towers thereof.

12. Make a ſolemn Proceſſion, and go round about the City, bleſſing and praiſing God with thankfull Hearts; who hath preſerved you from being begirt by the Enemy: Tell all the Towers as you go along, and ſee if there be ſo much as one wanting; or the leaſt hurt done to any of them.

13. *Mark*

13. *Mark ye well her bulwarks, conſider her palaces; that ye may tell it to the generation following.*

13. Obſerve the Outworks, and attentively conſider them; take a diſtinct ſurvey of all the ſumptuous Buildings alſo: And mark how intire they are, and untoucht by the Enemies Batteries; that you may keep a record of it, and preſerve the memory of ſo great a wonder, for the benefit of ſucceeding Generations.

14. *For this God is our God for ever and ever; he will be our guide even unto death.*

14. For this is the God who alone can protect us, and will be our Defender, if we depend upon Him, for ever and ever: He will not content Himſelf with having preſerved us once; but be our Conducter and exerciſe a moſt tender Providence over us, as a Shepherd doth over his Sheep, all the days of our life.

PSALM XLIX.

To the chief Muſician. A Pſalm for the Sons of *Korah.*

ARGUMENT.

The Author of this Pſalm is not known; nor can we find whether there was any particular occaſion of it. But whoſoever compoſed it (whether ſome of the Sons of Korah, *or any other) it is likely that he had in his eye the unreaſonable thirſt of Mankind after Riches, and their inſolence and haughtineſs when they have acquired them; which it is poſſible was a great diſcouragement to ſome pious but poor people in thoſe times; And therefore after the example of* David (Pſalm *XXXVII, XXXIX.*) *he indicted this Pſalm to check that Vanity; by ſetting Death before their Eyes.*

Eyes. The ſerious meditation of which, he knew, would both pull down the plumes of the proud and ſcornfull; and preſerve thoſe upon whom they trampled, from being dejected at their proſperous impiety.

1. *HEar this, all ye people, give ear all* ye *inhabitants of the world:*

1. LIſten to me, all ye people, in what part of the world ſoever you dwell; for that which I am going to deliver is of ſuch common concernment, that it belongs to all Countries, as much as any one, upon the face of the Earth.

2. *Both low and high, rich and poor together.*

2. Whether you be men of obſcure birth and meaner rank, or perſons nobly deſcended and in great authority; whether you abound in wealth, or are of a poor eſtate, you are all alike concerned to attend to my inſtruction.

3. *My mouth ſhall ſpeak of wiſdom: and the meditation of my heart* ſhall be *of underſtanding.*

3. Which is neither about trivial things, nor ſlightly conſidered; but about the moſt weighty matters, which my mind hath deeply pondered: I will inrich your Souls with wiſdom, which is better than all the worldly wealth you covet; and teach you how to direct all your actions aright, unto that ſcope at which you aim, of being happy.

4. *I will incline mine ear to a parable; I will open my dark ſaying upon the harp.*

4. It is not vulgar inſtruction, but moſt excellent advice which I have to give you; more to be deſired than the skill of reſolving the darkeſt riddles: to which I my ſelf will diligently attend, while it is ſung, as I play upon my Harp.

5. *Wherefore ſhould I fear in the days of evil,* when *the iniquity of my heels ſhall compaſs me about?*

5. I intend not to neglect the counſel I give to others; and therefore ſhall ask my ſelf the queſtion I mean to anſwer: What cauſe is there that I ſhould be troubled with fears and cares, and

and anxiety of mind in calamitous times, when the iniquity of thoſe that indeavour to ſupplant me, hath ſurrounded me on all ſides, and left me no way to eſcape them?

6. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches:*

6. They are confident their ſtrength and power is ſuch, that none can reſiſt them: and the high conceit they have of their vaſt Treaſures makes them ſo proud, that they inſult over others, and brag what they can doe to ruine them.

7. *None* of them *can by any means redeem* his *brother, nor give to God a ranſom for him:*

7. Alas! poor men, their weakneſs is apparent; there is not a man among them, that by all the power he hath, can finde a means to ſave the deareſt Friend alive, when God calls for him: He alone can diſpoſe of men's lives; and the richeſt of them hath not wealth enough to purchaſe a reprieve, when He pronounces the Sentence of death upon them.

8. (*For the redemption of their ſoul* is *precious, and it ceaſeth for ever*)

8. That's a buſineſs too difficult and coſtly for him, to redeem the life of a man, or to reſpite for a time his departure, whoſe Soul is leaving his Body: He muſt let that alone; for as long as the world laſts, it will be a vain endeavour.

9. *That he ſhould ſtill live for ever*, and *not ſee corruption.*

9. Let him attempt it, if he pleaſe, upon himſelf: can he prolong his own life from time to time, ſo that it ſhall be perpetuated, and never diſſolved?

10. *For he ſeeth* that *wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.*

10. No ſuch matter; the wiſedom I ſpeak of (v. 3.) promiſes no exemption to the beſt of men, but they muſt die as well as others: And therefore thoſe wicked Sots, whoſe life differs little from that of Beaſts, may juſtly expect not meerly to die, but to be deſtroyed, and cut off like the Beaſts that periſh.

And

And then what becomes of all their wealth, which they are forced to leave to others; perhaps to strangers?

11. *Their inward thought* is that *their houses* shall continue *for ever*, and *their dwelling places to all generations*; *they call* their *lands after their own names.*

11. They imagined indeed, and secretly pleased themselves in this fancy; that when they could stay no longer in the world, their goodly Houses, which they had built, should stand for ever; and the places of their abode continue in their Family from age to age: though they could not be immortal themselves; yet they hoped their Names, which they imposed upon their Lands, should never die.

12. *Nevertheless man* being *in honour, abideth not: he is like the beasts* that *perish.*

12. But alas! the thoughts of man are vain: for whatsoever esteem or reputation one of these worldlings gets here, it lasts not at all; but dies together with him: He is in this also like to his fellow Beasts; whom, when they are dead, no body remembers.

13. *This their way* is *their folly; yet their posterity approve their sayings. Selah.*

13. Thus their life concludes, as it was spent, in folly (for they have no security that the names they impose on their Lands shall last; or if they doe, that men shall think of them; or if they should, what are they the better for it?) and yet, so close doth this folly stick to mankind, that they succeed in their Possessions, make no benefit of this observation; but are as very fools as themselves, and tread in the steps of those that went before them.

14. *Like sheep that are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling.*

14. They go in droves to their Graves, when death seizes on them; thither it drives them in the close of their days, just as the Shepherd doth his Sheep to the Fold in the evening: And

then the Juſt, over whom they inſulted, ſhall quickly trample upon, and triumph over them: (as they ſhall do much more when they awake out of the duſt at the Reſurrection:) All their power and ſplendour wherein they formerly appeared, though it ſeem as firm as a Rock, ſhall moulder away; for the Grave is its utmoſt bound, beyond which it cannot go.

15. *But God will redeem my ſoul from the power of the grave; for he ſhall receive me. Selah.*

15. And doubtleſs God will reſcue me from that imminent danger, wherein I am (v. 5.) of being deſtroyed, and not let me deſcend into the Grave, but live to have Dominion over them: for He hath graciouſly received me into his Favour (ſo that if I die, I ſhall ſtill have this comfort remaining, that He will one day raiſe me out of my Grave again.)

16. *Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.*

16. Be not thou then troubled, nor diſmayed (no more than I, v. 5.) whoſoever thou art that heareſt or readeſt this, when thou ſeeſt a worldly man grow very rich, and great honours heaped on his Family: which enables, and emboldens him perhaps, to uſe the meaner ſort contemptuouſly:

17. *For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.*

17. For he can by no means, as I told thee, purchaſe the privilege of living one moment longer than God pleaſes; and when he dies, he is no greater than other men: for he can carry none of his wealth along with him; nor ſhall he that was ſo terrible here, be at all regarded in the other world.

18. *Though whiles he lived, he bleſſed his ſoul: and men will praiſe thee when thou doſt well to thy ſelf.*

18. For all his Happineſs ends with this life (why ſhouldſt thou then be troubled at his Proſperity?) which he ſpends in luxury and riot, pride and vanity; applauding himſelf in his riches, and in his pleaſures; and having a company of flatterers about him: who

who will commend thee too, if thou wilt imitate him in indulging thy own appetite, and denying nothing to thy ſelf and companions, but doing no good to any body elſe.

19. *He ſhall go to the generation of his fathers, they ſhall never ſee light.*

19. And he arrives (perhaps) at the age of his Forefathers, whoſe ſteps he follows, but after that they ſhall all be alike miſerable, and never more partake of the leaſt joy or conſolation.

20. *Man* that is *in honour, and underſtandeth not, is like the beaſts* that *periſh.*

20. So true it is which was ſaid before (and ſo little cauſe there is to envy ſuch mens greatneſs) that a man raiſed to great dignity in this world, and never conſiders how ſhort and uncertain his honour is (v. 15.) behaves himſelf like a Brute while he lives; and, thinking of no ſuch thing, is cut off like a Brute, whom no body regards when he is dead.

PSALM L.

A Pſalm of *Aſaph.*

ARGUMENT.

The Authour of this Pſalm, the Title tells us (as we tranſlate it) was Aſaph; *who compoſed ſeveral Songs, as well as* David, *for the uſe of the Tabernacle: as we reade in the* 2 Chron. *XXIX.* 30. *But whether he was* Aſaph *the* Levite, *who lived in the ſame age with* David; *or ſome other Prophet in after Times, cannot be certainly reſolved. It ſeems to me that it was not the former, becauſe he is never, that I remember, called* Aſaph *the* Seer; *as the other is, whoſe Pſalms* Hezekiah *cauſed to be ſung together*

with thoſe of King David. *And therefore I judge it moſt likely that he lived in after Times, in the reign of ſome pious Prince, ſuch as* Jehoſaphat; *or, which is moſt probable, in the days of* Hezekiah *himſelf* (*ſee Pſal. XLIV.*) *who though he had reformed the Worſhip of God, yet could not amend mens minds; but there ſtill remained, this Prophet obſerved, abundance of Hypocriſie among them: both among the people, who placed all Religion in Sacrifices, and other external Rites and Ceremonies; and among the Doctours of the Law, and the Judges, who taught the people their duty, but obſerved none of thoſe precepts themſelves which they expounded to others.*

Both theſe this Holy man awakens by this Pſalm, to a conſideration of the danger they were in; repreſenting God as the Supreme Judge of the World, coming in an amazing manner, to call them all to a ſtrict account, and to take a ſevere vengeance on them unleſs they amended. Which began to come upon them by Sennacherib; *whom God threatned to ſend* againſt the Hypocritical Nation, Iſa. *X.* 6 *And calls that time* the day of his viſitation, *v.* 3. *when* Sennacherib *over-ran all the Country* (*as* Iſaiah *propheſied VIII.* 7, 8.) *till he came to* Jeruſalem. *Upon which City* Nebuchadnezzar *compleatly executed the judgment here threatned, when he deſtroyed* Jeruſalem *and the Temple it ſelf: unto which it was to no purpoſe to bring a multitude of Sacrifices, while they continued the evil of their doings.* Iſa. I. 13, 16.

In both which days of Viſitation, firſt by the King of Aſſyria, *and then by the King of* Babylon; *the Pſalmiſt here repreſents the Divine Majeſty, after the manner of men: like to a King coming out of his Palace, attended by his Miniſters, with the Enſigns of Terrour carried before him; and iſſuing out his Orders to ſummon all his Subjects to appear at his Tribunal,*

Tribunal, and hear their Accuſation read, with the Sentence he would pronounce upon them.

1. *THE mighty God, even the LORD hath ſpoken, and called the earth from the riſing of the Sun, unto the going down thereof.*

1. THE Omnipotent Majeſty, the Supreme Judge of Heaven and Earth, to whom the greateſt Kings and Potentates are but Subjects; the Eternal Lord, who changes not, hath given out his Orders, that all the People of the Land, from Eaſt to Weſt, be ſummoned to appear before Him.

2. *Out of Sion the perfection of beauty, God hath ſhined.*

2. He will go forth in the greateſt ſplendour, out of his magnificent Palace where He dwells in *Sion:* and let you ſee how much his incomparable Excellencies and Perfections are to be reverenced.

3. *Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.*

3. Our God will undoubtedly come and reckon with you, though now He ſeem to take no notice of your impiety: And He will not come like Earthly Princes, before whom there marches an armed Multitude; but in a far more terrible and irreſiſtible manner: which ſhall make you as ſenſible of His dreadfull Preſence, as your Anceſtors were at Mount *Sinai*; when the devouring Flames, and Thunder and Lightning which attended on Him, made the very Mountain quake and tremble, (*Exod.* XIX. 16, 18. *Iſa.* IX. 18, 19.)

4. *He ſhall call to the heavens from above, and to the earth, that he may judge his people.*

4. He ſhall call Heaven and Earth to be witneſſes of the Equity of his Proceedings: (*Iſa.* I. 2.) And you may as ſoon move them out of their place, as avoid appearing before his Tribunal.

5. *Gather my Saints together unto me: thoſe that have made a covenant with me by ſacrifice.*

5. He will ſend out his Officers, with a peremptory

charge, ſaying, Bring thoſe men before me, whom I have obliged above all other people, and ſeparated to my ſelf to be a Holy Nation, (*Deut.* XIV. 2.) and who have engaged themſelves to me in ſuch a ſolemn Covenant, confirmed by the bloud of Sacrifices; that they wiſh they might periſh, in like manner, if they did not obſerve it, (*Jer.* XXXIV. 18, 19.)

6. *And the heavens ſhall declare his righteouſneſs: for God* is *judge himſelf. Selah.*

6. (They ſhall have a fair trial, whether they have ſo done or no: For the juſtice of his Judgment ſhall be as conſpicuous as the heavens; becauſe God himſelf, who cannot doe unrighteouſly, will examine the cauſe and pronounce the ſentence.)

7. *Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtifie againſt thee: I* am *God,* even *thy God.*

7. Imagine then, that all things being thus prepared, you hear Him calling to you, ſaying; Hearken, O my people, for I have ſomething to ſay to thee: O Iſrael, my beloved people, hearken; for I muſt admoniſh and convince thee of the breach of thoſe Laws, which I, the ſupreme Lawgiver and thy moſt gracious God, have given to thee. (*Exod.* XX. 2.)

8. *I will not reprove thee for thy ſacrifices, or thy burnt-offerings,* to have been *continually before me.*

8. I do not mean thoſe concerning Sacrifices; I have no complaint to make about that matter: Thy burnt-offerings, I acknowledge, never fail to be brought both mourning and evening to my Altar; and I ſee how buſie thou art in that imployment.

9. *I will take no bullock out of thy houſe,* nor *he-goats out of thy folds.*

9. But is this all that I require of thee? Do not miſtake thy ſelf, nor think that I will be content all the reſt of my laws ſhould be broken, if you do but multiply Sacrifices: of which I have no need; or, if I had, need not be beholden unto thee, for the very beſt of them.

10. *For*

10. *For every beast of the forest is mine, and the cattel upon a thousand hills.*

10. For I could be supplied out of my own folds and herds, which thou hast nothing to doe withall: having all the beasts of the forest at my command; with the cattel that graze on more hills than thou hast ever seen.

11. *I know all the fowls of the mountains; and the wild beasts of the field are mine.*

11. I know also where the Fowls of the Mountains build their nests, which thou canst not reach: and the wild beasts in the open fields, whom thou canst not inclose, are all ready at hand to doe me service.

12. *If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.*

12. If I were hungry I would not come to acquaint thee with it, that thou mightest provide me food: why should I be beholden to thy poverty, when I am so rich? for the whole world is mine, and all that it contains.

13. *Will I eat the flesh of bulls, or drink the blood of goats?*

13. Canst thou be so absurd as to imagine that I need meat and drink? and for that reason call daily for the flesh of bulls and the blood of goats to satisfie my hunger and to quench my thirst? Or that my Nature is such, that I can be pleased merely with the smoak of those upon my altar?

14. *Offer unto God thanksgiving, and pay thy vows unto the most High.*

14. They have their use; but if thou wilt bring me acceptable sacrifices, know that I value, in the *first* place, a truly thankfull heart, which gratefully acknowledges my benefits, above all the peace-offerings in the world: and *next*, that I expect thou shouldst faithfully perform all the vows and promises thou makest, when thou beggest any blessing of Me; and not think to put Me off (who am too great to be dallied withall) with sin-offerings for the breach of them.

15. *And call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.*

15. And *thirdly*, devoutly commend thy self unto me, when thou art in any trouble, by ardent prayer; piously confiding in me; and thou shalt find it more powerfull than all burnt-offerings: for I will certainly deliver thee; that thou mayst honour me with thy praises, and proclaim my power and goodness, to invite others unto my service.

16. *But unto the wicked God saith, What hast thou to doe to declare my statutes, or that thou shouldest take my covenant in thy mouth?*

16. Not that this is all that I require of thee; for if thou leadest a wicked life, and art injurious to thy neighbours, what care I for thy praises, or for thy zeal to boot, in pressing my commands upon others, which thou dost not observe thy self? Thou braggest thou art a Doctor of the Law; and thou declarest to the people my will and pleasure; and makest often mention of my covenant, whereby they stand bound to be obedient to Me: but to what purpose is it? or with what face canst thou doe it?

17. *Seeing thou hatest instruction, and castest my word behind thee.*

17. Since, by thy example, thou teachest them to contemn all those instructions; to which thou hatest to be bound thy self: and by thy actions declarest thou hast no regard at all to any thing; either that I have bidden *thee* doe, or threatned I will doe to those that violate my precepts?

18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

18. When thou hast observed a man thrive by stealth and robbery; instead of having him punished, thou hast greedily accepted the proffer of being a sharer with him: and which is worse the Adulterers find favour with thee; and thou art partaker with them in their filthiness.

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

19. Thou letteſt thy tongue loose to slanders; and backbiteſt

biteſt thoſe who are not preſent to anſwer for themſelves: and doſt not ſtick to contrive artificial lyes and deceits, to cheat thoſe that have any dealing with thee.

20. *Thou ſitteſt and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.*

20. Nay, when thou ſitteſt in open Court, ſolemnly to judge men according to the law, thou makeſt bold to ſpeak falſly (for a reward;) and that not againſt a ſtranger, but thy own Brother: yea, thou wilt not ſpare him that lay in the ſame womb with thee; but load him with calumnies and reproaches.

21. *Theſe* things *haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether* ſuch a one *as thy ſelf: but I will reprove thee, and ſet* them *in order before thine eyes.*

21. All this wickedneſs thou haſt committed, and I have forborn to puniſh thee; but inſtead of amending thy life, to which my patience ſhould have invited thee, thou haſt preſumed ſo much upon my lenity; as to add another ſin to all the reſt; and imagined that I am ignorant of what is done in ſecret, or am altogether as well pleaſed with theſe things as thy ſelf: and therefore now I have ſharply rebuked thee for them (ſo hateſull they are to me) and ſet them all in order (that thou mayeſt ſee nothing can eſcape my knowledge) diſtinctly before thy eyes.

22. *Now conſider this, ye that forget God, leſt I tear* you *in pieces, and* there be *none to deliver.*

22. Let this be a warning to you, and to all thoſe that abuſe the patience and long-ſuffering of God; never thinking of his juſt ſeverity againſt ſuch wicked doers. Conſider this ſeriouſly, and repent in time; leſt my patience be turned into indignation and wrath; and I lay hold on you, and ſnatch you away, to ſuffer your deſerved puniſhment: And none of your companions, whom you have ſerved in their ſins, ſhall be able to give you any relief; but all periſh together with you.

23. *Whoſo offereth praiſe, glorifieth me: and to him that ordereth*

23. Remember I have told you what

Sacrifices

his converſation aright, *will I ſhew the ſalvation of God.*

Sacrifices I am well pleaſed with; not with thoſe of beaſts, but with the Sacrifice of praiſe and hearty thankſgiving for all my benefits; which doth me more honour than all the liveleſs Sacrifices of Bulls and Goats: But he that thus devoutly worſhips me, muſt take care withall to diſpoſe his life into a conformity with all my precepts; for this is the man whom I will make partaker of the bleſſings which I have promiſed.

PSALM LI.

To the chief Muſician. A Pſalm of *David*, when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba*.

ARGUMENT.

Here now begins a new collection of ſome Pſalms whereof David *was the Authour: which, I ſuppoſe, were found after the* firſt *Book was publiſhed, and this* ſecond *begun; to the end of which from this place they continue: as we reade expreſly* Pſal. *LXXII.* ult. *For though the Authour of the two laſt, before that, be not mentioned in the Title; yet the very matter of them, as well as that concluſion of the Book, aſſures us they were compoſed by* David. *Who in this* Fifty firſt *Pſalm (as the Title tells us) moſt ſadly bewails the ſin which he had committed with* Bathſheba *and thoſe that followed it. In which he had alſo continued for ſome time, till* Nathan *the Prophet came with a meſſage from God to reprove him, and to pronounce a very ſore judgment againſt him and his family, for his Crimes.*

After this divine reprehenſion and threatning, he was

was very much humbled; and, to make himself as notorious an example of true repentance, as he had been of foul wickedness, he composed this Penitential *Hymn: and sent it to the Master of the Musick in the Tabernacle, to be used perpetually there; as a Testimony of his unfeigned sorrow for what he had done, and of the miserable condition he thought himself in, without the infinite mercy of God to him. Which he begs with the greatest earnestness; together with the assistances of his grace; which he promises to imploy for the reducing other sinners: beseeching him withall to be favourable to his people, especially to the city of* Jerusalem; *and not let* them *and* that *suffer for his offences.*

1. *HAve mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out my transgressions.*

1. O God, the supreme Judge of the World; whom I have most highly offended many ways, and therefore may most justly be condemned to suffer the effects of thy severest displeasure; I cast down my self before Thee, and humbly supplicate for mercy: unto which I am incouraged by thy known clemency, and thy infinite compassions; which will move Thee, I hope, to take pity upon a grievous sinner, and to pardon the adultery and bloudshed, accompanied with a number of foul circumstances, which I have committed.

2. *Wash me throughly from mine iniquity, and cleanse me from my sin.*

2. I have made my self indeed exceeding loathsome by my repeated wickedness, which, like a stain that hath long stuck to a garment, is not easily got out: but do not therefore, I beseech Thee, abhor me, but rather magnifie thy mercy in purifying me perfectly, and cleansing me so throughly, that there may be no spot remaining in me.

3. *For I acknowledge my trans-*

3. For, how stupid

greſſions, and my ſin is ever before me.

pid ſoever I was, before Thou ſenteſt thy Prophet to awaken me, I am now deeply touched with a ſenſe of my horrid tranſgreſſions: which I both ſorrowfully confeſs and bewail, in thy preſence and in the face of the publick congregation; and carry alſo a ſad and amazing remembrance thereof, continually before my eyes.

4. *Againſt thee, thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt*, and *be clear when thou judgeſt.*

4. Not becauſe I ſtand in fear of puniſhment from men, who have no power over me; but becauſe I am ſo obnoxious to Thee, whoſe judgments I ought to dread the more, the leſs I am liable to give an account of my actions unto others. O how it afflicts me, that I preſumed, becauſe I had none to controll me here on Earth, to offend thy Majeſty, thy All-ſeeing-Majeſty! At whoſe Tribunal the higheſt muſt be judged: And if Thou ſhouldſt pronounce the heavieſt ſentence upon me for my crimes, and execute it alſo with the greateſt ſeverity, I could not accuſe Thee of too much rigour; but muſt ſtill juſtifie Thee in thy Proceedings, and clear Thee from all ſuch unjuſt imputations.

5. *Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.*

5. It is true indeed, and Thou, O Lord, knoweſt it better than I, that there is in me an innate proneneſs to evil: But I am ſo far from repreſenting this as an excuſe for what I have done, that I confeſs the conſideration of it, ought to have made me the more watchfull, and diligent to ſuppreſs thoſe bad inclinations; which I knew to be ſo natural that I brought them into the world with me.

6. *Behold thou deſireſt truth in the inward parts: and in the hidden* parts *thou ſhalt make me to know wiſdom.*

6. I am amazed at my folly, that I ſhould be ſo careleſs; when I was not ignorant that Thou requireſt us, not to entertain with the leaſt kind-

neſs

ness those first motions which we find in our thoughts and desires after any evil; but uprightly to oppose them: For which end Thou hast put a principle of better motions into us, and indued me with wisdom; which secretly checks and corrects those brutish inclinations.

7. *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

7. I have nothing therefore to say in my own behalf; but wholly betake my self to Thee for a gracious pardon of my sin, which every thing I can think of, sadly aggravates. I am as impure as a Leper, and deserve to be banished from thy presence, and shut out from among thy people; far more impure, by touching *Bathsheba*, than he is that toucheth a dead body: yet I am not so foul, but, if Thou pleasest, Thou canst purifie me, and make me as clean and white as snow: Vouchsafe me that grace, O Lord; expiate me, I beseech Thee, (*Lev.* XIV. 6. *Num.* XIX. 17, 18.) and restore me perfectly unto thy Favour, and the happy fruits of it, which I have justly forfeited and lost.

8. *Make me to hear joy and gladness*, that *the bones* which *thou hast broken, may rejoyce.*

8. Raise me out of this wofully dejected state wherein I lie; and as the terrible message I received by thy Prophet hath cast me into such insufferable anguish and pain, as if my bones were crusht in pieces by my fall: so send me the most comfortable news of my reconciliation with Thee; to ease me of the torment I indure under the weight of my guilt, and the sense of thy heavy displeasure; and to turn it into the height of joy and gladness.

9. *Hide thy face from my sins; and blot out all mine iniquities.*

9. Remember not any longer how wicked I have been; nor lay my sin to my charge: But pass by all my transgressions, and acquit me from the punishment they deserve.

10. *Create in me a clean heart, O God; and renew a right spirit within me.*

10. And bestow upon me withall such purity of heart (which alas! I have lost, and am not able to recover without thy grace) that

that I may utterly hereafter deteſt all ſuch filthy motions: and becauſe we are apt to revolt from our good reſolutions, do Thou daily ſupply me with freſh ſtrength from above; to confirm and ſettle them, that I may never return to folly.

11. *Caſt me not away from thy preſence; and take not thy holy Spirit from me.*

11. I deſerve I confeſs to be rejected by Thee, as my predeceſſor was (1 *Sam.* XV. 25, 26.) and to be admitted no more into thy favour: But, I humbly beſeech Thee, deal not ſo ſeverely with me, nor deprive me (as Thou didſt him, compare 1 *Sam.* X. 6. with XVI. 14.) of the gift of thy holy ſpirit, wherewith Thou haſt anointed me. (*ib.* v. 13.)

12. *Reſtore unto me the joy of thy ſalvation: and uphold me* with thy *free ſpirit.*

12. Let not that evil ſpirit which troubled him, ſeize on me; but reſtore to me the joy which I was wont to have, when I ſaw my ſelf ſo much in thy favour, as to be delivered by Thee out of the greateſt danger (*Pſalm.* XXI. 1.) ſupport me and my Authority, with ſuch a chearfull, free and generous ſpirit; as becomes him whom Thou haſt appointed to be the Governour of thy people.

13. Then *will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.*

13. That I may have the confidence to admoniſh thoſe of their duty, that tranſgreſs thy laws (as I will not fail to doe) and they may not take the boldneſs to deſpiſe my inſtructions: But the very worſt of them may by my authority, and my example be reclaimed from their ſinfull lives, and become, like me, thy faithfull ſervants.

14. *Deliver me from bloud-guiltineſs, O God, thou God of my ſalvation:* and *my tongue ſhall ſing aloud of thy righteouſneſs.*

14. Though I have added the ſin of Murther to that of Adultery, the murther of a truſty Servant, of ſeveral of my ſervants (2 *Sam.* XI. 17.) who by my order were expoſed to that danger wherein they loſt their lives; let it not hinder this grace which I beg of Thee;

Thee; But, O God, the God from whom I have received so many deliverances and blessings, vouchsafe this one favour more, to deliver me from the punishment due to this crying sin: And I will not spare to proclaim, as loud as ever I can, thy infinite goodness and clemency; together with thy truth and faithfulness in thy promises to returning sinners: it shall be my joy to speak of these, though therewithall I publish my own most horrid wickedness.

15. *O Lord, open thou my lips, and my mouth shall shew forth thy praise.*

15. Try me, O God, and let the sense of thy gracious pardon, give me the boldness and liberty to open my lips (which shame, confusion and fear have closed and shut up) and my mouth shall every where declare thy mercy, to thy perpetual praise and renown.

16. *For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.*

16. This shall be the Sacrifice I will offer to Thee, as an acknowledgment of thy kindness; for that of beasts, I know, Thou desirest not I should bring Thee: the whole burnt-offerings being no pleasure at all to Thee, but onely as they are tokens of a gratefull mind.

17. *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

17. With which I will also join that divine Sacrifice of a humble, sorrowfull and penitent heart: For a Soul that is truly contrite, and intirely submits its will to thine; is such an acceptable Sacrifice, that Thou canst not possibly reject it.

18. *Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.*

18. And the same mercy I desire for my self, I beg also for all thy people. Spare them, Good Lord; and let not my folly be the occasion of bringing upon them any calamity; or upon that City, which is called after my name, where I have set both Thy throne, and mine: (2 *Sam.* V. 7, 9. VI. 16.)

But

But be favourable to that place and do it good; let the walls of *Jerusalem*, which I have begun to build (2 *Sam.* V. 9.) be perfectly finished, 1 *King.* III. 1. XI. 27.

19. *Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.*

19. Then shall the righteous be very thankfull to Thee; and express it by bringing peace-offerings in abundance, and all other sacrifices: They shall offer Thee the choicest sacrifices upon thy Altar (1 *King.* III. 5. VIII. 63,64.) which from such pious persons shall be acceptable to thy Majesty.

PSALM LII.

To the chief Musician. *Maschil.* A Psalm of *David*; when *Doeg* the *Edomite* came and told *Saul*, and said unto him, *David* is come to the House of *Ahimelech.*

ARGUMENT.

The Title sufficiently instructs every one, about the Authour, and in the occasion of this Psalm, if they will but reade the History to which it directs them in 1 Sam. *XXII. where* Doeg (*one of the seed of* Esau, *or that had lived so long among them, that he had got the name, as well as the savage manners of the* Edomites) *to ingratiate himself with* Saul, *pretended to discover those who were confederate with* David, *particularly* Ahimelech: *whom he undertook also to kill, together with all his Family; when others refused that bloudy charge which* Saul *would have imposed on them. And when he had done, it should seem he bragged of it, as if it had been some gallant action, or famous atchievement; as is intimated, I take*

take it, in the first verse of the Psalm. Which David *penned when* Abiathar (*who was the onely person that escaped in that slaughter, whereby they thought to terrifie others from harbouring* David, *or shewing any kindness to him*) *came and brought him the sad tidings of what was befaln their City. And it was afterward delivered to the Master of Musick in the Tabernacle, to be sung in perpetual memory of the thing, to the vulgar tune called* Maschil, (*see Psal. XXXII.*) *or, as* Theodoret *seems here to expound the word, to fortifie those with patience and constancy who unjustly suffer; by* instructing *them in the justice of the Divine Sentence in the issue.*

1. *WHY boastest thou thy self in mischief, O mighty man? the goodness of God* endureth *continually.*

1. A Goodly feat indeed for a man to boast of! that he hath killed LXXXV innocent and unarmed Priests, together with a company of Women, Children, and Sucklings, (1 *Sam.* XXII. 19.) A mighty Champion thou art; who vapourest, no doubt, that thou wilt doe the like execution upon me: But know, vain man, that the goodness of God, whereby I have been hitherto preserved (1 *Sam.* XXII. 1, 3, 5.) will still defend me; for it is not a thing of short continuance, like our Prince his Favour, but lasts for ever.

2. *Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.*

2. O thou contriver of false stories! who pretendest to be the onely or most loyal person in the Court of *Saul*, (1 *Sam.* XXII. 8, 9.) but art an egregious Hypocrite; a meer designer of mischief to others, thereby to advance thy self: Thy Tongue was the first instrument in this Butchery, being sharpned by thy malice on purpose, like a Rasour newly set, to cut the Throats of the guiltless; that thou mightst seem to be the most zealous of all others, for the safety of the Kings person and government.

3. *Thou loveſt evil more than good, and lying rather than to ſpeak righteouſneſs. Selah.*

3. To have told the plain truth, would not have ſerved thy Ambition and thy malice: which make thee love to doe miſchief, rather than good offices unto others; and to deviſe lyes againſt *Ahimelech*, rather than to declare his innocence.

4. *Thou loveſt all devouring words, O thou deceitfull tongue.*

4. Thou careſt not whom thou deſtroyeſt; but canſt ſwallow up a whole City at a morſel; O thou falſe Tongue, who to curry favour with thy Prince, deviſeſt the moſt inpudent lyes, againſt thoſe that never offended him.

5. *God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.*

5. The great God, whoſe Prieſts thou haſt ſlain, ſhall avenge their cauſe, and pull thee from that greatneſs and honour, to which thou ſeekeſt, by this vile means, to raiſe thy ſelf: And, more than that, He will pay thee in the ſame coin thou haſt dealt to them; for He will utterly deſtroy thee, and ſnatch thee away as haſtily as thou didſt thoſe Innocents; juſt ſo will He pluck thee from the Tabernacle of God (where thou waſt wont to pretend devotion, 1 *Sam.* XXI. 7.) and root out, not onely thee, but all thy Family from the face of the Earth.

6. *The righteous alſo ſhall ſee and fear and ſhall laugh at him.*

6. Which juſt Judgment of God upon thee, all good men ſhall mark, and be confirmed thereby in their pious fear of offending Him: and reflecting upon thy vain devices to greaten thy ſelf and Family, ſhall deride thy folly, ſaying as I doe.

7. *Loe, this is the man, that made not God his ſtrength: but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs.*

7. Behold that mighty man, that principal Favourite, who regarded not God, nor ſough

ſought to ſupport himſelf by his Favour; but laid the foundation of his Fortune (as we ſpeak) meerly in abundance of riches, and the favour of his Prince: In which alſo he endeavoured to eſtabliſh himſelf, not by honeſt means, but by the moſt perfidious arts, and cruel enterprises: what now is become of him? and where is his greatneſs? lo, his ambitious hopes are all vaniſhed and come to nothing.

8. *But I* am *like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.*

8. Whilſt I, at whom he principally aimed in his murderous deſign, am ſtill, bleſſed be God, in ſafety; nay, compared with that deſtruction which ſhall fall on him, in a flouriſhing condition: For he ſhall drop away like a withered Leaf; but I grow and increaſe in ſtrength, like a green Olive-tree planted in the Courts of God's Houſe: whoſe mercy I truſt will preſerve me to my life's end from all the miſchiefs they deviſe againſt me; and make me more and more flouriſhing, both in my perſon and in my poſterity.

9. *I will praiſe thee for ever becauſe thou haſt done* it: *and I will wait on thy Name, for it* is *good before thy Saints.*

9. For which I will never ceaſe to praiſe Thee, becauſe I owe it intirely to Thee that I am not deſtroyed; and I will patiently expect the accompliſhment of thy Promiſes to me: For all thy pious Servants have ever found this to be the beſt and wiſeſt courſe, to depend upon thy Omnipotent Goodneſs, and faithfull Promiſes, and not to imitate thoſe wicked men, who ſtudy to advance or preſerve themſelves by flattery, or other vile practices.

PSALM LIII.

To the chief Muſician upon *Mahalath. Maſchil.* A Pſalm of *David.*

ARGUMENT.

This Pſalm and the XIV. differ ſo little, that it hath troubled Interpreters to give a reaſon for the repetition of the ſame thing, almoſt in the ſame words. There is ſome variation indeed in every verſe; but it is merely the change of one word for another of the ſame import: (as for example, God *for* Lord, *v.* 2, 4, 9.) *except onely verſe the* Fifth, *where there is a much greater alteration; and the ſixth wholly omitted: which makes it probable there was ſome new occaſion for the uſing this Hymn again; though an occaſion exceeding like the former. What it was Writers do but gueſs; and if I take the liberty alſo to interpoſe my conjecture, it will be nothing ſo remote, as all thoſe that I have met withall ſeem to be.*

If we ſuppoſe the defection of the people in the rebellion of Abſalom, *to have been the matter of his complaint in the XIV. Pſalm: then it looks like a probability, that the new revolt which the* Iſraelites *generally made, immediately after the other, before* David *had quite recovered* Jeruſalem *and his ſettlement there, was the occaſion of this. For you read that, upon the quarrel which aroſe between the men of* Judah *and the men of* Iſrael *about precedency, in bringing back the King,* Sheba *blew the Trumpet of Rebellion afreſh; and it is ſaid that every man of* Iſrael *left* David, *and followed after him,* 2 Sam. *XX.* 2. *This is the revolt, I apprehend, here ſpoken of, v.* 3. *where the Pſalmiſt ſays,* Every one of them is gone back. *And a dangerous revolt it was, as*

David

David *apprehended*; *more dangerous than the former unless timely check'd*, (2 Sam. *XX.* 6.) *which made him, before all his Army could be assembled*, (*v.* 5.) *send his Guards to pursue him speedily*, *v.* 7. *As they did through all the Tribes of* Israel, *v.* 14. *who being afraid of the issue*, (*v.* 5. *of this Ps.*) *fell off from* Sheba *more and more the farther he went*; *and left him at last to shift for himself*; *so that he was shut up in the City of* Abel, *there taken and beheaded*, *v.* 22. *After which his Body*, *it is likely*, *was exposed to the Fowls of the Air*, *or the Wild beasts*; *insomuch that his Bones were indeed at last scattered* (*as the Psalmist here speaks*, *v.* 5.) *and all his adherents made contemptible.*

This David *desired should be commemorated together with his deliverance from* Absalom's *Rebellion*: *and therefore making a review of the XIV. Psalm* (*wherein that distress is described*) *he delivered it again to the Master of the Musick* (*as appeared after the first collection of the Book of Psalms was finished*) *with some small alterations*, *relating to this new business*: *desiring God*, *for instance*, *to give them still some farther and new* Salvation, *v.* 6. *for the Word here is in the plural number*, *but in the XIV. Psalm in the singular*; *which hath made me render it here* complete Salvation, *which he implores with the same earnestness he had done before*, *and orders also how the Psalm should be sung*, *upon* Mahalath, *or the hollow Instrument* (*Flute or Pipe*) *to the Tune of* Mas. chil (*or as a caveat against Rebellion*, *see Psal. XXXII.*)

If any be not satisfied with this Account of the Psalm, *because of the word* Captivity, *in the last verse*, *which they may think ought to be taken properly*; *then they may suppose this Psalm to have been reviewed by* Asaph *the* Seer *in the days of* Hezekiah; *when abundance of the people had been indeed carried captive*, Isa. *V.* 13. *But there is no need to*

have recourſe to this: for the word Captivity *imports no more, in ſome place, but onely* great Deſolation: *Such as was made of* Job's *eſtate and family,* XLII. 10. *and by the* Philiſtins *when* Shiloh *was deſtroyed,* Judg. XVIII. 30, 31.

1. *THE fool hath ſaid in his heart,* There is *no God; corrupt are they, and have done abominable iniquety:* there is *none that doth good.*

1. THough the wicked are not yet ſo impudent as openly to deny God with their mouths; yet ſuch is their abominable filthineſs, ſo ſhameleſs are they in their wickedneſs, ſo univerſally depraved, that their ſecret thoughts ſure are, God takes no notice of what they doe, or that He will not judge them for it.

2. *God looked down from heaven upon the children of men, to ſee if there were any that did underſtand, that did ſeek God.*

2. But let them know that He exactly obſerves them, and all the ways of the Sons of men; which are naked and bare before his Eyes: though alas! there is nothing now to be ſeen, but ignorance and contempt of his Majeſty.

3. *Every one of them is gone back: they are altogether became filthy:* there is *none* that *doeth good, no not one.*

3. The *Iſraelites* have made a new ſeparation, and are intirely revolted: being like a body without ſpirit, ſo rotten and putrified, that it is hard to find ſo much as one that hath any kind of goodneſs in him.

4. *Have the workers of iniquity no knowledge* who *eat up my people* as *they eat bread; they have not called upon God.*

4. Strange that they ſhould ſtill be thus ſenſeleſs! and (after ſuch a defeat as they have lately received) continue to work iniquity; nay to be cruel and void of all pity and compaſſion to my poor people: the reaſon is, they have no Religion.

5. *There*

5. *There were they in great fear where no fear was: for God hath ſcattered the bones of him that encampeth* againſt *thee: thou haſt put* them *to ſhame becauſe God hath deſpiſed them.*

5. And none more cowardly than ſuch Atheiſtical wretches; whoſe courage ſo ſoon failed them, that a panick fear ſeized them before my Forces could approach them: For they ran away, and diſperſed themſelves, when I ſent but a ſmall party after them. God, O my Soul, hath broken him in pieces, and his bones lie ſcattered on the ground, who thought to oppreſs thee: Thou haſt obtained this favour of Him, to put them to ſhame; for He deſpiſed thoſe who had ſo little regard to his Majeſty.

6. *O that the ſalvation of Iſrael* were come *out of Sion! when God bringeth back the captivity of his people, Jacob ſhall rejoyce,* and *Iſrael ſhall be glad.*

6. And He is mighty to ſave (whatſoever ſuch wicked people think) and reſides by a ſpecial token of his Preſence there, on mount *Sion*: O that it might pleaſe Him to compleat our deliverance from thence; and reſtore us all again to the happy enjoyment of that place, from whence we have been baniſhed: It would turn our ſad lamentations into the moſt chearfull Thankſgivings: and fill not onely *Judah*, but all the Tribes of *Iſrael*, with joy and gladneſs.

PSALM LIV.

To the chief Muſician on *Neginoth*. *Maſchil*. A Pſalm of *David*, when the *Ziphites* came and ſaid to *Saul*. Doth not *David* hide himſelf with us?

ARGUMENT.

This Pſalm, the Title tells us, was compoſed, when (not

long after the butchery of Doeg) *the* Ziphites, *a falſe people, void of humanity, and that ſought nothing, but how to raiſe themſelves, though by anothers ruine, indeavoured to ingratiate themſelves, with* Saul, *by diſcovering to him where* David *lurkt in their neighbourhood:* (1 Sam. XXIII. 14, 19.) *and undertook to guide the King to the very place and aſſiſt the Forces he ſhould ſend to take him,* v. 20, &c. *By which means* David *was brought into ſuch a great ſtrait,* (v. 26.) *that if* Saul *had not been diverted by a ſudden invaſion which the* Philiſtins *made, he could not have eſcaped him. In this diſtreſs he made his addreſs to God by Prayer in the words of the three firſt verſes of this Pſalm. But on a ſudden* (*hearing I ſuppoſe how* Saul *himſelf was alarm'd with the news of an Invaſion*) *he breaks out,* v. 4, 5. *into admiration of God's goodneſs. And when the danger was quite over, added, I ſuppoſe, the* two *laſt verſes; wherein he expreſſes with what joy he took a view, from the Mountain where he lay hid, of* Saul's *forces as they retreated. Which was a thing ſo memorable, that, when he came to the Kingdom, he delivered the whole to the Maſter of Muſick in the Tabernacle, to be ſung as the IV. Pſalm, to the Tune of* Maſchil.

1. *SAve me, O God, by thy name, and judge me by thy ſtrength*

1. O God, whoſe Name imports that Thou art the Supreme Judge, and therefore the Defender and Protectour of all injured and oppreſſed perſons; I humbly implore thy Aid in this great diſtreſs; beſeeching Thee, who canſt eaſily doe it, to deliver me from my Enemies, and by thy Almighty Power vindicate my innocence; and maintain my righteous cauſe againſt thoſe that are too ſtrong for me, and wrongfully ſeek to deſtroy me.

2. *Hear my prayer, O God: give ear to the words of my mouth.*

2. Deny me not this requeſt, O God, I moſt earneſtly

neſtly intreat Thee; but grant the petitions of thy poor Servant, who hath nothing but his Prayers to oppoſe to all thoſe Forces that ſurround him.

3. *For ſtrangers are riſen up againſt me, and oppreſſours ſeek after my ſoul; they have not ſet God before them. Selah.*

3. And they are conducted by barbarous people, whom I have no way diſobliged, for I never had any thing to doe with them; and yet they have undertaken to deliver me into the hand of *Saul*, and thoſe formidable Enemies that are come to ſeek my life: (1 *Sam.* XXIII. 20.) having no regard to God at all; but onely ſtudying, right or wrong, to gain the favour of their Prince.

4. *Behold, God is mine helper: the LORD is with them that uphold my ſoul.*

4. O the wonderfull Goodneſs of God! who in this deplorable condition, ſends me, in a ſtrange and unexpected manner, moſt ſeaſonable relief! Behold, how He takes my part, the Lord preſerves my life: For, alas! the ſmall Forces I have with me, are unable to ſecure it; and can by no means ſupport me againſt thoſe numerous Enemies that thought to deſtroy me.

5. *He ſhall reward evil unto mine enemies; cut them off in thy truth.*

5. And, as for thoſe ſpies that undertook to find out all my hiding-places, (1 *Sam.* XXIII. 22, 23.) He ſhall bring the miſchief they intended to me, upon themſelves: Take a juſt vengeance on them, and execute thy Threatnings, O Lord, againſt ſuch treacherous perſons.

6. *I will freely ſacrifice unto thee; I will praiſe thy name, O LORD, for it is good.*

6. In the mean time I will not be ſparing in expreſſing my thankfulneſs for what Thou haſt done already; but make Thee my gratefull acknowledgments both in word and deed. Firſt, I will offer Thee liberal Sacrifices; and then I will accompany them with my praiſes of thy Wiſdom, Power and Goodneſs, O Lord; which is the moſt pleaſing Sacrifice I know unto Thee, and the moſt delightfull employment unto me.

7. *For*

7. *For he hath delivered me out of all trouble: and mine eye hath ſeen* his deſire *upon mine enemies.*

7. Who by his ſpecial Providence am marvellouſly delivered out of that diſtreſs wherein I was; and all the dangers which it threatned: For my Eyes now dare look upon thoſe Enemies in their retreat, from whom I lately fled for fear. 1 *Sam.* XXIII. 26, 27, 28.

PSALM LV.

To the chief Muſician on *Neginoth. Maſchil.* A Pſalm of *David.*

ARGUMENT.

This Pſalm was ſent to the Maſter of the Muſick, to be ſung as the former: having an occaſion ſomething like it. For the complaint which he makes in the middle of the Pſalm, that his greateſt Confident proved treacherous to him, makes it probable that it was compoſed when Abſalom's *Rebellion broke out, and he was forced to flee ſuddenly from* Jeruſalem: *and as he was going barefoot upon Mount* Olivet *(he and all his company weeping) to increaſe his ſorrow met with the news, that* Ahitophel *alſo was among the Conſpirators,* 2 Sam. *XV.* 31. *Upon which, we reade there, he preſently fell to his Prayers; and as ſoon as he came to a place where he could reſt and retire himſelf, he repreſented, it is likely, the ſadneſs of his condition more largely in this Pſalm: beſeeching God to diſappoint the Conſpirators, v.* 9. Firſt, *becauſe of the violence they had committed at* Jeruſalem, (*v.* 9, 10, 11.) *and,* ſecondly, *becauſe of the vile treachery of* Ahitophel, *from the* 12. *to the* 15. *which ſeems to me ought to be connected with the beginning of the* 9. *verſe; for he goes on in the* 15. *to beſeech God to*

deſtroy

defeat them all, which he had begun in the 9. but breaks off to insert his reasons why he was so earnest. And then, in the conclusion, he exhorts all those that adhered to him, not to be discouraged; but to cast their care upon the Lord: who would reward their pious confidence in Him; by protecting and delivering them, and destroying their and his Enemies.

1. *Give ear to my prayer, O God: and hide not thy self from my supplication.*

1. O God, the Supreme Judge of all the world, I most humbly address my self to Thee, who art inclined to relieve those that are oppressed: beseeching Thee not to reject a poor supplicant, but graciously to receive his petition which he puts up unto Thee.

2. *Attend unto me and hear me: I mourn in my complaint, and make a noise,*

2. Let the sadness of my condition move Thee to consider and relieve me; which I am not able to represent in my prayer, without shrieks and lamentable cries: so great is the perturbation of my mind.

3. *Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.*

3. Because my own Son is become my Enemy, and hath blown the trumpet of Rebellion against me, (2 *Sam.* XV. 10.) and because of the sore straits to which he hath wickedly reduced me: For which, that there might be some colour, he and his associates load me with false accusations, and say I am unjust, and take no care of my people, (2 *Sam.* XV. 3, 4.) and therefore furiously set themselves against me, to dethrone me.

4. *My heart is sore pained within me: and the terrours of death are fain upon me,*

4. This is a sore grief unto my heart, and puts me into the very agonies of death: which without thy Mercy I must suddenly expect, (2 *Sam.* XVII. 2.)

5. *Fear-*

5. *Fearfulneſs and trembling are come upon me, and horrour hath overwhelmed me.*

5. The ſuddenneſs and ſtrength of this Conſpiracy hath ſtruck me into ſuch a fear, as makes me tremble: I am involved in ſuch difficulties, that, which way ſoever I look, horrour and conſternation ſeize upon me.

6. *And I ſaid, O that I had wings like a dove; for* then *would I fly away, and be at reſt.*

6. In this confuſion, I rather wiſh'd than hoped to eſcape, (2 *Sam.* XV. 14.) ſaying, Who will lend me Wings, as ſwift as thoſe of a Dove? that I may flee away to ſome place of ſafety and repoſe.

7. *Loe* then *would I wander far off,* and *remain in the wilderneſs. Selah.*

7. Lo, then would I go to ſome far diſtant Countrey, though I wandred I knew not whither (2 *Sam.* XV. 20.) I would hide my ſelf in ſome deſert place, remote from all Society.

8. *I would haſten my eſcape from the windy ſtorm,* and *tempeſt.*

8. And I would make all the haſte imaginable to eſcape this fierce perſecution: (2 *Sam.* XVII. 16, 21.) which is riſen like a ſudden ſtorm of wind, or violent tempeſt; and threatens utterly to ſubvert me.

9. *Deſtroy, O LORD,* and *divide their tongues: for I have ſeen violence and ſtrife in the city.*

9. O Lord, let that ſpeedy deſtruction ſwallow up them, which they deſign againſt me, (2 *Sam.* XVII. 16.) divide their counſels and raiſe diſſentions among them, (2 *Sam.* XV. 34. XVII. 14, 15.) for I am certainly informed, that by rapine and cruelty, brawling and contention, they have filled the whole City of *Jeruſalem* with tumult and confuſion.

10. *Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow* are *in the midſt of it.*

10. There is nothing elſe to be ſeen, either by day or by night: For they that guard the Gates or go the Rounds, make it their buſineſs to ravage and

and ſpoil, to pick quarrels, and fall out with every body they meet withall: and ſuch as run to the main Guards, in hope to meet with ſome relief, are miſerably deceived; for there the ſame iniquity, oppreſſion and injurious dealing keep their ſtation.

11. *Wickedneſs* is *in the midſt thereof: deceit and guile depart not from her ſtreets.*

11. There is no place free either from their open violence, or ſecret fraud and deceit: but they barbarouſly abuſe, or cunningly circumvent the inhabitants, both within doors and without.

12. *For* it was *not an enemy* that *reproached me, then I could have born* it; *neither* was it *he that hated me*, that *did magnifie* himſelf *againſt me, then I would have hid my ſelf from him.*

12. And there is one moſt notorious Traitour, whoſe ingratitude deſerves to be ſeverely puniſhed; for he hath malicioufly reproached and calumniated me and my government, when I thought of no ſuch treachery: For we never had any quarrel, (then his Treaſon would not have been ſo ſtrange, but far more tolerable;) nor did he give any ſign of hatred to me; for then I could have ſecured my ſelf, by withdrawing from his familiarity.

13. *But* it was *thou, a man, mine equal, my guide, and mine acquaintance.*

13. No, thou, O moſt perfidious of all mankind, who contriveſt this miſchief againſt me, waſt the perſon whom I eſteemed above all other; whom I loved as my ſelf; whoſe counſel I ever followed; and to whom, as my Friend, I unboſomed all my ſecrets:

14. *We took ſweet counſel together*, and *walked unto the houſe of God in company.*

14. Whoſe converſation was moſt delightfull to me, and to whom I thought I had been tied, not onely by the bond of civil Friendſhip, but (which is far ſtronger) of Religion.

15. *Let death ſeize upon them*, and *let them go down quick into*

15. Let death ſeize on them as unexpect-

hell: for wickedneſs is in their dwellings, and *among them.*

expectedly as this Treaſon broke out againſt me: Let them ſink on a ſudden into the Grave, when they think of nothing leſs; for whereſoever they go, all manner of miſchief marches along with them.

16. *As for me, I will call upon God: and the Lord ſhall ſave me.*

16. As for me, I will injure no body to preſerve my ſelf, but onely commend my ſelf and my cauſe to God, the righteous Judge: And the Almighty Lord who changes not, will deliver me as He hath done formerly.

17. *Evening and mourning, and at noon will I pray, and cry aloud: and he ſhall hear my voice.*

17. For this I will not ceaſe to ſolicit Him when I go to bed, and when I riſe, and before I take my repaſt: both in my inward thoughts, and with my mouth, in ſilent deſires and lamentable moans, I will never give over my importunity, till He graciouſly grant my petition, and ſend me relief.

18. *He hath delivered my ſoul in peace from the battel that was againſt me; for there were many with me.*

18. He will reſcue me from the hand of this rebellious Army which comes againſt me, and reſtore me to my Throne in peace: for be they never ſo numerous, there is a far greater power on my ſide to defend me and to fight for me.

19. *God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they* have *no changes, therefore they fear not God.*

19. God Himſelf, who hath ſo long governed the world moſt juſtly, and never alters nor changes, will hear my prayer, and bring down their pride: for having proſpered hitherto in their villany there is not one of them that repents; but they all pertinaciouſly perſiſt in their Rebellion, without any fear of the Divine vengeance.

20. *He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.*

20. Eſpecially that perfidious perſon, who hath not one-

ly

ly violated all the Laws of Friendſhip; but profanely broken his promiſe and oath of Fidelity, wherein he was ingaged to me.

21. The words *of his mouth were ſmoother than butter, but war was in his heart: his words were ſofter than oyl, yet were they drawn ſwords.*

21. Nothing can be falſer than he; who entertained me with the faireſt and ſmootheſt language, when at the ſame time he was contriving this Rebellion in his heart: All his ſoft words and tender profeſſions of kindneſs to me, ſerved onely to hide his deſign of giving me a mortal wound.

22. *Caſt thy burthen upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.*

22. But why do I trouble my ſelf any farther with him? Be not dejected, O my Soul, (and let me give this connſel to every one that adheres to me) but repoſing thy humble truſt in God, caſt all the burthens of thy cares upon Him; who will certainly ſupport thee under any troubles that He is pleaſed to impoſe upon thee. Preſerve thy integrity; and, though thou maiſt be ſhaken and diſturbed for a time, He will not ſuffer thee to be moved out of thy place, but quietly ſettle thee there again.

23. *But thou, O God, ſhalt bring them down into the pit of deſtruction: bloudy and deceitfull men ſhall not live out half their days, but I will truſt in thee.*

23. But as for thoſe that have given me this diſturbance, Thou, O God, wilt bring them to an untimely end; and throw them headlong into the pit of deſtruction. They are men that thirſt after bloud, and by all manner of fraud and treachery endeavour to compaſs their ends: and ſuch ſhall periſh in the flower of their age; when I truſt to finiſh my days in proſperity and peace.

PSALM

PSALM LVI.

To the chief Muſician, upon *Jonath-elem rechokim. Michtam* of *David*, when the *Philiſtins* took him in *Gath.*

ARGUMENT.

A Pſalm compoſed by David, *when for fear of* Saul *he fled like an innocent. Dove into remote Countries. More particularly when he was forced to take ſhelter among the* Philiſtins *in* Gath, 1 Sam. *XXI. where the Lords of the Court brought him to King* Achiſh *with ſuch high commendations of his valour, as he thought might indanger his life. And therefore he put on the guiſe of a man beſide himſelf; ſilently bewailing the ſadneſs of his condition, which conſtrained him to make uſe of ſuch Artifices; and complaining to God of the cruelty of his Enemies, who had driven him into this and many other ſtraits: but making no remonſtrances to* Achiſh *how he was uſed, nor begging his aſſiſtance againſt them. Not a word of this; which is the reaſon, poſſibly, why he compares himſelf here in the Title to a* ſilent *or* dumb Dove, *if Interpreters rightly underſtand the words* Jonath Elem *which they expound in that manner. And* Kimchi *thinks, he the rather compares himſelf to a* Dove, *becauſe that is accounted a* ſilly *creature,* (Hoſea *VII.* verſ. 11.) *and* David *now ſeemed no better.*

And this is the reaſon that this Pſalm is alſo called Michtam (*ſee Pſal. XVI.*) *becauſe it is a commemoration of God's ſingular care over him, in many great dangers; eſpecially at* Gath: *when he intirely depended upon his favour and love alone; ſupporting himſelf (and ſeeking no farther for help) by His*

His gracious promise to him; which he thankfully acknowledges, especially in the conclusion of this Psalm.

Which was penned, it appears from v. 8. *after* many wandrings *of this good man; first, to* Samuel *in* Naioth, 1 Sam. *XIX.* 18. *then, to* Jonathan, *XX.* 1. *then, to* Nob, *XXI.* 1. *after that, to* Gath, *v.* 10. *from thence to* Adullam, *XXII.* 1. *and then, into the Country of* Moab, *v.* 3. *from whence he was admonished by the Prophet* Gad, *to go to a place of greater security, v.* 6. *which he found in the Forest of* Hareth, 1 Sam. *XXII.* 5. *where, I suppose, he might have a little repose and leisure to reflect upon what was past and to compose this Psalm: And from that Forest, I fancy, he might call himself (if we admit of* Bochartus *his change of one point,* Lib. 1. de Animal. Cap. 3. Part. 2.) Jonath-Elim rechokim, *A Dove in the remote Woods. Where he made this Psalm before the rest of his wandrings to other places, which afterward followed. And when he came to the Kingdom he delivered it to the chief Master of Musick, to be sung after the tune of a Song, which began with those words* (*as* Aben-Ezra *takes it*) Jonath elim rechokim.

1. *BE merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.*

1. O God, the Supreme, and therefore impartial Judge of all the World, take pity upon me I beseech Thee; and rescue me from the violence of my Enemies: For *Saul*, forgetting his own mortality, and how unseemly it is for frail man to continue his Enmities for ever, most eagerly pursues me, with an unsatiable desire to take away my life: He never intermits his Persecutions; but presses me so closely, that he gives me no time to breathe.

2. *Mine enemies would daily swallow* me *up, for they* be *many that fight against me, O thou most High.*

2. He sends abroad his spies to watch all opportunities to insnare me; for which they

they gape as greedily as ravenous Beaſts do for their prey: And great multitudes there are, O Thou moſt High (who alone canſt diſappoint them) that proud of their numbers and of their power, have inſolently ſet themſelves againſt me to deſtroy me.

3. *What time I am afraid, I will truſt in thee.*

3. As I have juſt reaſon to fear thy will, unleſs I be defended by Thee; with whom I have intruſted my ſelf and all my concerns: which is the onely thing whereby I overcome thoſe fears, when they ſeize upon me.

4. *In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can doe unto me.*

4. By the help of God I will be ſo far from being diſmayed, that I will rejoice in his faithfull Promiſe He hath made to me by his Prophet (1 *Sam.* XVI. 13. 2 *Sam.* III. 9. V. 2.) Though it be not fulfilled preſently, yet, by His aſſiſtance, I will depend as I have done hitherto upon his Fidelity, for the performance of it; and never fear what frail man can doe to hinder it.

5. *Every day they wreſt my words: all their thoughts are againſt me for evil.*

5. I know what an ill conſtruction my Enemies would put upon theſe words, if they could hear what I ſay; for they do nothing but wreſt the moſt innocent Speeches; and becauſe I profeſs to confide in God, pretend that I conſpire againſt the King, (1 *Sam.* XXIV. 9.) their whole buſineſs being nothing elſe, but to contrive how to doe me miſchief.

6. *They gather themſelves together; they hide themſelves, they mark my ſteps, when they wait for my ſoul.*

6. For this end they hold many conſultations among themſelves; and lay ſnares privily for me: curiouſly obſerving all my motions; and ſtill expecting an opportunity to take away my life.

7. *Shall they eſcape by iniquity? in thine anger caſt down the people, O God.*

7. Shall this iniquity alway go unpuniſhed? or by their ſubtilty and craft

craft shall they who thus unjustly persecute the innocent escape thy vengeance? O God, the righteous Judge, throw down those insolent people, who have so long provoked thy patience; and make them feel the effects of thy just displeasure.

8. *Thou tellest my wandrings, put thou my tears into thy bottle: are they not in thy book?*

8. Thou art perfectly acquainted, I am sure, how often I have been forced to fly, like a vagabond, from place to place; which hath cost me many a tear: Good Lord, preserve a kind remembrance of them; and let them not perish as things Thou nothing regardest. But why am I so importunate for this, since I know Thou art so far from despising my misery, that Thou art as mindfull of it, as if Thou keptest a register of every tear, and of all my troubles?

9. *When I cry* unto thee, *then shall mine enemies turn back: this I know, for God* is *for me.*

9. My Prayer therefore shall prevail, when my Enemies oppress me; and obtain a glorious victory over them: of this I am assured, because the Mighty God, who rules all the world, is on my side.

10. *In God will I praise* his *word: in the LORD will I praise* his *word.*

10. By his gracious assistance I will continue my resolution; to rejoyce in the faithfull promise, I before mentioned: He is the Eternal Lord, who never alters nor changes; and I will be like Him, immutably rejoycing in that faithfull promise.

11. *In God have I put my trust: I will not be afraid what man can doe unto me.*

11. Nothing shall shake the confidence I have reposed in Him; nor will I fear what the greatest man can doe, were he more powerfull than he is, to hinder the accomplishment of what the Lord designs for me.

12. *Thy vows* are *upon me, O God: I will render praises unto thee.*

12. Nor will I ever be unmindfull of the promises I

have made to Thee, O God; to whom, when I was in diſtreſs, I vowed the moſt gratefull acknowledgments, if Thou wouldſt deliver me: Though I am not able to requite thy kindneſs; yet I will not ceaſe to magnifie and extoll it, with my higheſt praiſes.

13. *For thou haſt delivered my ſoul from death*: wilt *not* thou deliver *my feet from falling, that I may walk before God in the light of the living*?

13. For Thou haſt ſo remarkably reſcued me from death (to thy Goodneſs I aſcribe it, not to my policy) when I was in the power of the *Philiſtins*; that I ought not to doubt of thy continued preſervation of me, from the ſnares my Enemies lay to entrap me; or from the open violence they uſe to overthrow me: Thou wilt ſupport me ſtill to praiſe Thee; and to perform further ſervice to Thee, here in this world, as I intend to doe moſt ſincerely.

PSALM LVII.

To the chief Muſician. *Al-taſchith. Michtam* of *David*; when he fled from *Saul* in the Cave.

ARGUMENT.

This Pſalm, the Title informs us, was penned upon the like occaſion with the former. For after ſeveral other wandrings (beſides thoſe he ſpeaks of in the foregoing Pſalm, v. 8.) or removes from place to place, mentioned 1 Sam. *XXIII. you find* David *in the ſtrong holds of* Engaddi, *v.* 29. *where there was a Cave among the rocks, XXIV.* 2, 3. *in which* David *and his men lurkt and hid themſelves for fear of* Saul. *Who, in his purſuit of them, came to eaſe himſelf in this very place, where they skult; And thereby preſented*

ſented David *with as fair an opportunity as could be deſired, to kill him. Which he might have done without any noiſe; if his piety, and religious reſolution to doe nothing that was ſinfull, no not to gain a Kingdom; but (truſting to the faithfull promiſe he ſpeaks of,* Pſal. *LVII.* 4, 10.) *to wait wholly upon God, to preſer him when and as He pleaſed to the throne, had not hindred him. For ſome of his men, obſerving the advantage, would fain have diſpatched him; if* David *had not forbidden the perſon who was ready to ſtrike the blow, ſaying;* Al-taſchith, thou ſhalt not deſtroy *him; or.* deſtroy him not. *So ſome expound that word, which we find in the Title of the* Pſalm: *though others (obſerving the ſame word to be in the Title of the* two *following Pſalms and of the LXXVth. which belong not to this matter) judge it more probable that* Al-taſchith *was the beginning of ſome Song, according to which this Pſalm was to be ſung. To which, notwithſtanding, in my opinion it may be replied, that thoſe* Three *Pſalms which follow after this, had that Title prefixt, onely to ſhow that they were to be ſung like this.*

In which David *commemorates God's great mercy in mollifying the heart of* Saul *at that time; by the kindneſs and piety which he expreſſed towards him: Remembring in the firſt place, what kind of thoughts he had when he was in the Cave; and ſaw himſelf in manifeſt danger of being taken by* Saul's *forces: And then bleſſing God for the ſudden change which was made in his condition; by* Saul's *falling into his hand, to doe what he pleaſed with him, by the demonſtration he gave him, that he had no traiterous thoughts in his heart; but bare ſtill a due reverence to him; notwithſtanding the ill uſage he received from him.*

It is called Michtam, *for the ſame reaſon that the former was; becauſe of the ſingular favour, which God ſhewed him in this Deliverance; more precious*

to him than any Jewel, and that deſerved an everlaſting remembrance (See Pſal. *XVI.)*

1. *BE mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until* theſe *calamities be over paſt.*

1. O God, the Ruler and Governour of all the world, I moſt earneſtly beſeech Thee to be mercifull and gracious to me; O take ſome pity upon me, who rely ſolely on thy Mercy; having no confidence in theſe fortreſſes, or ſecret places, where I hide my ſelf, but truſting merely to thy Almighty protection: on which I will ſtill depend, as I have done hitherto, for defence and preſervation; till this danger be paſt, which is now impendent over me, and threatens to deſtroy me.

2. *I will cry unto God moſt high: unto God that performeth* all things *for me.*

2. There is none Superiour, or equal to Him, unto whom I will continually commend my ſelf; unto that mighty God, who will finiſh, I hope, what he hath begun to doe for me.

3. *He ſhall ſend from heaven, and ſave me* from *the reproach of him that would ſwallow me up; Selah. God ſhall ſend foreth his mercy and his truth.*

3. There are greater Armies in Heaven, than thoſe that here ſurround me; which, rather than I ſhall periſh, He will ſend for my deliverance: he will expoſe him to ſhame and reproach, that gapes like a ravenous beaſt to devour me: I doubt not of it, for beſides his infinite Mercy, I have his promiſe for my ſecurity; in the performance of which, He will viſibly declare his fidelity.

4. *My ſoul* is *among lions*, and *I lie* even among *them that are ſet on fire*, even *the ſons of men, whoſe teeth* are *ſpears and arrows, and their tongue a ſharp ſword.*

4. And now there is a fit opportunity, when my life is in extreme danger; for here I lie cloſe; and dare not ſtir, being incompaſſed with Enemies pick'd out on purpoſe to deſtroy me

me (1 *Sam.* XXIV. 2.) who are as fierce and cruel as Lyons, and inraged againſt me ſo furiouſly, that they are continually incenſing *Saul* to purſue me: tearing my good name (as they hope to doe me) in pieces; and giving the moſt deadly wound to my reputation (1 *Sam.* XXIV. *verſ.* 9.

5. *Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*

5. Confute them, O God, the moſt righteous Judge of mens actions and intentions; and by delivering me from this imminent danger, raiſe to thy ſelf the higheſt praiſes: and ſpread the fame of thy glorious power, goodneſs, wiſdom and truth, throughout all the Earth.

6. *They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me into the midſt whereof they are fallen* themſelves. *Selah.*

6. And how ready art Thou, to hear the prayers of thy faithfull ſervant! For, after all their projects, and devices to entrap me, when I was juſt falling into their hands, I am miraculouſly preſerved; and they themſelves precipitouſly run into that very danger, wherein they thought to have caught me, 1 *Sam.* XXIV. 3, 4, 5, *&c.*

7. *My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.*

7. My heart alſo is ready, O God, my heart is prepared and firmly reſolved, to pay Thee the vows, which I made in my diſtreſs: my ſong ſhall be of Thee; and, with all the joy I can expreſs, I will ſet forth thy praiſe.

8. *Awake up my glory, awake pſaltery and harp: I* my ſelf *will awake early.*

8. My tongue, wherewith I ought to glorifie Thee, ſhall be no longer ſilent, or merely full of complaints; nor ſhall any inſtrument of muſick be wanting to accompany my hymns: which I will ſing unto Thee ſo early, that I will prevent the riſing Sun.

9. *I will praiſe thee, O Lord, among*

9. Nor will I content my ſelf

mong the people, I will ſing unto thee among the nations.

with my private acknowledgments of thy goodneſs; but I will publiſh thy praiſe in the greateſt aſſemblies of thy people, among whom this ſong ſhall be ſung; yea, other Nations ſhall reade therein, how thankfull I am to Thee, for what Thou haſt done.

10. *For thy mercy* is *great unto the heavens, and thy truth unto the clouds.*

10. For it is fit my thankfulneſs ſhould be as boundleſs as thy Mercy: Which tranſcends all my expreſſions; and hath nothing equal to it, but thy faithfulneſs and truth.

11. *Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*

11. Be Thou ſtill exalted in theſe, O God, and raiſe to thy ſelf thereby the higheſt praiſe; ſpread the fame of them every where, that Thou mayeſt be glorified throughout all the world.

PSALM LVIII.

To the chief Muſician. *Al-taſchith. Michtam* of *David.*

ARGUMENT.

This and the next Pſalm, in order of time precede the foregoing. But it is an ordinary method among the Hebrews, to go backward from the laſt to the firſt: as they ſeem to me to doe very plainly, in theſe three *Pſalms, which have the Title of* Al-taſchith. *For* David's *firſt eſcape, when* Saul *ſent to kill him, was certainly the occaſion of* Pſalm *LIX. And then* Saul *calling his privy council together, who without any more ado pronounced him guilty of high treaſon: it is the ſubject of this preſent Pſalm. And after that* Saul

Saul *perſecuted him, with the greater colour and ſhow of juſtice, accuſing him of the worſt of crimes; as he complains in many places, particularly in the Pſalm foregoing. Which being called* Al-taſchith, *for a peculiar reaſon, (ſee there.) This, when it was delivered to the chief Muſician, was appointed to be ſung after the ſame manner with that, and had the ſame Name given it, with the Title of* Michtam *alſo; becauſe it contains a memorable reproof of thoſe evil Counſellors, who againſt their conſcience had condemned* David, *merely to pleaſe the King, and give him a pretence to deſtroy him. And therefore he propheſies a ſignal vengeance ſhould overtake them (which he would have every body obſerve) and that ſo ſuddenly and dreadfully, that he compares it to the miſchief which a whirlwind doth, when it carries all before it in a moment: and particularly he remembers the pots and caldrons over the fire, which ſhould ſuffer by it; to intimate, I ſuppoſe, that theſe men were great oppreſſours and devoured the people; as the Prophets often complain, in that very language, particularly* Micah *III.* 2, 3. *where you reade how the Senators of* Iſrael *broke the very bones of the poor, and chopt them in pieces, as for the pot, and as fleſh within the caldron. Which place affords the beſt explication, that I can find of the* Ninth *verſe of this Pſalm. Where I take* hai *and* haron *to refer to thorns, and render the former* green *or alive, the other* dry *or ſcorcht and burnt. But whatſoever thoſe words ſignifie, the repetition of* chemo *before each of them, plainly denotes (to any one that underſtands the Hebrew language) that the things meant by thoſe words ſhould be ſerved both alike.*

1 DO ye indeed ſpeak righteouſneſs, O congregation? do

1. FRom whom may we expect juſtice if not from

ye judge uprightly, O ye ſons of men?

from the Princes and Rulers of the people, met together in council? But let me ask that you verily think, that you have pronounced a righteous ſentence againſt me? Did you judge according to your conſciences, uprightly and ſincerely; and not ſuffer your ſelves to be biaſſed by your affections?

2. Yea, in heart you work wickedneſs: you weigh the violence of your hands in the earth.

2. You know the contrary to be true; and that you are not onely diſpoſed to doe as the King would have you; but have hearts fraught with malice and wicked devices againſt me: you that ought to weigh things in an even balance, and judge a cauſe according to its merits, ſuffer your ſelves to be inclined by baſe reſpects to do open violence to your country; and to oppreſs the innocent.

3. The wicked are eſtranged from the womb, they go aſtray as ſoon as they be born, ſpeaking lyes.

3. But it is no wonder I am thus uſed by a wicked brood, who never had any ſenſe of God or goodneſs; but were depraved from the very womb: going aſtray, as ſoon as they could go; and telling lyes, as ſoon as they could ſpeak.

4. Their poiſon is like the poiſon of a ſerpent; they are like the deaf adder that *ſtoppeth her ear:*

4. And ſuch is the malignity of their venomous nature, they tell the moſt malicious and deſtructive lyes of me; which ſtrike at my life as plainly, as if they were the poiſon of a Serpent: whom they reſemble in this alſo, that they will not be better inſtructed, nor, as becomes good Judges, keep an ear open to further information; but are as obſtinate as the deaf Adder, (ſo much ſpoken of in our neighbouring countries) which can hear well enough, but ſtops both her ears:

5. Which will not hearken to the voice of charmers, charming never ſo wiſely.

5. And will not liſten to the Magical ſong, wherewith their cunning men

are

are wont to charm those serpents; and draw them together out of their holes.

6. *Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.*

6. I appeal therefore, from them, unto Thee, O God, the most righteous Judge; beseeching Thee to disable those mens forces, whose wickedness is incorrigible: Though they be as strong and terrible, as fierce and ravenous as the young Lions, Thou, O Lord, who art superiour to all, canst easily disarm them; and leave them a desire, without any power to doe me mischief.

7. *Let them melt away, as waters which run continually: When he bendeth his bow to shoot his arrows, let them be as cut in pieces.*

7. Or if they have any strength remaining, let their courage fail them when they would attempt any thing against me: Let them be dissipated like waters which slide away: When *Saul* bends his mind to do me any harm, let him miss his aim; like him that shoots a broken arrow out of his bow.

8. *As a snail which melteth, let every one of them pass away like the untimely birth of a woman, that they may not see the Sun.*

8. Or be like a snail; that appears with a threatning look when it puts forth its horns; but the farther it goes, the more it wastes and spends it self: whatsoever designs he and his followers may have to destroy me, let them all miscarry and prove like an abortive child; which dies in the womb, and never sees the light of this world.

9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.*

9. O ye unrighteous Judges; who instead of preserving the people, devour and eat them up: as in a furious tempest; which before your fleshpots can feel the thorns carries them all away; both the green thorns and the dry.

10. *The righteous shall rejoice when he seeth the vengeance: he*

10. Which just judgment of God, when

shall wash his feet in the bloud of the wicked:

when innocent people, whom you have oppressed, shall behold, it will fill them with joy; yea, they shall triumph over these wicked men, like a great Conquerour; who returning with an absolute and complete victory from the slaughter of his enemies, dips his feet in their bloud, as he passes over their carkases.

11. *So that a man shall say, Verily* there is *a reward for the righteous: verily he is a God that judgeth in the earth.*

11. And the most vulgar people who observe little, seeing so remarkable a vengeance shall confess and say; Surely it is best to be just and pious: surely there is a Supreme Judge, whatsoever profane men imagine, who takes notice of all that is done upon earth; and punishes or rewards men according to their deserts.

PSALM LIX.

To the chief Musician. *Al-taschith. Michtam* of *David*: when *Saul* sent, and they watched the House to kill him.

ARGUMENT.

The Title sufficiently informs us of the occasion of this Psalm, wherein David *expresses what his thoughts and affections were, when* Saul *sent Officers to watch his House all night: and to slay him when he came out of his doors in the morning: as you may reade* 1 Sam. *XIX. from v.* 11. *to v.* 18. *He represents his danger; beseeches God's protection; describes the wickedness of his Enemies, and their diligence to destroy him; commends himself to God; expresses his confidence in Him; and at last gratefully acknowledges God's Goodness, who by the kindness of his*

Wife

Wife preſerved him from this danger. Which was ſo great, and the deliverance from it ſo remarkable, that he would have it commemorated in this Pſalm. Which is therefore called Michtam, *(ſee Pſal. XVI.) and was ſent to the Maſter of Muſick in the Tabernacle, to be ſung as the two former, which have the name of* Al-taſchith. *See Pſal. LVII.*

1. *Deliver me from mine enemies, O my God: defend me from them that riſe up againſt me.*

1. O God, who haſt hitherto graciouſly preſerved me, (ſee 1 *Sam.* XIX. 10.) take me now into thy Protection, and deliver me from this great danger: Thou ſeeſt the number and the power of my Enemies, who are riſen up to deſtroy me; be Thou my defence, I beſeech Thee; and bring me into ſome place of ſafety, where they may not be able to reach me.

2. *Deliver me from the workers of iniquity, and ſave me from bloudy men.*

2. Reſcue me from the malice of men, whoſe buſineſs and conſtant employment it is to doe wickedly: Save me from the cruelty of thoſe, whom nothing, but my bloud will ſatisfie.

3. *For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not* for *my tranſgreſſion, nor* for *my ſin, O LORD.*

3. For lo, a ſtrong guard hath beſet my Houſe, and lies in wait to apprehend me, and take away my life: though I have committed no offence againſt them, either great or leſs, as Thou, O Lord, from whom nothing can be hid, very well knoweſt.

4. *They run and prepare themſelves without* my *fault: awake to help me, and behold.*

4. Unprovoked by me, (I dare again repeat it, ſo great is my innocence) they very buſily run to and fro; and with all diligence diſpoſe their watch in every place to hinder my eſcape: O that Thou wouldſt therefore ſeaſonably interpoſe for my ſuccour, and conſider the danger of my condition.

5. *Thou*

5. *Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciſull to any wicked tranſgreſſours. Selah.*

5. What is all their power and force to Thine? who art the Sovereign Lord of the World, and commandeſt all the hoſts in Heaven and Earth; and haſt made alſo a gracious Covenant with thy People to protect and defend them: Appear now for my relief, and puniſh all thoſe wicked men, who call themſelves thy People, but are as barbarous and cruel, as falſe and perfidious as the Heathen: Do not ſpare them therefore, nor ſhew any favour to ſuch as violate all the laws of Juſtice and Charity, and keep no Faith with their Neighbours.

6. *They return at evening; they make a noiſe like a dog, and go round about the city.*

6. After I had eſcaped the fury of *Saul* in the day, he renews his attempts in the evening; and ſends armed men to apprehend me, (1 *Sam.* XIX. 10, 11.) Some of which lie about my Houſe, ready like a growling Dog to ſeize upon me; and others (ſhould they miſs me there) go round about the City, to way-lay me in every corner.

7. *Behold, they belch out with their mouth: ſwords* are *in their lips; for who,* ſay they, *doth hear?*

7. Behold, how full their hearts are of malice! which burſts out at their mouth: they openly threaten to kill me, (1 *Sam.* XIX. 15.) for, who ſay they ſhall call them to any account for it, when they have diſpatched me?

8. *But thou, O LORD, ſhalt laugh at them, thou ſhalt have all the heathen in deriſion.*

8. Thou, O Lord, art not in their thoughts, who wilt ſo diſappoint them in their deſigns, as to make them very ridiculous: Thou wilt expoſe all theſe Paganiſh people to the ſcorn and deriſion of thoſe who ſee how they are defeated, (1 *Sam.* XIX. 16.)

9. Becauſe of *his ſtrength will I wait upon thee: for God* is *my defence.*

9. For what is the ſtrength of *Saul* to thee? on whom I will

I will wait with the ſame diligence, that they watch for me: knowing that I am ſafer under God's protection, than if my Houſe were an impregnable Tower.

10. *The God of my mercy ſhall prevent me; God ſhall let me ſee my deſire upon mine enemies.*

10. He who hath given me ſo many demonſtrations of his Love, will not now deſert me; but make a way for my timely eſcape, notwithſtanding all their diligence to apprehend me: Let them obſerve me as cloſely as they can, God will let me behold their diſappointment.

11. *Slay them not, leſt my people forget: ſcatter them by thy power, and bring them down, O Lord our ſhield.*

11. Not that I deſire they ſhould all be ſlain at one ſtroke, which, though a terrible vengeance, might ſoon ſlip out of my Countrymens minds; whoſe profit, I deſire, more than my own private revenge: And therefore wiſh rather Thou wouldſt employ thy Power, O Lord our Protectour, firſt to depoſe them from their honour and high places; and having laid them low, and made them contemptible, then to diſperſe them here and there, and make them wander up and down as Vagabonds; that they may remain every-where publick ſpectacles of thy juſt Diſpleaſure.

12. For *the ſin of their mouth, and the words of their lips, let them even be taken in their pride: and for curſing and lying*, which *they ſpeak.*

12. The falſhoods and calumnies which their mouths continually utter deſerve this vengeance; which ſhall certainly come upon them; for, though they may thrive by this means for the preſent, yet at laſt theſe very artifices ſhall prove their ruine: eſpecially ſince they are ſo arrogant and audacious, as to dare to forſwear themſelves; and to confirm their forgeries with Oaths and horrid Execrations.

13. *Conſume* them *in wrath, conſume* them, *that they may not be: and let them know that God*

13. Let ſuch vile wretches as theſe, who incenſe thy juſt Diſpleaſure

ruleth in Jacob unto the ends of the earth. Selah.

ſure againſt them after this manner be utterly conſumed: let them waſte away by degrees in their diſperſion, till there be none of them found: that they may be convinced there is a Supreme Being, and moſt Righteous Judge, who governs all things; and controuls even Kings themſelves, not onely among us, but throughout the World.

14. *And at evening let them return, and let them make a noiſe like a dog, and go round about the City.*

14. Let them therefore watch me now, as narrowly as they pleaſe, (v. 7.) lying near my Houſe like a growling Dog, ready to ſeize upon me; or hunting about the City every where, to apprehend me.

15. *Let them wander up and down for Meat, and grudge if they be not ſatisfied.*

15. They ſhall be puniſhed in their kind, and go up and down the City and Country hereafter, upon another deſign: wandring, like a hungry Dog, from door to door, to get ſomething to eat; and forced to paſs whole nights in complaints, for want of ſatisfaction.

16. *But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.*

16. Whilſt I (whom they thought to have devoured) am praiſing thy Power, as I intend to doe continually; I will get up early, to give Thee the higheſt praiſes for thy Mercy (as I did that morning when I had eſcaped the hands of thoſe that watched for me) becauſe Thou didſt ſo mightily defend me, and take me into thy gracious Protection; when I was in ſuch a ſtrait, that without thy miraculous Mercy, I muſt have periſhed.

17. *Unto thee, O my ſtrength, will I ſing: for God is my defence, and the God of my mercy.*

17. It is but juſt that I ſhould praiſe Thee (who didſt inſpire me with ſtrength and courage) with the ſame diligence that I prayed

prayed to Thee, againſt the power of *Saul*, (v. 9.) For, whoſoever was the Inſtrument, it was God that brought me into a place of ſafety; that God, who hath been moſt mercifull to me, and tied me unto Him by innumerable Benefits.

PSALM LX.

To the chief Muſician upon *Shuſham Eduth*, *Michtam* of *David* to teach; when he ſtrove with *Aram-naharaim*, and with *Aram-zobah*; when *Joab* returned and ſmote of *Edom* in the Valley of *Salt*, twelve thouſand.

ARGUMENT.

This Pſalm, we learn by the Title, was penned by David *after* Saul's *perſecution was ended by death, and* David *not onely ruled over* Judah *but* Iſrael *alſo. Till which time the* Philiſtins *and other Nations afflicted the Country very much, by reaſon of the Diviſions there were between the two Kingdoms of* Iſrael *and* Judah: *as they had done alſo all the days of* Saul, *while he was buſying himſelf in purſuing his hatred againſt* David; *and neglected his foreign Enemies ſo much, that the* Philiſtins *were too hard for him, and at laſt overthrew him, in that great Battle wherein he and his Sons were ſlain,* 1 Sam. *XXXI. But when* David *was come to the Crown, and both Kingdoms alſo united in him, God himſelf ſeemed to lift up an Enſign to them, (as he ſpeaks here v.* 4.) *to call them to reſort withone conſent unto* David; *in aſſured hope of victory over their Enemies. Accordingly he ſubdued the* Philiſtins *as you*

reade 2 Sam. *VIII.* 1. *(which Chapter muſt be read for the underſtanding of this Pſalm)* and after that ſmote the Moabites, *v.* 2. *of that Chapter*; *and then, in a memorable Battel (particularly taken notice of in the Title of this Pſalm) overthrew the* Syrians, *called here and in other places* Aram: *Both thoſe that lived between the two Rivers* Tigris *and* Euphrates, *called* Naharaim; *and thoſe that adjoined to them, in that part of* Syria *called* Zobah, *v.* 3, &c.

And returning from this Victory, after his Lieutenant-General Abiſhai *had ſlain of the* Edomites *eighteen thouſand,* (2 Sam. *VIII.* 13. 1 Chron. *XVIII.* 12.) Joab *the General of all his Forces, fell upon them again, and killed in the ſame place, the Valley of* Salt, *twelve thouſand more (as the Title of this Pſalm informs us) and afterwards deſtroyed them intirely, leaving never a male-child, that he could find, remaining.* 1 King. XI. 15, 16.

For all which Expeditions when David *was preparing himſelf, he compoſed this Pſalm, and delivered it to the maſter of Muſick in the Tabernacle; to be ſung upon an Inſtrument of ſix ſtrings, which was wont to be uſed in ſolemn thankſgivings (and therefore called* Shuſhan-eduth.) *For he nothing doubted, but God would proſper his Arms, better than he had done* Saul's: *and both give him the victory over their Forces in the Field, and bring him alſo into their fortified Cities, v.* 9. *as we reade He did,* 2 Sam. *VIII.* 14. *Which made this Pſalm alſo be called* Michtam *of* David, *(ſee Pſalm. XVI.) being a moſt precious memorial, worthy to be ever preſerved, of his Faith in God, and of the admirable ſucceſs of it; whereby poſterity ſhould learn to truſt in Him.*

1. O God, thou haſt caſt us off, thou haſt ſcattered us, thou

1. O God, the Judge of all the

hast been displeased, O turn thy self to us again.

the World, who hast lately rejected us, and refused to go out with our Armies; who hast broken and scattered our Forces, (1 *Sam.* XXXI. 1, 7.) so highly had our sins provoked thy Displeasure; I most humbly beseech Thee, to return to us with thy Favour, and make us as prosperous as we have been unsuccessfull.

2. *Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.*

2. There have been dreadfull commotions among our selves, and miserable rents and divisions, (2 *Sam.* II. 9, 10, 17. III. 1.) the wofull effects of which remain to this day; and call for thy Help: who alone canst repair the breaches our folly hath made; and perfect the Union which is begun.

3. *Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.*

3. Thou hast made us feel what it is to offend Thee, by inflicting grievous Punishments upon us; wherein Thou hast fulfilled the words of thy Servant *Moses*: (*Deut.* XXVIII. 18, 34.) for we have been like to men bereft of the use of their reason, by some intoxicating Potion; and have madly destroyed one another.

4. *Thou hast given a banner to them that fear thee: that it may be displayed because of the truth. Selah.*

4. But now Thou hast granted the desires of those that devoutly worship Thee, and according to thy faithfull Promise, (2 *Sam.* III. 9, 18.) given me to them to be their King: to whom they should all repair, as Souldiers do to their Ensign when it is lifted up; and unanimously fight against their Enemies under my conduct.

5. *That thy beloved may be delivered, save* with *thy right hand and hear me.*

5. Which I beseech Thee to bless and prosper; that by thy mighty Power accompanying my Arms, I may be an instrument of delivering thy beloved People from those that have oppressed them.

6. *God hath ſpoken in his holineſs, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.*

6. Why ſhould I doubt of it? and not rather rejoyce in aſſured hope of Victory; ſince God who is moſt holy and cannot lye, hath ſaid He will deliver them, by my hand, (2 *Sam.* III. 18.) and hath already put me in poſſeſſion (as He alſo promiſed, V. 2.) of all the Country about *Samaria*; which I will diſtribute under ſuch Officers, as I think fit to ſet over them.

7. *Gilead* is *mine*, *and Manaſſeh* is *mine*, *Ephraim alſo* is *the ſtrength of mine head*; *Judah* is *my Law-giver.*

7. *Gilead* alſo and *Manaſſeh*, who were lately under another King, (2 *Sam.* II. 9.) have ſubmitted themſelves unto me; and ſo hath the Tribe of *Ephraim*, which is a main ſupport of my authority: Theſe and all the reſt of the Tribes of *Iſrael* are now united to the royal Tribe of *Judah*, which (according to the word of our Forefather, XLIX. *Gen.* 10.) ſupplies me with wiſe and able men to adminiſter the Laws, and order the affairs of my Kingdom.

8. *Moab* is *my waſhpot*, *over Edom will I caſt out my ſhooe*: *Philiſtia*, *triumph thou becauſe of me.*

8. Which ſhall now extend it ſelf beyond the bounds of this Country; for I will tread *Moab* under my feet, and reduce them to the vileſt Servitude, (2 *Sam.* VIII. 2.) I will trample alſo upon the *Edomites*, and make them my Slaves (*Ib.* v. 14.) The *Philiſtins* likewiſe, whom I have begun to ſmite, 2 *Sam.* V. 17, *&c.* 22, *&c.*) ſhall adde to my Triumphs, and be forced to meet me, as their conquering Lord, (2 *Sam.* VIII. 1.)

9. *Who will bring me* into *the ſtrong city*; *who will lead me into Edom?*

9. Theſe are difficult things indeed; and I may well ask, when I conſider how potent theſe Nations are, by what power or force ſhall I enter that ſtrongly fenced City, in the frontiers of their Country? who is it that will conduct me into *Idumæa*, and make me Maſter of it?

10. *Wilt*

10. *Wilt not thou, O God,* which *hadst cast us off? and thou, O God, which didst not go out with our armies?*

10. But I can soon answer my self; for why should I despair of thy Presence with us, O God of all Power and Might? who formerly indeed didst reject us, and forsake the conduct of our Armies; but now I hope wilt graciously aid us, and make us victorious.

11. *Give us help from trouble: for vain is the help of man.*

11. Do not frustrate these hopes; but afford us thy help against the *Syrians* also, (2 *Sam.* VIII. 5.) now that they distress us: for no humane force is able to deliver us, nor have we any confidence in it; but in Thee alone.

12. *Through God we shall do valiantly: for he it* is that *shall tread down our enemies.*

12. By whose assistance we will behave our selves courageously, and do valiant acts: for God will utterly rout our Enemies; and tread them down, like the mire in the Streets.

PSALM LXI.

To the chief Musician upon *Neginoth.* A Psalm of *David.*

ARGUMENT.

All agree that in the beginning of this Psalm David *relates what his thoughts were, when he fled either from* Saul, *or from his Son* Absalom: *who drove him over* Jordan, *as far as* Mahanaim *the very extremity of* Judæa. *Of this latter, it is most probable, he complains here, v.* 2. *because afterward he calls himself King, v.* 6. *which he would not have done during the life of* Saul, *though he was anointed and*

deſigned by God to that high dignity; becauſe nothing could have juſtified Saul's *perſecution of him, ſo much as his taking upon him that Title.*

It may be ſaid indeed, that he kept this Pſalm private till he was poſſeſſed of the Kingdom; and then delivered it to the chief Muſician, to be ſung as Pſal. IV. *But that will not ſeem ſo likely, when we conſider that his danger was over, before he had finiſhed this Pſalm, and called himſelf a King. As appears from the latter part of it, beginning v. 5. where, after a pauſe, he begins to acknowledge how God had granted the deſires he made, when he was in diſtreſs; and thankfully commemorates his mercy in bringing him back again to his Tabernacle: hoping He would prolong his life in the Throne, (v. 6.) to which he was newly either advanced, or reſtored by God's Goodneſs. I ſhall ſuppoſe the latter, in my* Paraphraſe.

1. *HEAR my cry, O God, attend unto my prayer.*

1. O God, the Supreme Governour and Judge of all the World, graciouſly vouchſafe to admit and anſwer the Petitions of a poor Supplicant: who in a moſt lamentable condition, cries unto Thee moſt earneſtly for relief.

2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock* that *is higher than I.*

2. Of which I will not deſpair, though I am upon the brink of being thruſt out of my Kingdom, (2 *Sam.* XVII. 22, 24.) and in ſuch anxiety of mind, that I am even overwhelmed with fear, and grief, and care: ſtill I cry unto Thee, ſaying; Secure me, I beſeech Thee, and bring me into a place of ſafety; which as without Thee I am not able to reach, ſo there my Enemies may not be able to approach me.

3. *For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.*

3. For in all my diſtreſſes hitherto, Thou haſt been plea-

pleased wonderfully to preserve me: I fled to Thee, and was protected, as in an impregnable Fortress, when *Saul* sought to destroy me.

4. *I will abide in thy Tabernacle for ever: I will trust in the covert of thy wings. Selah.*

4. Which makes me hope Thou wilt restore me again to the place where Thou dwellest; and that I shall never be thus banished from it any more: but remain in safety under thy Almighty Protection; in which I will put my intire confidence.

5. *For thou, O God, hast heard my vows: thou hast given* me *the heritage of those that fear thy Name.*

5. And since Thou, O God, hast heard the Prayers, which with these vows I made unto Thee; and hast given me again the possession of that Countrey, which is the inheritance of thy faithfully People:

6. *Thou wilt prolong the King's life:* and *his years as many generations.*

6. I doubt not but Thou wilt grant their King a long and prosperous reign over them, and add so many years to those which his Enemies would have cut off: as if Thou hadst given him a new life, and added another age unto the former.

7. *He shall abide before God for ever: O prepare mercy and truth* which *may preserve him.*

7. He shall sit upon his Throne, and ever govern in the fear of God: O that thy Goodness and Faithfulness, which are a stronger Guard than all his military Forces, may be ever ready at hand to defend him.

8. *So will I sing praise unto thy Name for ever, that I may daily perform my vows.*

8. So will I perpetually sing Psalms in praise of them; and learn thereby to be faithfull to my Promises: and day by day perform the Vows which I made unto Thee when I was in trouble.

PSALM LXII.

To the chief Muſician, to *Jeduthun*.
A Pſalm of *David*.

ARGUMENT.

There are no Petitions at all in this Pſalm, nor any Thankſgivings: but onely expreſſions of David's *Faith and Confidence in God. Which (notwithſtanding the ſtraits he was in, as appears from v. 3, 4.) grew greater and ſtronger (compare v. 2. with v. 6.) and moved him to earneſt exhortations of all other perſons, never to truſt in men; much leſs in thoſe wicked arts of fraudulent dealing and robbery, whereby men are wont to advance themſelves to great eſtates: hoping thereby to be ſo ſtrong that no body dare meddle with them: but to place all their confidence in God alone, who can and will make thoſe ſupports fail thoſe that rely upon them; and bleſs the piety of ſuch men as depend wholly upon Him.*

Which would make one think this Pſalm was penned by him, when he had overcome all the fears into which the rebellion of Abſalom *at firſt put him; but yet was not reſtored to his Kingdom. Unto which, when he returned, he committed this Meditation to the Maſter of the Muſick, to be ſung according to the Tune to which* Jeduthun, *a famous Artiſt, had ſet the XXXIX. Pſalm.*

1. *TRuly my ſoul waiteth upon God: from him* cometh *my ſalvation.*

1. LET the dangers be never ſo great which threaten my deſtruction, I am reſolved quietly and patiently to commit my ſelf to God; expecting what He will be pleaſed to doe for me, who alone is able to deliver me.

2. *He*

2. *He onely* is *my rock and my ſalvation*: he is *my defence, I ſhall not be greatly moved.*

2. Be my Enemies never ſo powerfull, I doubt not by his Providence to be ſafe; ſo ſecure, that though they give me ſome diſturbance, they ſhall not be able to doe it long, much leſs to throw me quite out of my Throne.

3. *How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall* ſhall ye be, and as *a tottering fence.*

3. I wonder at your obſtinacy; who continue thus to contrive the ruine of a man, whom God hath ſo viſibly declared that He favours: To what purpoſe are all your Conſpiracies, but onely to bring ſudden deſtruction upon your ſelves? For you ſhall all periſh in this enterprize, and fall to the ground, like a wall that is not evenly built; or like a partition made onely of looſe ſtones, that have no mortar to cement and hold them faſt together.

4. *They onely conſult to caſt* him *down from his excellency, they delight in lyes: they bleſs with their mouth, but they curſe inwardly. Selah.*

4. It is plain what they deſign, and whither all their conſultations tend; to dethrone him, whom God hath been pleaſed to advance to the higheſt dignity: This they hope now to effect by lyes and calumnies; in which they pleaſe themſelves, as formerly they did in fawning and flattery: ſpeaking fairly to me with their mouth, when in their heart they wiſh'd my utter ruine, (ſee *Pſal.* LV. 21.)

5. *My ſoul wait thou onely upon God: for my expectation* is *from him.*

5. But let not this diſcourage thee, O my Soul; reſolve ſtill to wait upon God with quietneſs and patience: for from Him I expect my deliverance.

6. *He onely* is *my rock and my ſalvation*: he is *my defence*; *I ſhall not be moved.*

6. By his Providence, as I ſaid before, I doubt not I ſhall be ſo ſafe,

ſo

ſo ſecure, that doe what they can, they ſhall not be able to take one ſtep more, to throw me out of my Throne.

7. *In God* is *my ſalvation, and my glory : the rock of my ſtrength, and my refuge* is *in God.*

7. Both my ſafety, and my honour and dignity, depends upon God alone; and not upon their will and pleaſure: And I truſt not either in Fortreſſes or Armies, but make him my confidence on whom I rely for defence and protection againſt the ſtrongeſt enemies.

8. *Truſt in him at all times, ye people, pour out your heart before him : God* is *a refuge for us. Selah.*

8. And ſo I would adviſe all my people to doe continually; in whatſoever condition you be, repoſe a pious confidence in Him : be not fearfull, nor too ſolicitous; but commit your ſelves to God by earneſt Prayer, and implore his Help; for He will never fail us.

9. *Surely men of low degree are vanity,* and *men of high degree* are *a lye : to be laid in the balance, they are altogether lighter than vanity.*

9. But do not place any confidence in man; for as the Multitude are vain, giddy and unconſtant; ſo the greater ſort are falſe, deceitfull and treacherous: Take them all together, they are no more to be depended on than the vaineſt thing in the world; which, thrown into the balance againſt them, will prove more ſolid and ponderous.

10. *Truſt not in oppreſſion, and become not vain in robbery : if riches increaſe, ſet not your heart* upon them.

10. And do not by any means, when all humane helps may fail you, betake your ſelves to frauds, cheating and calumnies, for ſupport; much leſs endeavour to inrich your ſelves by rapine, ſpoil and robbery: Be not ſo vain as to truſt to ill gotten goods; for if your riches increaſe by honeſt means, they are not things wherein to place either your confidence and hope, or your love and joy.

11. *God hath ſpoken once; twice*

11. For God hath frequent-

have I heard this, that power belongeth *unto God.*

frequently declared in the course of his Providence, as well as in his Word; I my self have been witness of it more than once; that by his Power He disposes things quite otherways than men project; dashing all their worldly confidences in pieces, and especially defeating the hopes of those that think to prosper in evil courses;

12. *Also unto thee, O Lord,* belongeth *mercy: for thou rendrest to every man according to his work.*

12. And that Thou, O Lord, art also exceeding gracious to those that piously trust in Thee; preserving and providing for them, when they are destitute of humane succour: for Thou art not an idle Spectatour of mens actions, nor accepteſt any man's person; but an exact Dispenser of rewards and punishments, to every man according to his work.

PSALM LXIII.

A Psalm of *David*, when he was in the Wilderness of *Judah.*

ARGUMENT.

This Psalm, the Title informs us, represents the thoughts which David *had when he was in the Wilderness of* Judah. *But whether by that he mean the Forest of* Hareth, *wherein after other places he secured himself when he fled from* Saul: (1 Sam. *XXII.* 5.) *or the Wilderness he went through, when he fled from* Absalom, (2 Sam. *XVII.* 29) *may be questioned.* Theodoret *takes it for the former, but I incline to the latter, for the same reason I gave before; because he calls himself a King, v.* 11. *which he would not have done as I said* (*upon Psal. LXI.*) *during the reign of* Saul; *because it would have given him too just cause to persecute him; and made the people look upon him*

him as a Traitour. Unleſs we ſay that he did not publiſh this Pſalm, but reſerve it for his own private uſe, till he came to the Kingdom. When he delivered it to the chief Muſician, for the ſervice of the Tabernacle: where he longed very much to be, when he was in his baniſhment. As appears by this Pſalm, in which he expreſſes exceeding great love to God (as Theodoret *notes) and predicts the deſtruction of his Enemies.*

1. *O God, thou* art *my God, early will I ſeek thee, my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land where no water is:*

1. O God, the Governour of the world, who haſt ever been my gracious God, and art my onely confidence; to Thee I early direct my morning thoughts, moſt earneſtly beſeeching Thee to take pity upon me, in this deſolate condition: wherein I languiſh, and am ready to faint, as I travel through this dry and tireſome Wilderneſs, (2 *Sam.* XVII. 29.) where there is no water to refreſh me.

2. *To ſee thy power and thy glory, ſo* as *I have ſeen thee in the Sanctuary.*

2. It is not ſo much ſome ſatisfaction to my hunger and thirſt, that I deſire, as to be reſtored again to worſhip Thee before the Ark of thy Preſence; (2 *Sam.* XV. 25.) which is the token of thy Power and Majeſty reſiding among us: and there to enjoy Thee, as I have done heretofore; when I had the liberty to go into thy Sanctuary.

3. *Becauſe thy loving kindneſs* is *better than life, my lips ſhall praiſe thee.*

3. My lips ſhall then praiſe Thee with the ſame devotion that I now pray unto Thee: for nothing is ſo dear unto me, as thy Favour and Love; without which life it ſelf, and all the pleaſures of my Court, would be of little value.

4. *Thus will I bleſs thee while I live:*

4. The greateſt pleaſure of my, life ſhall

live: I will lift up my hands in thy Name.

ſhall be continually to bleſs Thee for ſuch a happy reſtauration: and with the moſt thankfull acknowledgments for what Thou haſt done for me, to implore thy future kindneſs towards me.

5. *My ſoul ſhall be ſatisfied as with marrow and fatneſs: and my mouth ſhall praiſe* thee *with joyfull lips:*

5. My hungry appetite would not now receive greater ſatisfaction, if the beſt chear in the world was preſented to me; than my Soul ſhall be filled withall, in that ſweet imployment: when with the higheſt expreſſions of joy, my mouth ſhall, with a loud voice, ſing thy Praiſes.

6. *When I remember thee upon my bed,* and *meditate on thee in the* night *watches.*

6. Mean time I comfort my ſelf with the hope of that happineſs; calling to mind as I lie upon my bed, and ſeriouſly conſidering as oft as I awake, how gracious Thou haſt been unto me.

7. *Becauſe thou haſt been my help: therefore in the ſhadow of thy wings will I rejoyce.*

7. From whence I conclude, that ſince thou haſt relieved me in my greateſt ſtraits, I ſhall be ſafe under thy Almighty Protection; and at laſt triumph over all my Enemies.

8. *My ſoul followeth hard after thee: thy right hand upholdeth me.*

8. Though Thou ſeemeſt to caſt me off, my Soul notwithſtanding cleaveth faſt unto Thee; and will not part with its hope in Thee: And I feel the happy fruit of it, for by thy mighty aid I am ſupported and preſerved from ſinking under theſe ſore calamities that have lain upon me.

9. *But thoſe* that *ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth.*

9. Which now ſhall fall upon thoſe that endeavour to deſtroy me: who ſeeking to take away my life ſhall loſe their own (2 *Sam.* XVIII. 7, 8, *&c.*)

10. *They*

10. *They ſhall fall by the ſword: they ſhall be a portion for foxes.*

10. They ſhall periſh by the Sword; and their Carkaſes have no other Sepulchres, but in the bowels of Foxes and other ſuch like ravenous Creatures, who live as they do by ſtealth and deceit.

11. *But the King ſhall rejoice in God; every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lyes ſhall be ſtopped.*

11. But I their Sovereign ſhall be filled with joy; and ſo ſhall all pious men, who preſerved their loyalty, and would by no means violate their Oath, wherein they ſtood ingaged to me: They ſhall triumph when my calumniators (2 *Sam.* XV. 2, 3.) and all perfidious perſons ſhall be ſo ſilenced; that they ſhall not have a word to ſay for themſelves.

PSALM LXIV.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

The Enemy of whom David *here complains, it is moſt probable was* Saul: *whoſe hatred to him was very much heightned and made more malignant, by the calumnies and falſe ſtories which were told of him by ſome ill men in his Court. Who were always plotting and contriving in their Cabals, (as we ſpeak) how to compaſs his deſtruction and found no means more effectual for that end, than lyes and calumnies) though in truth, they were all that time (as be foretold) deviſing their own. In memory of which he delivered this Pſalm, together with ſeveral other (which he made on the ſame Subject) to the Maſter of Muſick, to be ſung in the Tabernacle.*

1. *Hear*

1. *HEar my voice, O God in my prayer; preserve my life from fear of the enemy.*

1. O God, the Governour of all the World, who seest the danger I am in by a dreadfull Enemy; be Thou my Friend, I humbly beseech Thee; and preserve the life of thy persecuted Servant, who by earnest prayer commends himself unto thy Custody.

2. *Hide me from the secret counsel of the wicked: from the insurrection of the workers of iniquity:*

2. Protect me from the secret Plots, and the open violence of those wicked men: who make a great stir against me, and unjustly seek my ruine.

3. *Who whet their tongue like a sword, and bend* their bows to shoot *their arrows*, even *bitter words,*

3. Their Tongue is their principal Weapon; which they have in readiness (as Souldiers have their Swords) upon all occasions to wound my reputation: calumnies and slanders, like so many poisoned Arrows, are ever at their Tongues end.

4. *That they may shoot in secret at the perfect: suddenly do they shoot at him and fear not.*

4. Which, when they are in private with *Saul*, they shoot at me; who never did him or them any wrong, but am perfectly guiltless of that which they charge me withall: yet I find these false accusations, which I never expected, spread abroad by those who have no fear of God to restrain them, from doing mischief to their innocent neighbours.

5. *They encourage themselves* in *an evil matter: they commune of laying snares privily; they say, Who shall see them?*

5. They use their utmost endeavours to make their calumnies be believed, and confirm one another in their resolved prosecution of their wicked design: which they consult how to effect, though it be by falshood and treachery, or by wiles and cratty practices, so subtilely contrived, that no body, they hope, shall be able to discover them.

6. *They*

6. *They ſearch out iniquities, they accompliſh a diligent ſearch: both the inward* thought *of every one of them, and the heart,* is *deep.*

6. They employ all their wit and diligence in theſe wicked devices: and leave nothing unattempted to produce the moſt exquiſite and abſolute piece of Villainy that can be invented by men of the deepeſt reach and policy.

7. *But God ſhall ſhoot at them with an arrow: ſuddenly ſhall they be wounded.*

7. But all to no purpoſe; for when they little think of it, they and all their Projects ſhall periſh, by a ſudden ſtroke of the Divine Vengeance.

8. *So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall flee away.*

8. Their ſlanders ſhall reflect upon themſelves; and their wicked counſels prove ſo pernicious to thoſe that gave them, that they ſhall be forſaken even of their Friends, and they that were wont to viſit them, ſhall fly away from them.

9. *And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.*

9. And all other men ſhall be afraid to imitate them; not being able to deny the juſt vengeance of God, the Judge of all upon them: for they ſhall be convinced that it was not by chance, but by his Counſel, that they were not onely defeated, but inſnared in their own contrivances.

10. *The righteous ſhall be glad in the* LORD, *and ſhall truſt in him; and all the upright in heart ſhall glory.*

10. Which ſhall both fill my heart whom they unjuſtly maligned, with ſuch joy in the Lord, as ſhall incourage me to commit my ſelf unto him for ever in well-doing; and make all true Lovers of piety triumph in the victory, which integrity and ſimplicity hath gotten over falſhood and ſubtilty.

PSALM

PSALM LXV.

To the chief Musician. A Psalm and Song of *David.*

ARGUMENT.

The latter part of this excellent Hymn of Praise (as the Title calls it; see more Psal. *LXVII.) hath moved some judicious Interpreters to think that it was delivered by* David *to the Master of Musick, after some great drought; which had brought, or threatned to bring a dearth upon the land: and there are those who imagine it relates to the* three *years famine, after the rebellion of* Absalom, 2 Sam. *XXI. which being removed by plentifull showers of rain, the Psalmist gives God publick thanks in this Hymn, for sending them seasonably to his people: whom he had formerly obliged by several other great benefits as he doth all other nations; which* David *here first of all commemorates.*

I can find nothing more probable than this. For as to the Title which we find in the Vulgar Latine, *out of some* Greek *Copies, that it is* a Psalm sung by *Jeremy* and *Ezekiel* with the people of the captivity, when they were about to go into, or come out of it; *(I know not well which they mean) there is no sense, that I can see to be made of it. For* Jeremiah *was not carried captive, as* Theodoret *observes, but left at liberty to go whither he pleased, and* Ezekiel *was gone long before, nor are there any such words, as the same* Theodoret *notes, to be found either in the Hebrew, or in other Interpreters; no, not in the LXX. which was in the* Hexaplus. *But somebody, who neither attended to the sense of the Psalm (as he passes his censure) nor understood*

the hiſtory, added this inſcription. Yet he himſelf thinks it was ſpoken by them in captivity, when, far from their own land, they longed to ſing God's praiſes: but could not do it publickly in Babylon, *and therefore prayed God, in the words of this Hymn, to turn their captivity; and to bring them again to Sion: which I know not how to contradict, but ſeeing no proof of it, I ſhall not meddle with that ſenſe in my paraphraſe.*

1. *PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.*

1. IT becomes us, O God, above all other people, to praiſe Thee in thy Sanctuary (though we cannot worthily expreſs, but muſt rather ſilently adore thy incomparable excellencies) and to pay the vows which we made unto Thee, in the time of our diſtreſs.

2. *O thou that heareſt prayer, unto thee ſhall all fleſh come.*

2. And more eſpecially to magnifie thy clemency in hearing my Prayer: (2 *Sam.* XXI. 1.) which may invite all mankind, even thoſe that are moſt miſerable, to make their addreſſes unto Thee.

3. *Iniquities prevail againſt me, as for our tranſgreſſions, thou ſhalt purge them away.*

3. Nor need their ſins diſcourage them; for Thou hadſt matter enough of that kind againſt me, to have hindred the prevalency of my Prayer, if Thou hadſt charged my iniquities upon me: But Thou haſt been graciouſly pleaſed to forgive not onely me, but all thy people their tranſgreſſions whereby they have provoked Thee.

4. *Bleſſed* is the man whom thou *chooſeſt, and cauſeſt to approach* unto thee, that *he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy Temple.*

4. O how happy is the condition of a Prieſt or a Levite, whom thou haſt choſen to miniſter before Thee; and hath the privi-

lege

ges to be continually imployed in thy ſervice! Though we cannot all be ſo bleſſed, yet, ſuch is thy goodneſs we enjoy moſt ſweet refreſhments in thy houſe, when we offer our prayers and praiſes to Thee; and taſte of the Sacrifices of Thankſgiving, which we there preſent for the benefits we have received from Thee.

5. By *terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation*: who art *the confidence of all the ends of the earth, and of them* that are *afar of* upon *the ſea.*

5. Who haſt done wonderfull and aſtoniſhing things for us, out of thy mere mercy and bounty; when in our neceſſity we implored thy help, O God: who not onely marvellouſly ſaveſt and delivereſt us in this Nation from deſtruction; but art the ſupport and ſafeguard of all mankind, in the remoteſt parts of the earth, or iſlands of the ſea.

6. Which *by his ſtrength ſetteth faſt the mountains, being girded with power.*

6. For God's power, which is ready at all times to execute his pleaſure, is not inferiour to his Mercy: but hath ſettled the mountains in their places: and ſuſtains their vaſt weight, from ſinking down into the Earth.

7. Which *ſtilleth the noiſe of the ſeas; the noiſe of their waves, and the tumult of the people.*

7. Againſt which, when the ſea beats tempeſtuouſly, He compoſes and ſilences its ſwelling and roaring waves: as He doth, with the ſame eaſe, the rage and fury of the people; when, by the breath of unquiet ſeditious ſpirits, they riſe up tumultuouſly, and break out into Rebellion.

8. *They alſo that dwell in the uttermoſt parts, are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to rejoice.*

8. The moſt barbarous people, who live in the remoſteſt corners of the earth, behold with wonder and amazement, the heavenly bodies; which Thou haſt appointed for ſigns and tokens, (*Gen.* I. 14.) By the riſing of the Sun,

the Moon and Stars, in the morning and evening, Thou filleſt them with joy, as well as admiration.

9. *Thou viſiteſt the earth, and watereſt it: thou greatly inricheſt it with the river of God* which *is full of water: thou prepareſt them corn, when thou haſt ſo provided for it,*

9. But we are more particularly bound unto Thee; whoſe land, which was lately viſited with drought, Thou haſt now refreſhed and inriched with ſuch liberal ſhowers, out of the clouds (which like a vaſt river are never exhauſted) as have made it exceeding fruitfull: for from thence Thou haſt ordained, it ſhould be conſtantly repleniſhed.

10. *Thou watereſt the ridges thereof abundantly: thou ſetleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.*

10. And accordingly when the ground is ploughed up, Thou ſendeſt abundance of rain upon its ridges; which ſettle the clods and make them ſink down upon the ſeed, that is newly ſown: and when the ground grows too hard, and hinders its ſprouting forth, Thou ſoftneſt and openeſt it, with gentle ſhowers; which bring up the blade; and that thy bleſſing makes to proſper and thrive, till it grow up into corn.

11. *Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs.*

11. Thus thy Goodneſs hath made this a moſt plentifull year, and magnificently adorned it with variety of fruits: For thy clouds have wheeled about, and every where diſtilled a fatning juice into the earth.

12. *They drop upon the paſtures of the wilderneſs: and the little hills rejoice on ever ſide.*

12. They have made green paſtures even in deſolate places; and the little hills, which before looked ruefully, appear now moſt beautifull: and have, as it were, put on the garments of joy and gladneſs.

13. *The paſtures are cloathed with flocks: the valleys alſo are co-*

13. The paſtures, which were bare before,

ered over with corn; they shout for joy, they also sing.

before, are cloathed now with flocks, as they are with grass; the fields also are so covered with corn that the face of the earth cannot be seen: They keep a kind of festival, which hath filled us all with an universal mirth; and made us triumph in thy Goodness.

PSALM LXVI.

To the chief Musician. A Song or Psalm.

ARGUMENT.

The Vulgar Latine here again (so little trust is to be given to it) hath an Inscription, which, as Theodoret *witnesses, is not to be found in other Interpreters, no more than in the Hebrew; no, not in the LXX. translation which was in the famous* Hexaplus. *Nor can any good reason be given, why they call it,* A Song-Psalm concerning the Resurrection: *unless thereby we understand the resurrection of the dry bones, of which* Ezekiel *prophesied, chap. XXXVII. which was the bringing the people in* Babylon, *where they seemed to be buried, to their own land again, v. 12. And so* Theodoret *himself takes it for a Psalm which* David, *by a prophetical Spirit, composed, for the people in captivity, not praying for their return (as he fansies they do in the Psalm foregoing) but upon their way home, and praising God for their liberty.*

Certain it is this Psalm was made after a very remarkable deliverance from some sore calamity: under which the Nation had groaned. And it not being said, by whom it was penned, nor who the Enemies were that oppressed them; it is generally thought not to be David's, *whose name it doth not bear in the Ti-*

tle, as the foregoing do: but to have been made by ſome holy man, after or in their return from the fore-mentioned Captivity. *But he that collected the Pſalms contained in this* ſecond *Book, though he did not find* David's *name in the front of it; yet took him, I believe, to be the Authour both of this and of the next Pſalm; as well as of the foregoing. Otherwiſe he would not have placed them between thoſe on both ſides, which certainly belong to him: when he intended, it appears by the concluſion of this Book* (*LXXII.* 20.) *to put together all the prayers that he had then met withall of* David's. *He that conſiders alſo that the LXXI. and LXXII. Pſalms have not* David's *name in the Title, and yet are generally thought to be of his compoſing; will not take the want of the uſual inſcription here, to be a ſufficient argument, why we ſhould ſeek for ſome other Authour of this Pſalm.*

Which was penned, I judge, after God had advanced David *to the Throne; and peaceably ſettled him in his kingdom. Till which time they had been in a very unſettled condition; not onely during the rule of the* Judges (*when as he ſpeaks here v.* 12. *many of their neighbours* rid over their heads, *or as we now ſpeak, domineered over them as they pleaſed*) *but alſo in the reign of* Saul; *when the* Philiſtines *were ſo powerfull, that the* Iſraelities *durſt not look them in the face; but hid themſelves* in caves and thickets, and in rocks, and in high places, and in pits, 1 *Sam.* XIII. 6. *For they had diſarmed them; ſo that when they came to fight, there was not a man had a ſword or a ſpear, but onely* Saul *and* Jonathan, *v.* 22. *And though they prevailed over the* Philiſtines *afterward, in ſeveral battles,* ch. *XIV, XVII. yet they grew ſo ſtrong again that they penetrated into the Countrey, as far as Mount* Gilboa, *where* Saul *and his ſons were ſlain;* (ch. *XXXI.*) *and the people thereupon were ſo diſmayed, that they*

about

about Jordan *forsook their Cities, and the* Philistins *came and dwelt in them,* v. 7. *To these things the* 10, 11, 12. *verses of this Psalm may have respect. And then the freeing the Countrey from that oppression, and forcing those insolent Enemies to submit to* David, v. 3. (*where there is the same expression in substance with that which he uses,* Psal. *XVIII.* 45. *after he had overcome all his Enemies*) *may be the thing for which he here gives praise to God: exciting all the Countrey to join with him, in blessing his divine Majesty; not onely for this, but for former deliverances, he had vouchsafed to that Nation. Which he would have acknowledged with their most cheerfull Thanksgivings* (*which may be the meaning of a* Song-Psalm, *see LXVII.*) *especially in the publick service of God, at the Tabernacle. Into which he promises to go,* v. 13, 14. (*a sign the Psalm was not made at their coming out of* Babylon, *when there was no House to go unto*) *and pay his vows, which he had made before these Victories. But at their return from* Babylon *it's like they might use this Psalm, and apply it to that purpose; going to the place where the House of God formerly stood.*

1. *Make a joyfull noise unto God, all ye lands.*

1. LET all the people of this land shout aloud; and triumph in the liberty which God hath restored unto us.

2. *Sing forth the honour of his name: make his praise glorious.*

2. Sing Psalms in honour of his most glorious Majesty; and do not merely praise Him, but do it in the most splendid manner: and place your principal glory in this, that you have the honour to sing his praises.

3. *Say unto God, How terrible art thou in thy works! through the greatness of thy power shall*

3. Saying, O God, thy stupendious works fill us with wonder and amazement;

thine enemies ſubmit themſelves unto thee.

ment; but we are not able to expreſs the greatneſs of them: They ſtrike terror into the hearts of thy enemies, who feeling the dreadfull effects of thy power, dare not oppoſe Thee any longer; but diſſembling their hoſtility ſhall come and offer Thee their ſervice (2 *Sam.* VIII. 1.)

4. *All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall* ſing to *thy name. Selah.*

4. For which be Thou adored by all the Inhabitants of this Countrey: Let them all ſing joyfull hymns unto Thee; Let them ſing the praiſe of thy power, which hath thus daunted our enemies, and delivered us.

5. *Come and ſee the works of God*: he is *terrible* in his *doing toward the children of men.*

5. Approach, I beſeech you, and attentively conſider what our God hath done; and then I need not exhort you to praiſe his Name: for the works and Counſels of his Providence over all mankind are very aſtoniſhing.

6. *He turned the ſea into dry land: they went through the floud on foot; there did we rejoice in him.*

6. Eſpecially over us, for whoſe Fathers, to their unſpeakable joy (*Exod.* XV.) He opened a paſſage through the red Sea; when they were ſo ſhut up between that before and the army of *Pharaoh* behind, that there was no way left for their eſcape (*Exod.* XIV. 16.) And alſo led them dry ſhod through the river *Jordan*, when it was ſo full of water that it overflowed its banks (*Joſh.* III. 15, 16, 17.) which created a new joy in the hearts of our Nation.

7. *He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themſelves. Selah.*

7. And it ought to continue ſtill in ſucceeding Ages, ſince the ſame Divine power which did thoſe wonders, governs the World throughout all generations: He ſees and obſerves the motions of all nations, who may learn, by the *Egyptians* and *Canaanites*, that they who contemn His authority, in vain endeavour

to

to exalt themſelves to greater eminence; for they ſhall certainly be abaſed.

8. *O bleſs our God, ye people, and make the voice of his praiſe to be heard.*

8. We have reaſon to ſay, that He is our God and takes care of us, as well as of thoſe before us: and therefore let all the Tribes of *Iſrael* agree together to bleſs Him and proclaim his praiſes; that it may be for ever known how good He is and how gratefull they are.

9. *Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.*

9. For He hath wonderfully preſerved us from periſhing in our affliction: and not ſuffered our enemies to purſue their advantages to our utter overthrow and ruine.

10. *For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.*

10. Thou haſt proved our conſtancy indeed, O God, by moſt ſevere chaſtiſements; and as a Refiner tries his ſilver by throwing it into the fire, ſo Thou haſt dealt with us as well as with our Fore-fathers: whoſe labours in the iron furnace of *Ægypt*, we have been forced to imitate under our oppreſſors.

11. *Thou broughteſt us into the net, thou laideſt affliction upon our loins.*

11. Our Enemies have purſued us, and brought us (like to wild beaſts taken by the hunter) into moſt grievous ſtraits, 1 *Sam.* XIII. 6. They have uſed us like beaſts of burthen, and laid ſore loads upon us; which they have faſt bound upon our backs. *Ib. v.* 19, 20.

12. *Thou haſt cauſed men to ride over our heads, we went through fire and through water: but thou broughteſt us out into a wealthy place.*

12. Thou haſt made us ſlaves to the vileſt of men, who exerciſe the moſt inſolent tyranny over us: we have endured variety of the ſoreſt miſeries; and yet, ſuch is thy goodneſs, Thou haſt carried us thorough them all; and

and at laſt brought us into a ſtate of perfect liberty, eaſe, and plenteous proſperity.

13. *I will go into thy houſe with burnt-offerings: I will pay thee my vows,*

13. I will go therefore into thy houſe, and give a good example to all my people: For I will not preſent my ſelf before Thee with empty praiſes; but acknowledge thy benefits with burnt-offerings, and faithfully diſcharge the vows wherein I ſtand engaged,

14. *Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.*

14. Which I was not more forward to make with open mouth when I was in diſtreſs; than I will be to perform with all ſolemnity now that Thou haſt graciouſly delivered me out of it.

15. *I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah.*

15. For as I will not come empty into thy houſe; ſo I will not bring Thee a niggardly preſent: but offer Sacrifices of all ſorts; and the beſt and choiceſt, in every kind.

16. *Come* and *hear all ye that fear God, and I will declare what he hath done for my ſoul.*

16. And together therewith I will make a thankfull commemoration of his loving-kindneſs (which is the moſt acceptable Sacrifice) and let all pious men know (O that they would come and hearken to me, while I relate) how good God hath been unto me,

17. *I cried unto him with my mouth, and he was extolled with my tongue.*

17. For the ardent Prayers, which I made unto Him, in a very low condition, are now turned into the higheſt praiſes of his powerfull Goodneſs; whereby I am advanced unto a throne.

18. *If I regard iniquity in my heart: the LORD will not hear me.*

18. Which hath brought along with it a teſtimony of my

my ſincerity; far more valuable than my kingdom: For if I had been guilty of any ſuch crimes, or entertained ſo much as a thought of them, as my enemies charged me withall; the Lord, who hates iniquity, would have denyed my requeſt.

19. But *verily God hath heard me: he hath attended to the voice of my prayer.*

19. Which how ſure you all ſee He hath graciouſly granted; and thereby cleared my innocence from all the aſperſions that were caſt upon me.

20. *Bleſſed* be *God, which hath not turned away my prayer, nor his mercy from me.*

20. To the praiſe of God's infinite Goodneſs be it ſpoken (not of my own righteouſneſs) who did not reject my Prayer; but youchſafed me the mercy which I deſired.

PSALM LXVII.

To the chief Muſician on *Neginoth.*
A Pſalm or Song.

ARGUMENT.

This excellent Pſalm, all agree, hath the ſame Authour with the former: which I have made it probable (ſee Pſal. *LXVI.) was compoſed by* David, *who being ſetled in his throne after miſerable confuſions, and having brought the Ark to* Jeruſalem, *and offered burnt-offerings and peace-offerings (as he promiſed in the Pſalm foregoing,* verſ. 15. *) bleſſed the people in the name of the Lord of hoſts:* 2 Sam. *VI.* 17, 18. *pronounced, that is, this Pſalm: (as I conjecture) wherein he manifeſtly imitates that form of bleſſing, which the Prieſts were appointed to uſe on ſolemn occaſions; (as you may reade* Num *VI.* 23, 24, 25.) *beſeeching God*

God to continue his favour to them, and to make them such an example of his loving-kindness; that it might invite all Nations, to whom the fame of it should come, to submit themselves unto his Government.

It is no argument against this, to say that he doth not bless them here in the name of the LORD; *which is used in the blessing which* Moses *taught them. For it is certain he alludes in the beginning of the next Psalm, to the form of prayer used at the setting forward of the Ark* (Numb. X. 35.) *and yet there also he uses the word* Elohim *instead of* Jehovah; *as he doth in this Psalm: which he delivered afterward to the Master of Musick, to be sung as the IV. Psalm.*

But what difference there is between a Song-Psalm *and a* Psalm-Song (*in which the Title of the* LXV. *and of this and the next, differ from the foregoing, as the Title of the XXX. doth from the XLVIII.*) *I am not able certainly to resolve. For some think that a* Psalm-Song *or* Psalm of a Song *began with voices, the Musical Instruments following after; and a* Song-Psalm, *or* Song of a Psalm, *begun with Instruments, the voices following after: Others give a quite contrary account, for taking a* Psalm *to be properly the sound of Instruments, (whereof there were six or seven sorts) and a* Song *to be the voice of Singers; they will have a* Psalm-Song *to be that, where the sound of Instruments preceding, the singing voices followed; and a* Song-Psalm *that, where the voices preceding, the Instrumental Musick followed. But* Kimchi *ingenuously confesses, in his Preface to the Book of Psalms, that their Nation can give no account of such like things; which we meet with in the Title of the Psalms.*

1. GOD *be merciful unto us, and bless us: and cause his face to shine upon us.* Selah.

1. BE gracious unto us, O God, and complete

plete the happineſs, which thy Almighty Goodneſs hath begun to beſtow upon us: let us not fall again into thoſe diſmal calamities, out of which Thou haſt delivered us; but declare Thou loveſt us, by continuing thy gracious preſence with us.

2. *That thy way may be known upon earth, thy ſaving health among all nations.*

2. That the fame of thy wonderfull Providence over us, and of the deliverances Thou workeſt for us, being ſpread not onely here in this Countrey, but throughout all other Nations; they may be moved thereby to acknowledge and worſhip Thee as the onely God.

3. *Let the people praiſe thee, O God; let all the people praiſe thee.*

3. O that we might ſee that happy day! O that the people would confeſs and praiſe Thee, O God! that all the people every where, with one conſent, would confeſs and praiſe Thee.

4. *O let the nations be glad, and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.*

4. O that the Nations were ſo ſenſible what an happineſs it is to be under thy care; that they may rejoice and ſhout for joy to know that Thou art the Governour of the World! Who by thy power oppreſſeſt none, but diſtributeſt equal Juſtice unto all; and graciouſly provideſt for the welfare of thoſe who become thy Subjects, and commit themſelves unto thy conduct.

5. *Let the people praiſe thee, O God; let all the people praiſe thee.*

5. We cannot often enough wiſh to ſee them ſo happy; but muſt again and again repeat our deſires; that the people would confeſs Thee, O God, to be the Lord of all; that all the people every where, would with one conſent celebrate Thee with their praiſes, and confeſs that Thou alone canſt make them happy.

6. Then *ſhall the earth yield her increaſe*; and *God* even *our own God ſhall bleſs us.*

6. As Thou doſt us, whoſe land of late hath been ſo exceed-

exceeding fruitfull (2 *Sam.* VI. 19.) that we may look upon it as an earneſt of future bleſſings: which may it pleaſe our Good God, whoſe people we are by peculiar Covenant, to multiply upon us.

7. *God ſhall bleſs us, and all the ends of the earth ſhall fear him.*

7. With this prayer let us conclude, as we began, that God would be pleaſed ſtill to pour down his benefits upon us: that ſo the people, who live in the remoteſt parts of the earth, may all devoutly worſhip and ſerve Him.

PSALM LXVIII.

To the chief Muſician. A Pſalm or Song of *David.*

ARGUMENT.

David *having brought the Ark to* Jeruſalem *with a great deal of joy and triumph,* (2 Sam. *VI.*) *after it had been long neglected in the reign of* Saul, (1 Chron. XIII. 3. *which was one cauſe, it is like, that he had no better ſucceſs againſt his foreign Enemies) hoped God would be more propitious to him; according to the prayer he had made in the foregoing Pſalm. For now he had (to repair that negligence of* Saul) *not onely brought the Ark near to his own Palace, in the chief City of the Kingdom, but prepared a noble place for its reception,* (2 Sam. *VI.* 16. 2 Chron. *I.* 4.) *which it had been a long time without. For ever ſince its falling into the hands of the* Philiſtins, (1 Sam. *IV.* 11.) *it had been ſeparated from the* Tabernacle of the Congregation *built for it by* Moſes; *which was God's habitation or dwelling-place: and after the deſtruction of* Shiloh *was removed to* Nob (1 Sam. *XXI.* 6.) *and from thence, after* Doeg *had ſlain the Prieſts, to* Gibeon, (2. 7. 1. 3.) *where it*

it remained till the building of Solomon's *Temple. All which time, it is manifest, it had no Ark of God's presence in it, for that was in* Kiriath-jearim, (1 Sam. *VII.* 1.) *from whence* David *fetch'd it,* (1 Chron. *XIII.* 5.) *to Mount* Sion: *where he having made a Tabernacle for its entertainment,* The Lord God *might be said (as we here render it,* v. 18. *of this Psalm)* to dwell among them, *with an intention not to remove from thence (as the Ark had done before) to any other Mountain,* v. 16. *And indeed here he dwelt more magnificently than he had done before, and was more royally attended and solemnly served:* David *appointing a little before he died (as he had begun to doe before,* 1 Chron. *XVI.) the Priests and Levites, in their courses constantly to wait upon him, with Songs and Instruments of Musick; and settling all other Officers belonging to a House, and suitable to the greatness of the Majesty that dwelt there,* 1 Chron. *XXIII, XXIV, XXV, XXVI.*

Which honour being done to God; he hoped, as I said, that God would favour him in his enterprizes, better than he had done Saul, *who took care of no such matters. And being shortly to engage some potent Enemies,* (2 Sam. *VIII.*) *he earnestly begs the presence of God with him (of which the Ark was a token) in this excellent Psalm. And he begs in that very form of words,* (v. 1.) *which* Moses *had directed the Priests to use, every time that they took up the Ark, to set forward in their March to the land of* Canaan, Numb. *X.* 35. *Upon which occasion he calls to mind what wonders God had done for them, in leading them by the Ark of his Presence, through the Wilderness into their good Land. Where he hoped He would establish and settle his People, now that He had in so pompous and triumphant a manner, ascended into the high hill of* Sion *(out of which* David *had expelled the* Jebusites, 2 Sam. *V.* 6.) *and by his special direction and*

and conduct already given them ſuch great Victories over the Philiſtins *their mortal Enemies,* (2 Sam. *V.* 19, 23.) *that it was an Emblem of the far more glorious Aſcenſion of the Lord* Chriſt, *after He had overcome death it ſelf, the laſt and greateſt enemy of mankind, into the higheſt Heavens.*

Of the Title of the Pſalm, ſee LXVII.

1. *LET God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him.*

1. O That God, who by his powerfull Preſence conducted his People, in ſpite of all oppoſers, into this Land, (*Num. X.* 35.) would now graciouſly appears to diſperſe and put to flight thoſe numerous Armies, which out of meer hatred to Him, come to diſpoſſeſs us of it.

2. *As ſmoke is driven away,* ſo *drive* them *away: as wax melteth before the fire,* ſo *let the wicked periſh at the preſence of God.*

2. They are no more able to ſtand before Him, than the ſmoke (whatſoever ſhew it makes) is to ſtand before the wind; or the wax (how firm ſoever it ſeem) before the fire; but ſhall be diſpelled, and melt away like thoſe feeble things: juſt ſo ſhall thoſe wicked people periſh, if God will be pleaſed to manifeſt himſelf to be among us.

3. *But let the righteous be glad: let them rejoyce before God, yea, let them exceedingly rejoyce.*

3. Which ſhall fill the hearts of all his faithfull Servants with joy and gladneſs: They ſhall leap for joy before Him (as I lately did, when I brought up the Ark unto mount *Sion*, 2 *Sam.* VI. 14, 16.) and be ſo extraordinarily tranſported, that they ſhall not find words enough to expreſs the joy they have in his gracious Preſence with them.

4. *Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name* J A H, *and rejoyce before him.*

4. O begin your chearfull Hymns unto his Majeſty; ſing the praiſe of his powerfull Goodneſs, and

nd of all the reſt of his glorious Attributes, whereby He s known to you: Magnifie Him and prepare a triumphal pomp for Him; who turns about even the higheſt Heavens, and rules them at his Pleaſure: O rejoyce exceedingly before Him, who hath plainly ſhewn by what He hath lately done, that He is the eternal unchangeable God, who faithfully keeps his Promiſes for ever.

5. *A father of the fatherleſs, and a judge of the widows,* is *God in his holy habitation.*

5. The pooreſt and meaneſt perſons on Earth need not doubt of his Patronage; for though He be higher than the higheſt Heavens, yet He hath taken up his Dwelling among us: that the Fatherleſs and Widows, when they have no helper, may fly unto his Fatherly care, and appeal to Him as their righteous Judge; to redreſs the wrongs that are done unto them.

6. *God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry* land.

6. God provides for thoſe who are utterly deſtitute, and ſettles them in comfortable Habitations; He unties the chains of Captives, and gives them a happy deliverance: but brings rebellious Oppreſſors into that want and ſcarcity, whereunto they have reduced others.

7. *O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs.* Selah.

7. A famous inſtance of which we ſaw at our coming out of *Egypt*; when Thou, O God, wenteſt before thy people night and day, in a pillar of cloud and fire (*Exo.* XIII. 21.) and conducteſt them, as their Captain, through a barren and dangerous Wilderneſs.

8. *The earth ſhook, the heavens alſo dropped at the preſence of God: even Sinai it ſelf* was moved *at the preſence of God, the God of Iſrael.*

8. The Earth trembled, yea the Heavens diſſolved into Thunder, Lightning & Rain, (*Exod.* XIX. 16.) when the Divine Majeſty deſcended upon

upon mount *Sinai*: The Mountain it ſelf quaked, (v. 18.) before his glorious Majeſty; who is ſtill preſent with his People *Iſrael*.

9. *Thou, O God, didſt ſend a plentifull rain, whereby thou didſt confirm thine inheritance, when it was weary.*

9. For whom, O God, Thou didſt miraculouſly provide, by ſending them liberal ſhowers in thoſe dry and deſert places: And, having choſen them for thy own peculiar People, didſt rain down bread from Heaven; (*Exod* XVI. 4.) to refreſh and ſtrengthen them when they were faint and weary.

10. *Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.*

10. A vaſt congregation of people, with their Flocks and their Herds, found a convenient habitation in that Wilderneſs; by thy Bounty, O God: who didſt furniſh thoſe who were in danger to ſtarve, with all things neceſſary for them.

11. *The Lord gave the word, great was the company of thoſe that publiſhed it.*

11. Yea, the Lord made them ſo victorious over all thoſe who oppoſed them, that they ſtill returned from the battle with Songs of triumph in their mouths: and a great army of Women met them (according to the cuſtom, *Exod.* XV. 23, &c.) to joyn with them, in publiſhing his Praiſes; ſaying,

12. *Kings of armies did flee apace: and ſhe that tarried at home, divided the ſpoil.*

12. The Kings and Captains of thoſe Hoſts who thought to have deſtroyed us, were put to flight, (*Exod.* XVII. *Numb.* XXI. 2, 3, &c.) they fled away in haſte, and left their ſpoil behind them; to be divided among us, that were too weak to go into the field, *Numb.* (XXXI. 8, 11. *Judges* VIII. 21, 26.)

13. *Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold.*

13. But we welcome home our victorious Countrymen with this incourage-

courragement; that though you have endured great hardships in *Egypt*, where you looked not like valiant Souldiers, but rather like vile Scullions besmutted among Kettles and Pots; you shall hereafter appear most beautifull and splendid, and the Wings of your Armies shall shine like those of a Dove, when they glister as if they were covered with Silver and Gold.

14. *When the Almighty scattered kings in it, it was* white *as snow in Salmon.*

14. And their word was fulfilled at our entrance into *Canaan*; when, by scattering all their Kings, the Almighty appeared most illustrious at *Salmon*; and gave us possession of the Country on this side *Jordan*.

15. *The hill of God* is as *the hill of Bashan, an high hill* as *the hill of Bashan.*

15. As on the other side of it He subdued the Country of *Og* King of *Bashan*, (*Numb.* XXI. 33, &c.) which Hill became the Hill of God: the Hill with so many fertil risings, the famous Hill of *Bashan*, became part of his inheritance.

16. *Why leap ye, ye high hills? this is the hill* which *God desireth to dwell in, yea, the LORD will dwell* in it *for ever.*

16. But do not grow proud of this, ye lofty Mountains; for neither the height of *Salmon* nor of *Bashan* shall invite Him, there to make his Habitation: *Sion* is the Hill which He hath chosen to honour with that favour; yea there the Lord hath resolved to fix his Tabernacle, and never (till the *Messiah* come) to remove to any other.

17. *The chariots of God* are *twenty thousand*, even *thousands of angels: the Lord* is *among them* as *in Sinai, in the holy* place.

17. Nor let the Heathen brag of the multitude of their Chariots, wherein consists their strength: for in *Sion* there are ten thousand times more, innumerable Hosts of Angels attending upon the Divine Majesty; who is with them there, as He was upon mount *Sinai*, which now is in the Sanctuary.

18. *Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the* LORD *God might dwell* among them.

18. Thou haſt declared as much, O God; who art gone up thither, and haſt highly exalted thy ſelf by illuſtrious Victories; which through their inviſible Miniſtery, Thou haſt given us over our Enemies (as the *Meſſiah*, who ſhall be thy Sanctuary, will doe far more magnificently, when after the conqueſt of death, *&c.* He ſhall aſcend in a bright Chariot, *Act.* I. 9. attended with the Heavenly hoſts, into the higheſt Heavens to be exalted at Thy right hand) whom by Thy aid we have carried away captive, and their Spoils together with them, to be diſtributed among thy People (an emblem of the rich gifts the *Meſſiah* ſhall beſtow upon us, and diſtribute among us after his Aſcenſion) yea the rebellious oppoſers of Thee, in other Nations ſhall become Proſelytes to dwell with Thee, O Lord God, and worſhip at thy Sanctuary (as the Gentile world ſhall, by that effuſion of Divine gifts, ſubmit themſelves to the *Meſſiah*, the Lord God of all the World.)

19. *Bleſſed* be *the* LORD, who *daily loadeth us* with benefits, even *the God of our ſalvation. Selah.*

19. Bleſſed be the the Lord, who day by day exerciſes as tender and carefull a Providence over us, as a Mother over her Children, (*Iſa.* XLVI. 3.) That mighty God be bleſſed, to whom we owe all our Deliverances.

20. *He that is our God,* is *the God of ſalvation; and unto God the Lord* belong *the iſſues from death.*

20. And they are very great and very many; which it is not in the power of any other God to beſtow: but of Him alone that dwells in *Sion*; who, as the Authour of all mens being, and their ſupreme Lord and Governour, diſpoſes of their lives; and aſſigns them what paſſages He pleaſes out of the World.

21. *But God ſhall wound the head of his enemies: and the hairy*

21. And certainly, God the righteous

scalp of such a one as goeth on still in his trespasses.

that lift up their heads so high; in Their fierce Captain, (2 *Sam.* VIII. 3.) whose shaggy hair makes him look very terribly; shall not escape, if he go on still presumptuously to offend Thee.

ous Judge, will now break in pieces all those Enemies hope to destroy us:

22. *The Lord said, I will bring again from Bashan; I will bring my people again from the depths of the sea:*

22. Thus the Lord hath determined within Himself, saying, I will renew the wonders I wrought in former times; and make my people as victorious over all these mighty Armies, as they were over *Og* the King of *Bashan*, (*Numb.* XXI.) and over *Pharaoh*, when they marched through the Red Sea, (*Exod.* XV.)

23. *That thy foot may be dipped in the blood of* thine *enemies*: and *the tongue of thy dogs in the same.*

23. The Victory shall be so compleat, and such a slaughter made, that thou maist wade, and thy Dogs put their tongues in the blood that shall flow from those Enemies, and from him that leads them.

24. *They have seen thy goings, O God,* even *the goings of my God, my King in the sanctuary.*

24. For thy People, O God, have seen to their joy, and thy Enemies to their terrour, what a solemn entrance thou madest (by the Ark of thy Presence) with what Pomp Thou, my mighty God, and my King, wast brought into the Sanctuary, 2 *Sam.* VI. 13, 15, 16.

25. *The singers went before, the players on instruments* followed *after; amongst* them were *the damsels playing with timbrels.*

25. Part of the *Levites* went singing before, and the rest with musical Instruments, followed after, (1 *Chron.* XV. 16, 28.) and to complete the melody, the Damsels playing with Timbrels, came between them both.

26. *Bless ye God in the congre-*

26. And as they went along, they sung

gations, even *the Lord from the fountain of Iſrael.*

ſung this Song; O bleſs your good God in all your Aſ-

ſemblies: Bleſs the Lord, all ye that are the off-ſpring of *Iſrael.*

27. *There* is *little Benjamin* with *their ruler*, *the princes of Judah*, and *their counſel*, *the princes of Zebulun*, and *the princes of Naphtali.*

27. Who were univerſally aſſembled to accompany that Pomp, (1 *Chro.* XIII. 5. XV. 3.) for not onely the neareſt Tribes were there, *viz. Benjamin*, little indeed in number, (*Judge* XXI. 6.) but from whom the firſt King of *Iſrael* came; and the Princes of the Tribe of *Judah*, the great ſupport and prop of the Kingdom: But the Princes alſo of thoſe which were moſt remote, as *Zebulun* and *Naphtali*, came to attend at that ſolemnity.

28. *Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.*

28. This happy union, thy God, O *Iſrael*, hath brought about; and thereby made thee ſtrong and formidable to thy Enemies: And may it pleaſe Thee, O God, to continue and confirm it; for as it is begun, ſo it muſt be perfected by Thee alone.

29. *Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.*

29. Pour down thy Bleſſings upon *Jeruſalem*, out of thy Sanctuary, (1 *Sam.* I. 9. III. 3.) which now Thou haſt ſettled there: And ſo ſhall Heathen Kings bring Preſents, (2 *Sam.* VIII. 9, 10, 11.) in token of their ſubjection to Thee.

30. *Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people*, till every one *ſubmit himſelf with pieces of ſilver: ſcatter thou the people that delight in war.*

30. Deſtroy that fierce Prince (2 *Sam.* VIII. 3.) who like a wild Beaſt out of the Foreſt, comes againſt us; with a great number of Captains as furious as Bulls; and of Souldiers as inſolent

as

as young Heifers: who prances in arms plated with silver, and unprovoked by us, makes war upon us merely to satisfie his vain ambition, or desire of wealth: scatter, good Lord, all such people, as have no better reason for the bloud they delight to shed.

31. *Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.*

31. Which shall invite even the *Egyptians* to send princely Embassadours to *Jerusalem*: and the neighbouring Countries also, (1 *King.* IV. 71.) shall make haste to stretch out their hands unto the Divine Majesty, in Oblations and Prayers (which the most Idolatrous Nations in the World, shall in abundance offer unto the Lord Christ, when He reigns.)

32. *Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord, Selah.*

32. Nothing shall conduce so much to their happiness: And therefore, O ye Kingdoms of the Earth both far and near, sing joyfull Songs unto God; set forth the praises of the great Lord of all the World, with Hymns and Psalms.

33. *To him that rideth upon the heaven of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.*

33. Whose Empire is the most ancient of all other, and extends beyond the highest Heavens: Hearken when it thunders, and consider how terrible his Majesty is; for that is his Voice which makes the mightiest men on Earth to tremble.

34. *Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.*

34. I would advise you all to acknowledge his Divine Power, by hearty submission to Him: whose care over *Israel* as plainly appears in many magnificent Works, as Thunder declares his Strength in the Clouds.

35. O God, thou art *terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.*

35. O God, thy dreadfull Majesty is to be most humbly adored, who strikest terrour into thy Enemies,

Enemies, both out of thy Sanctuary here in *Sion*, and out of thy Sanctuary in Heaven: But art moſt gracious to thy People, whom, as thy peculiar portion, Thou indueſt with mighty ſtrength, and invincible courage. Bleſſed be God for his Goodneſs to us.

PSALM LXIX.

To the chief Muſician upon *Shoſhannim*.
A Pſalm of *David*.

ARGUMENT.

This Pſalm, the Title aſſures us, was compoſed by David; *and the matter of it ſufficiently declares, that he was in extreme great danger, when it was penned. I ſhould ſuppoſe it might have been about that time, when he concluded, that he ſhould one day periſh by the hand of* Saul, (1 Sam. *XXVII.* 1.) *were it not for what we reade here,* v. 35. *of this Pſalm, concerning God's love to* Sion: *which was not then in the poſſeſſion of the* Iſraelites. *And therefore it muſt rather be indicted when he was perſecuted by his rebellious Son* Abſalom: *who preſſed him ſo ſorely, and reduced him to ſuch lamentable ſtraits, that as he feared he ſhould never be able to extricate himſelf, ſo he could find no words high enough to expreſs the agonies into which they caſt him. But this is not ſo conſiderable a difficulty as to be ſufficient to incline thoſe who reade the whole Pſalm ſeriouſly, to conclude that it hath no reference to* Saul's *perſecution: unto which ſome paſſages in it ſeem more plainly to belong than to the other. And therefore I ſuppoſe he onely reviewed it, (ſee Pſal. LXX.) and added the* 35. *verſe, in the rebellion of* Abſalom: *which was likewiſe ſo grievous and dangerous, that he could find no words*

words fitter to represent his sad condition, than those he had formerly used in the like distress. And some of the expressions, it is manifest, are such, as were not literally fulfilled in him, in either of those afflictions; but in our Saviour Christ: *of whom* David *was a figure, both in his sufferings, and in his advancement after them, to a Kingdom. There is no mystery I suppose in the word* Shoshannim *(as some of the* Jews *fansie) but it onely denotes that the Master of the Musick was to take care this Psalm should be sung as the XLV: to which I refer you for an account of this Word.*

Why Theodoret *should think this Psalm was made without respect to* David *for the* Jews *in the Captivity of* Babylon, *praying for deliverance out of that servitude, I cannot imagine. But what he adds concerning our* Saviour's *sufferings, which are here foretold, together with the utter overthrow of the* Jewish *Nation, who were the Authours of them, is very considerable. For because, saith he, they were so audaciously wicked as to doe that to their Benefactour and* Saviour, *which they had suffered from their spitefull Enemies; God the righteous Judge condemned them to suffer that themselves, which they prayed might fall on the heads of those Enemies.*

1. *Save me, O God, for the waters are come in unto* my *soul.*

1. O Most mighty God in whom alone I hope for safety; deliver me, I beseech Thee, out of this miserable condition: wherein I am overwhelmed with so many calamities, that my life is in extreme danger; unless Thou mercifully preserve it.

2. *I sink in deep mire, where* there is *no standing: I am come into deep waters, where the flouds overflow me.*

2. There is no hope otherways, that I should escape; for I am like

like a man that ſinks deeper and deeper into the mud, and can find no bottom: or that is faln into the very deepeſt place in a River; and carried away out of the reach of humane help, by the violence of the ſtream.

3. *I am weary of my crying, my throat is dried: mine eyes fail, while I wait for my God.*

3. I have long alſo implored thy Help, with moſt earneſt Prayers; even till I am tired with my crying: I can now ſcarce ſpeak a word, nor lift up my eyes towards Heaven, from whence, with great intention of mind, I have expected ſome relief; but cannot yet obtain it of my God, who hath been formerly moſt gracious to me.

4. *They that hate me without a cauſe, are more than the hairs of my head: they that would deſtroy me, being mine enemies wrongfully, are mighty: then I reſtored that which I took not away.*

4. No, rather my Enemies are grown more formidable, both for their number, which exceeds the hairs of my head, and for their power, which enables them to deſtroy me: to which they want no will, having conceived an implacable but undeſerved hatred to me. Who have been ſo far from provoking their malice, that I am content rather than quarrel with them, to part with my own right; and make them ſatisfaction for a wrong that I never did them.

5. *O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.*

5. O God, the righteous Judge, I make my appeal to Thee, who knoweſt the very worſt of me: and proteſt, that, whatſoever my miſtakes or my wilfull ſins have been, which cannot eſcape thy ſight, I never did them any injury; nor gave them cauſe to perſecute me.

6. *Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.*

6. Which will move Thee, I hope, to take ſome compaſſion on me; for it will extremely diſhearten all pious men, if Thou ſuffereſt innocence to be thus ruined: For their

their ſakes, as well as for mine, be pleaſed to relieve me; O let not thoſe that rely alone on Thee, O Lord, the mighty God, who commandeſt all the powers in Heaven and Earth, hang down their heads for ſhame, to ſee me deſerted by Thee: Let not thoſe, O God (who haſt ingaged thy ſelf unto us by a gracious Covenant) that commend themſelves to Thee in well doing, be confounded; as they will, if they ſee me forſaken by Thee.

7. *Becauſe for thy ſake I have born reproach: ſhame hath covered my face.*

7. For it is upon thy account (merely becauſe I adhere to Thee, and will uſe no unlawfull means to right my ſelf, 1 *Sam.* XXIV. 10, *&c.*) that I have thus long ſuffered ſo many reproaches and abuſes, as have made me extremely contemptible.

8. *I am become a ſtranger unto my brethren, and an aliant unto my mothers children.*

8. Not onely to thoſe that do not know me, but to my Couſins and Familiars; nay to thoſe who lay in the ſame womb with me: who behave themſelves towards me, as if I were a perfect ſtranger; or a man of another Countrey and Religion.

9. *For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee are faln upon me.*

9. Whereas, Thou knoweſt, it was nothing but my ardent zeal for thy Honour and Service (not any childiſh ambition) which made me hazzard my life for them; and was the firſt occaſion of this hatred they bear me, (1 *Sam.* XVIII. 6, 7, 8. as it will be of the death of the Meſſiah, *Joh.* II. 17.) I could not endure the blaſphemies which I heard againſt Thee, but they moved my indignation (as they will do his *Rom.* XV. 3.) as much as if they had been againſt my ſelf, 1. *Sam.* XVII. 10, 26, 45.

10. *When I wept* and chaſtened *my ſoul with faſting, that was to my reproach.*

10. Theſe things grieved me exceedingly; and it hath coſt me many a tear, while I humbled my Soul with faſting, to bewail their

their impiety, and the diſhonour that was done Thee: But they took occaſion from thence onely to deſpiſe me: and to load me with greater reproaches, either of weakneſs or of hypocriſie.

11. *I made ſackcloth alſo my garment: and I became a proverb to them.*

11. And ſtill the more ſorrowfully I debaſed my ſelf, wearing ſackcloth in token of my heavineſs; the more I was ſcorned and derided: and it was the common ſaying (when they would expreſs their utmoſt hatred or contempt of any man) I value him no more than I do *David*.

12. *They that ſit in the gate ſpeak againſt me; and* I was *the ſong of the drunkards.*

12. This is the language even of the grave Senators, and Judges of the land; who ought in reaſon rather to have vindicated my innocence, (*Gen.* XXIII. 10, 18. XXXIV. 20. *Ruth* IV. 1. *Prov.* XXII. 22.) as well as of the idle and diſſolute Companions, who, in their drunken meetings, make abuſive Songs, and Libels on me.

13. *But as for me, my prayer* is *unto thee, O LORD,* in *an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.*

13. While I, in the mean time, do nothing but onely commend my ſelf with the greater earneſtneſs unto Thee, O Lord; who now that I am ſo deſpicable, wilt think it I hope the fitteſt time to be favourable to me: Hear my Prayer, O God, I beſeech Thee, and thereby magnifie thy abundant Mercy, and thy Faithfulneſs, in ſuch a ſeaſonable deliverance of me.

14. *Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.*

14. For I am in extreme great danger of periſhing in this diſtreſs, unleſs Thou interpoſe (as I moſt humbly again beſeech Thee that Thou wilt, v. 1, 2.) for my deliverance: O leave me not in this miſerable condition into which I am plunged; but deliver me from my bitter Enemies, and all the troubles and difficulties wherein they have involved me.

15. *Let*

15. *Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.*

15. Which are great and many; and extremely dangerous, enough to make me despair of safety, did I not depend on Thee; that Thou wilt not suffer me to be carried away, overwhelmed, and buried in this heap of Calamities, which oppress me so sorely, that I am ready to sink under the weight of them.

16. *Hear me, O LORD, for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.*

16. Do not fail my expectation, O Lord, whose loving-kindness, as it is the onely comfort I have, so it gives me abundant consolation: For it is prone to pity, and relieve those that are distressed; and will incline Thee I hope to look now favourably upon me, as Thou hast done, many and many a time, with most compassionate mercy towards me.

17. *And hide not thy face from thy servant, for I am in trouble: hear me speedily.*

17. Who, as despicable as I am, yet am thy servant; and upon that score claim the patronage of my most gracious Lord and Master: O disown me not, especially now that I am in such helpless straits; but rather make the greater hast to relieve me.

18. *Draw nigh unto my soul and redeem it: deliver me, because of mine enemies.*

18. For nothing less than my life (which is in imminent) danger will satisfie the rage and hatred of my enemies: therefore interpose thy power for my rescue, and let not them have the pleasure (which will make them still more insolent) to see me ruined.

19. *Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.*

19. Thou art perfectly acquainted with the reproaches, the shamefull and contumelious abuses, of all sorts, which I have suffered; and must still (without

(without thy ſeaſonable deliverance) indure from my cruel enemies: none of whom, nor of their ſecret plots, and ſubtle lyes, whereby they ſeek to defame and undo me, are hidden from thy all-ſeeing eyes.

20. *Reproach hath broken my heart, and I am full of heavineſs: and I looked* for ſome *to take pity, but* there was *none*; *and for comforters, but I found none.*

20. Which behold likewiſe, what an intolerable burthen it is to me, to be thus loaded with reproaches; and to have no means to clear my ſelf from their falſe imputations: It even breaks my heart, and I am oppreſſed with heavineſs, looking ſtill for ſome help to arrive; but alas! I cannot meet with ſo much as the comfort of any body to condole with me.

21. *They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink.*

21. Inſtead of that they exaſperated my grief; and becauſe I was ſo miſerable, reproached me the more bitterly: juſt as if when a man is hungry, one ſhould give him gall to eat, or when he is thirſty they ſhould give him (as they really will doe to Chriſt, *Joh.* XIX.) vinegar to drink.

22. *Let their table become a ſnare before them: and* that which ſhould have been *for* their *welfare*, let it become *a trap.*

22. Which barbarous uſage ſhall meet with a ſutable vengeance; for they ſhall have no friends neither: But they that eat of their meat ſhall betray them, and their proſperity ſhall prove their ruine (this ſhall be the recompence of thoſe that abuſe the *Meſſiah*, as now they do me, *Rom.* XI. 9.)

23. *Let their eyes be darkened that they ſee not*; *and make their loins continually to ſhake.*

23. They ſhall be deprived of all judgment, and not be able to ſee the evils that are coming on them; or if they do, let them not be able, O Lord, to prevent them; but make their counſels uncertain, and let them have no power to execute any good deſign for their preſervation.

24. *Pour out thine indignation*

24. Pour out on a ſud-

upon them, and let thy wrathfull anger take hold of them.

a ſudden ſo many evils upon them, that they may not be able to eſcape: but feel they ſuffer the moſt diſmal effects of thy ſevereſt and laſting diſpleaſure againſt them.

25. *Let their habitation be deſolate,* and *let none dwell in their tents.*

25. Let their moſt magnificent ſtructures be laid waſte; and root them out ſo intirely, that there may not be a man left to dwell in their pooreſt cottages, (*Matt.* XXIII. 38. *Act.* I. 20.)

26. *For they perſecute* him *whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.*

26. For they had no pity upon the miſerable; but inſtead of comforting him, when they ſaw him afflicted by Thee, they took that opportunity to inſult over him, and oppreſs him: Nay, made a paſtime of his calamity; and added to all his other ſuffering, their ſcoffs and jeers, their lyes and calumnies, or at leaſt their uncharitable cenſures of Him.

27. *Add iniquity to their iniquity: and let them not come into thy righteouſneſs.*

27. Let ſuch obſtinate offenders be quite deſerted by Thee; and by thy juſt judgment be ſuffered to go on to complete their iniquity, and never obtain any mercy from Thee.

28. *Let them be blotted out of the book of the living, and not be written with the righteous.*

28. Let them be cut off before their time, in the midſt of their jollity; and let them injoy none of the bleſſings, which Thou haſt promiſed to the righteous.

29. *But I* am *poor and ſorrowfull: let thy ſalvation, O God, ſet me up on high.*

29. But let me, O God, who now am deſpiſed and dejected, be graciouſly delivered by Thee, and raiſed above the contempt, or power of ſuch men to depreſs me.

30. *I*

30. *I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving.*

30. And I will not be unmindfull of the benefit; but praiſe thy power and goodneſs in joyfull hymns; and acknowledge how great they are in thankfull commemorations of them.

31. This *alſo ſhall pleaſe the* LORD *better than an ox* or *bullock that hath horns and hoofs.*

31. Which will be, I know, more acceptable ſacrifices to the Lord; than if I ſhould bring him a whole ox, when he is young, and in his prime, and offer him at his Altar.

32. *The humble ſhall ſee* this, and *be glad: and your heart ſhall live that ſeek God.*

32. For other pious men, reading in my ſongs, the goodneſs of the Lord, will be filled with joyfull hopes; when they fall into ſuch like troubles, as I am in: They will think they hear me ſaying to them; Do not deſpond, but be of good comfort whoſoever you are that ſeek God, and faithfully depend upon Him.

33. *For the* LORD *heareth the poor, and deſpiſeth not his priſoners.*

33. For the Lord, you ſee, doth not fail to relieve the afflicted and helpleſs men, when they cry unto Him, and rely on Him alone: but owns them for his ſervants, when they are no better than ſlaves; by delivering them from their hard and cruel bondage.

34. *Let the heaven and earth praiſe him, the ſeas and every thing that moveth therein.*

34. Let the whole World therefore join together, to celebrate Him with their higheſt praiſes: For one tongue is not ſufficient, to proclaim his moſt excellent goodneſs; and to thank Him for all his benefits.

35. *For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.*

35. Which ſhall be continued towards *Sion*; for God will preſerve it from being deſtroyed

ſtroyed in theſe tumults: and will repair the ruines of the other cities of *Judah*; that his people may dwell quietly, and not be diſturbed in their poſſeſſions.

36. *The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.*

36. And their poſterity alſo may hereafter inherit it; provided they faithfully ſerve Him, and heartily love Him and his Religion: For then they ſhall dwell ſecurely in *Sion*; and offer the continual Sacrifice of praiſe unto Him.

PSALM LXX.

To the chief Muſician. A Pſalm of *David*, to bring to remembrance.

ARGUMENT.

It is not eaſie to determine, whether this Pſalm was onely ſeparated from the XL. (whereof, for the main, it is a part) that it might ſerve thoſe who are in any diſtreſs, as a ſhort form of recommending themſelves and their condition to God: or that David *in ſome new danger (probably that into which he fell by* Abſalom's *conſpiracy, as* Theodoret *thinks) took a review of what he had there ſaid; and with ſome ſmall alterations compoſed this as a diſtinct Prayer, to be uſed by him conſtantly, during the time of that ſharp affliction. I incline to this latter, becauſe there is ſome difference (though not very much in the fourth verſe) between every verſe of this Pſalm, and thoſe in the latter end of the XL. from which it is taken: juſt as there is between the LIII. and the XIV. See what I have ſaid there; and in the Title of the thirty eighth Pſalm, you will find why this is called* A Pſalm to bring to remembrance.

1. MAke haſte, *O God, to deliver me; make haſte to help me, O LORD.*

1. O God, the Judge of the World, Thou ſeeſt the danger I am in is ſo exceeding great, that I am undone without thy ſpeedy relief: which I beſeech Thee therefore not to delay; but to make haſte, O Lord, to declare thy Power in ſending me ſeaſonable help, for my reſcue, now that I am ready to periſh.

2. *Let them be aſhamed and confounded, that ſeek after my ſoul, let them be turned backward, and put to confuſion, that deſire my hurt.*

2. My enemies fanſie that I cannot eſcape their hands; but do Thou moſt ſhamefully diſappoint all thoſe that reſtleſly indeavour to take away my life: Defeat them, and put them to flight with open diſgrace; whoſoever they be that ſtudy to doe me any miſchief.

3. *Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.*

3. Let a total rout of their forces be the recompenſe of their ſhamefull deeds; whereby they thought to have expoſed me to ſhame: when they inſulted over my calamity; and made a mock both of it, and of my hope that Thou wouldeſt deliver me.

4. *Let all thoſe that ſeek thee rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.*

4. But let all thoſe that depend on Thee alone, and ſeek by no other means, but ſuch as Thou alloweſt, for ſafety, have perpetual cauſe to rejoice in Thee exceedingly: Let ſuch as expect and delight to ſee Thee appear for the deliverance of thy people, never ceaſe to ſay; Let the righteous Judge of the world be praiſed; let the glory of his wonderfull works, be every where publiſhed and extolled.

5. *But I am poor and needy, make haſte unto me, O God: thou art my help and my deliverer, O LORD, make no tarrying.*

5. O God, I beſeech Thee again, delay not to ſpeed the relief I expect from

rom thee; that this may be my Song also: for at present I am stript of all, and utterly destitute of humane help; nay, so forlorn, that I shall perish presently, unless Thou prevent it, O Lord; on whom alone I rely for help and deliverance, which I once more beseech Thee to send me speedily.

PSALM LXXI.

ARGUMENT.

Though this Psalm want an Inscription, yet it is generally thought that David *was the Author of it: And if he was, there is no doubt he composed it, upon the occasion of* Absalom's *unnatural rebellion. For the matter of the Psalm sufficiently informs us, that when he made it, he was in extreme great danger of perishing; and this danger also hapned in the time of his old age,* v. 9. *when he was gray-headed,* v. 18. *Now he was not so during the time of* Saul's *persecution;* (2 Sam. *V.* 4.) *but in that of* Absalom's *he was, which though it did not last so long as the other, yet in this regard was more grievous to him; that it fell out in his declining years: when men are more unapt for toil and labour; and naturally desirous of quiet and repose. And therefore he begins the Psalm, almost in the same words, as he doth one of those which he made when he was distressed by* Saul; (*Psal. XXXI.*) *in his younger years, when he was better able to bear it.*

As for the Title which some of the Greek Translators, and from them the Latine, have prefixed to this Psalm (which they will have to be a Psalm of the Sons of *Jonadab* and the first Captives) *it is so far from the business, that it is hard to give any account of it. For* Theodoret *pertinently observes, that the Sons of* Jonadab *were not among the first Captives;*

and that he who made this inſcription, confeſſes he did not find it in the Hebrew, *but placed it there himſelf. Yet that learned Father, I know not for what reaſon, takes this Pſalm to have been compoſed by* David *in the perſon of thoſe who were captive in* Babylon; *wiſhing deliverance from that ſervitude, and deſiring to be reſtored to their own land.*

1. *IN thee, O LORD, do I put my truſt, let me never be put to confuſion.*

1. THou ſeeſt, O Lord, that in all theſe troubles which have befaln me, I have no confidence in any thing; but onely thy powerfull goodneſs: which I hope will not fail me now, no more than it hath ever done heretofore; for I ſhall be lamentably aſhamed, if Thou ſhouldſt fruſtrate my expectation.

2. *Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.*

2. Magnifie thy mercy and fidelity in delivering me; and finding a way for my eſcape from theſe dangers that ſurround me: let me obtain this extraordinary favour of Thee, and preſerve me from falling into the hands of thoſe, who have conſpired to deſtroy me.

3. *Be thou my ſtrong habitation whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou* art *my rock and my fortreſs.*

3. For I am forced to quit my habitation, and have no place of ſafety (ſo univerſal is the revolt) to retreat unto; but whenſoever I fly to thy Almighty Protection, do Thou always keep me as ſecure, as if I repoſed my ſelf in an impregnable Caſtle: it is thy purpoſe I am confident to preſerve me; for I never truſted in any other ſtrong hold or fortreſs, but Thee alone.

4. *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.*

4. Deliver me therefore from falling into the power of that turbulent man, who hath no fear

fear of Thee before his eyes: from the power of him, that cares not by what perfidious arts, or cruel violence, he brings his ends to pass.

5. *For thou* art *my hope, O Lord God*: thou art *my trust from my youth.*

5. For in Thee, O Lord, who hast a sovereign Dominion, which alters not, have I placed all my hope; and from Thee is my expectation: when I was but a youth, I confided in Thee (1 *Sam.* XVII. 33, 37.) and was marvellously preserved by Thee.

6. *By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praise* shall be *continually of thee.*

6. Who didst take care of me, even before I could trust in Thee; for I have been supported by Thee, and preserved in innumerable dangers, ever since I came out of my mothers womb: where I had perished also, if thy power had not drawn me thence, and brought me into the world; to praise and bless Thee as I have ever done, and will never cease to do, to the end of my daies.

7. *I am as a wonder unto many*; *but thou* art *my strong refuge.*

7. There are many indeed (especially the great ones) that stare upon me, as if I were a monster; marvelling as much at this confidence I place in Thee, as they do at my sudden fall into this deplorable condition: But, for all their taunts, I do not look upon my self as abandoned by Thee; but have a strong hope that Thou wilt deliver me.

8. *Let my mouth be filled* with *thy praise*, and with *thy honour all the day.*

8. And that I shall still have abundant cause, to praise, without ceasing, thy most magnificent goodness towards me.

9. *Cast me not off in the time of old age, forsake me not when my strength faileth.*

9. I have deserved, I know, very ill of Thee, but let me prevail with Thee notwithstanding for the continuance of thy favour

towards me; and do not reject me now in my old Age: O forſake me not, when I have moſt need of thy help, and am leaſt able to do any thing for my ſelf; but let that good providence, which watched over me in my youth, be ſtill my ſecurity.

10. *For mine enemies ſpeak againſt me: and they that lay wait for my ſoul, take counſel together,*

10. For my enemies are no leſs ſubtile, than they are cruel; having defamed me, and taken away my reputation: As they now ſeek for an opportunity, and for that end are combined in a ſtrong conſpiracy to take away my life (2 *Sam.* XV. 3, 12.)

11. *Saying, God hath forſaken him: perſecute and take him, for* there is *none* to *deliver* him.

11. Incouraging one another in their enterpriſe, with ſuch words as theſe; God it is manifeſt hath forſaken him, for the hearts of all *Iſrael* are turned from him, and his own heart faileth him: (2 *Sam.* XV. 13, 14.) purſue him cloſely now, and we ſhall certainly take him; for he hath not forces enough to withſtand us, and to deliver him out of our hands. 2 *Sam.* XVII. 1, 2.

12. *O God, be not far from me: O my God, make haſt for my help.*

12. But how falſe ſoever my ſubjects are, it daunts me not, if Thou, O God, who judgeſt righteouſly, wilt not be eſtranged from me: O my God, who haſt hitherto ſo wonderfully preſerved me, let this their vain confidence, and inſulting language, incline Thee to make the greater ſpeed to relieve me.

13. *Let them be confounded* and *conſumed, that are adverſaries to my ſoul: let them be covered* with *reproach and diſhonour, that ſeek my hurt.*

13. Let thoſe implacable enemies, that will not be ſatisfied but with my life, be moſt ſhamefully diſappointed; and ſee all their forces wherein they truſted quite diſſipated, and come to nothing: expoſe them that deſign my ruin to the open ſhame and contempt of all the world; when they find that they have onely ridiculouſly contrived their own deſtruction.

14. *But*

14. *But I will hope continually, and will yet praise thee more and more.*

14. And I will learn thereby, both to hope in Thee perpetually (as now I do) even in the greatest straits and difficulties; and to add new songs of praise, over and above all those which I have already composed, to magnify Thee for the vast heap of benefits which Thou hast conferred on me.

15. *My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof.*

15. That shall be the subject of my Songs, to publish thy mercy and truth in judging righteously between me and my enemies: this shall be my continual imployment; though I shall never be able to tell the least part of that mercy, which will appear in my deliverance from such formidable enemies.

16. *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

16. I will enter notwithstanding upon this work, of pondering in my mind, and publishing with my mouth the mighty things which I expect, from the sole powers of the great Lord and Governour of all things: I will not ascribe them to my own deserts, or to the courage or fidelity of those few friends that still adhere to me; But to thy undeserved favour, and faithfulness to thy word; and to that alone will I give the praise.

17. *O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.*

17. O Good God, Thou hast given me many instances of this kind power and faithfulness of thine ever since I was a youth: (v. 5.) and from thence unto this present moment Thou hast been doing wonderfull things, for my preservation and preferment; which I have not failed to proclaim, and thankfully commemorate.

18. *Now also when I am old and gray-headed, O God, forsake me not: until I have shewed thy strength*

18. And therefore do not now, O God, abandon

unto this *generation, and thy power to every one* that *is to come.*

the care of me, when I need it moſt: but continue the ſame kindneſs to me, in my declining years, which I found when I was a youth: and let me ſurvive theſe calamities to proclaim thy power in freſh inſtances of it to this preſent generation; and let all poſterity know how mighty it is, in making a few victorious, over very great multitudes.

19. *Thy righteouſneſs alſo, O God,* is *very high, who haſt done great things: O God, who* is *like unto thee?*

19. Which I do not deſpair to ſee, when I conſider how infinitely thy mercy, O God, ſurpaſſes all our deſerts, nay expectations; and what ſtupendious things Thou haſt already done for me, ſuch as have no example: For who is there, O God, that can be compared to Thee, either in goodneſs to deſign well for us, or in power to doe what Thou thinkeſt good?

20. Thou *which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.*

20. I never was in ſuch ſtraits and diſtreſſes (and yet I have been in the greateſt and ſoreſt) but I found relief from Thee: and therefore I doubt not Thou wilt revive me, now that all men give me up for dead; and draw me out of this extreme danger into which I am plunged, and wherein I ſhall periſh without thy help.

21. *Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.*

21. Nay, Thou wilt not onely reſtore me to my former greatneſs, but much augment the ſplendour of it: and, though now I ſeem forſaken by Thee, wilt return again and ſo ſurround me with Thy favour; that my future comforts ſhall far exceed my preſent troubles.

22. *I will alſo praiſe thee with the pſaltery,* even *thy truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael.*

22. And then ſure I ſhall be no leſs forward to bleſs Thee, than Thou art to beſtow thy benefits

benefits on me: I will bleſs Thee, O my God, in the moſt joyfull manner, with the Pſaltery and Harp, and the reſt of my muſical Inſtruments; which ſhall play to the Songs I will compoſe in praiſe of thy faithfulneſs and conſtancy to thy word; O Thou, whoſe incomparable excellencies are peculiarly known unto, and celebrated by thy people *Iſrael.*

23. *My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed.*

23. It is not poſſible to expreſs the joy wherewith, not merely my lips, but my heart and ſoul ſhall ſing triumphant Songs; for the miraculous deliverance which I expect from Thee.

24. *My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.*

24. Which ſhall not onely be the ſubject of my ſolemn Songs; but of my conſtant diſcourſe; wherein I will perpetually magnifie thy goodneſs and truth towards me, and thy juſt vengeance upon my enemies: whom I look upon already as utterly defeated; and hanging down their heads to ſee that ruine fall upon themſelves, which they deſigned for me.

PSALM LXXII.

A Pſalm for *Solomon.*

ARGUMENT.

That David *was the Authour of this Pſalm, we may be ſatisfied from the concluſion of it. From whence we may alſo gather that it was made by him, towards the concluſion of his life. When by his command* Nathan *the Prophet and* Zadok *the Prieſt took* Solomon, *and ſet him upon his Throne* (1 King. *I.* 39, &c.) *that* David *might have the ſatisfaction to ſee all the great*

great men doe homage to Solomon, *and acknowledge him for their succeeding Sovereign before he died: which you find he did, see* 1 Chron. *XXIX.* 24. *And thereupon the spirit of the holy man being transported with an extraordinary joy, he indited this Hymn, and sent it to* Solomon: *wherein he first recommends him to the Divine benediction; and then instructs him how to make his people happy; by describing the qualities of a good King; and the prosperous state of the Kingdom, under his Government. Which his eyes began to behold before he died,* (1 Chron. *XXIX.* 25.) *and he hoped others should behold, when he was gone: to the example and admiration of all following generations. For what we translate in the future time, as if it were a prophecy; may be construed to be onely a prayer. Which he carries on in so high a strain, in some places, that the words had not a full accomplishment in* Solomon, *nor in any one else; till the appearing of that great King* Christ. *Of the happiness of whose reign, and of the justice of whose government; together with the mightiness, and the largeness, and the eternal continuance of his Kingdom, His Father* David *here propheſies.*

Of that there can be no reasonable doubt; (for the Jews themselves acknowledge it, as appears by the Chaldee Paraphrase, Midrasch Tehillim, *the Book* Siphre, *and many others:) but that in this Psalm he propheſies of nothing else, and hath no respect to* Solomon, *as* Theodoret *supposes in his interpretation, seems as far wide from the truth, as to say that he looks no farther than* Solomon. *For the Psalm doth in part agree as aptly (if not more) to* Solomon; *as the name of* Solomon *doth to the* Messiah, *our Saviour* Christ. *Who was indeed the Prince of peace, and left his peace with his disciples when He left the world (as* Theodoret *notes) and made peace wheresoever his Doctrine was entertained, and his Govern-*

ment

ment settled over mens hearts. Yet he is not the onely person here spoken of; but, as S. Hierom *hath excellently stated the matter, in* Solomon *himself there was the shadow and image of the truth, which was more perfectly fulfilled in our Lord and Saviour.*

1. *Give the king thy judgments, O God, and thy righteousness unto the king's son.*

1. O God, the Supreme Judge of the world, bestow I beseech Thee upon *Solomon*, who is now anointed to sit on my throne, such a right judgment in all things, and such uprightness and integrity of heart, that he may govern thy people according to thy Laws; and tempering justice with mercy, may be a worthy successor to me, who have now resigned my charge unto him.

2. *He shall judge thy people with righteousness, and thy poor with judgment.*

2. The weight of which I know is so exceeding great, that he needs thy special guidance and assistance: by which he may be able to administer all affairs, with such impartial justice and clemency; that the poorest subjects he hath may be as dear unto him, as they are unto Thee; and recover their rights, or be preserved in them, from the power of those, who would oppress them.

3. *The mountains shall bring peace to the people, and the little hills, by righteousness.*

3. So shall all parts of the kingdom be most happy; living in peace, and enjoying the blessed fruits of it: while all the Judges of the land, both great and small, make it their study to maintain them in their just rights and liberties.

4. *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressour.*

4. And his Authority is not abused to the oppression of the poor; and the making those more miserable who have nothing but beggery left them for their inheritance: but imployed for their defence and pre-

preſervation; and for the cruſhing of thoſe, that by fraud or force are injurious to them.

5. *They ſhall fear thee as long as the ſun and moon endureth, throughout all generations.*

5. Which righteous adminiſtration ſhall redound to his everlaſting honour, and win him ſuch reverence and obſervance from his people; as ſhall make him a lively emblem of the great King Chriſt: whoſe happy ſubjects ſhall never ceaſe to worſhip and praiſe Him day and night to the Worlds end.

6. *He ſhall come down like rain upon the mowen graſs: as ſhowers that water the earth.*

6. For he ſhall not endeavour to be formidable to them, like a Tyrant whoſe government imitates the thunder, ſtorms and tempeſts; but condeſcend moſt graciouſly to the meaneſt: And rule them in ſo ſoft and gentle a manner, as ſhall make his authority no leſs acceptable and beneficial than the rain is to the after-graſs; or dripping ſhowres, which fall in the ſummer heat, to refreſh the parched earth.

7. *In his days ſhall the righteous flouriſh: and abundance of peace, ſo long as the moon endureth.*

7. The wicked ſhall have no preferment in his days; but righteous and vertuous men ſhall grow to a great height, and flouriſh as the plants do after thoſe cheriſhing ſhowres: whereby ſuch laſting peace and tranquility ſhall be eſtabliſhed, as nothing can exceed; but the bleſſed times of the Prince of peace, whoſe Kingdom ſhall have no end.

8. *He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.*

8. Nor ſhall his Empire be confined within the bounds of *Judea*, but according to the promiſe made to our forefather *Abraham* (*Gen.* XV. 18.) and renewed to his children (*Exod.* XXIII. 31. *Deut.* I. 7. XI. 24. *Joſh.* I. 3, 4.) he ſhall extend it from the red ſea, to the ſea of the *Philiſtines*, and from the river *Euphrates* to the border of *Egypt* (1 *King.* IV. 21. 2 *Chron.* IX. 26. *Ezra* IV. 20.) and be the moſt illuſtrious type of that glorious Kingdom of Chriſt; which ſhall ſpread it ſelf throughout the World.

9. *They*

9. *They that dwell in the wilderneſs ſhall bow before him: and his enemies ſhall lick the duſt.*

9. The moſt barbarous nations ſhall come, and do him homage; and they that refuſe it ſhall be humbled; and forced at laſt to ſubmit and proſtrate themſelves, with the lowlieſt reverence at his feet.

10. *The kings of Tarſhiſh, and of the Iſles, ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.*

10. The kings of the moſt diſtant countries, they of *Tarſhiſh* (1 *King.* X. 22.) as well as *Cyprus* and *Crete* and the reſt of the Iſles, ſhall honour him with their preſents: and ſo ſhall they of *Arabia*, as far as the *Perſian* gulph, approach him with their gifts.

11. *Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.*

11. Yea, ſo many Kings and Nations ſhall make their obeyſance, and ſubject themſelves unto him; that it ſhall foreſhadow the large extent of the Kingdom of Chriſt; who ſhall be univerſally acknowledged, worſhipped and obeyed, by all Kings and all Nations of the Earth.

12. *For he ſhall deliver the needy when he crieth: the poor alſo, and him that hath no helper.*

12. Nor ſhall they be induced to theſe ſubmiſſions, ſo much by the greatneſs of his power, the vaſtneſs of his riches, and the magnificence of his Court; as by the fame of his Juſtice, Mercy and Compaſſion: (wherein he ſhall reſemble the Lord Chriſt.) For no ſooner ſhall any miſerable wretch, who hath no friend in the world, implore his protection; but he ſhall inſtantly ſuccour, defend and relieve him.

13. *He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.*

13. He ſhall take pity upon ſuch helpleſs creatures; and add no heavier burthen unto that of their lamentable poverty; nor ſhall be be prodigal of their lives; but as tenderly ſecure them, as thoſe of his greateſt ſubjects.

14. *He ſhall redeem their ſoul*

14. He ſhall preſerve

from deceit and violence: and precious ſhall their bloud be in his ſight.

ſerve them from being ruined, either by the fraud or the violence of thoſe, who are too ſubtle or too mighty for them: and love them ſo dearly, as never to ſatisfie his own ambition, covetouſneſs, or revenge, with the expence of the precious treaſure of their bloud.

15. *And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, and daily ſhall be be praiſed.*

15. Whereby his reign ſhall be long and proſperous; and the longer he reigns, the richer preſents ſhall be brought unto him (as there ſhall be to Chriſt) from the Eaſtern Countries: together with their perpetual prayers for his continued proſperity; and the higheſt praiſes and commendations, which ſhall ever be in mens mouths, of his juſt and gracious Government.

16. *There ſhall be an handfull of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon, and they of the city ſhall flouriſh like graſs of the earth.*

16. Which God ſhall bleſs with ſuch plenty, that a handfull of corn ſown in the earth, even upon the top of barren mountains, ſhall ſpring up ſo thick, with ears ſo plump and full; that when they are ſhaken with the wind, they ſhall make a noiſe like the Cedars of *Lebanon*: nor ſhall the city be leſs fruitfull than the countrey; but become as populous and well ſtored with all good things, as the earth is with graſs or flowers in the ſpring.

17. *His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him; all nations ſhall call him bleſſed.*

17. His memory and fame ſhall never die, but be propagated from Father to Son, as long as the Sun ſhall ſhine; and when they would wiſh well to another they ſhall ſay, *God make thee as happy as Solomon:* For all people that hear of him, ſhall look on him as the moſt excellent Prince that ever was; except the King *Meſſiah*, whom

whom all nations shall magnifie and extol, and above all things desire his blessing.

18. *Blessed* be *the* LORD *God, the God of Israel, who onely doeth wondrous things.*

18. For which good hopes, and for all other his benefits, I renew my thanks (1 *Chron.* XXIX. 10.) to the great Lord and Sovereign of all the World; who hath graciously chosen *Israel* for his peculiar people: Let Him be most heartily blessed and praised; whole bounty is stupendious, and incomparably beyond all that can be said or thought of it.

19. *And blessed* be *his glorious name for ever, and let the whole earth be filled* with *his glory; Amen, and Amen.*

19. Let his supereminent perfections be for ever celebrated with our praises; and not with ours onely, but let the whole world be possessed with a sense of the surpassing greatness of his wisdom, power and love, and join together with us in his praise: Let it be so, let it be so; let us all consent to say again and again, the Lord be praised, the Lord be praised.

20. *The prayers of David the son of Jesse are ended.*

20. This was the last Psalm which *David* the Son of *Jesse* composed, not long before he dyed: (and was all of his that the Collector of this Book could find, before he published it.)

The End of the Second Book of Psalms.

THE

BOOK

OF

PSALMS

PARAPRHAS'D;

WITH

Arguments to each *Psalm.*

PART II.

LONDON,

Printed by *J. H.* for L. Meredith, at the *Star* in S. *Paul's Church-Yard,* MDCC.

TO

The Right Honourable

HENEAGE

Lord *FINCH*,

Baron of

DAVENTRY,

Lord High CHANCELLOUR

OF

ENGLAND,

And One of His MAJESTY's moſt Honourable Privy Council.

My LORD,

IT is ſo unuſual in this Age, to confer Benefits unſought, eſpecially ſuch as your Lordſhip was pleaſed lately to think me worthy of; that I ought to have the higher eſteem, not merely of your Lordſhip's ſingular kindneſs to

me, but chiefly of that noble principle of Vertue in your mind from whence it purely flowed, which will excuſe, I hope, the preſumption of this Dedication; to which I am prompted by nothing, but onely an eager deſire, publickly to teſtifie my gratitude to your Lordſhip, as ſoon as it was poſſible. Which made me lay hold upon the very firſt opportunity, that preſented it ſelf: and chuſe rather to prefix your Lordſhip's great Name, to the remainder of this Work (part of which was publiſhed ſome months ago) than let any thing appear in the world under my name, which did not carry along with it a thankfull acknowledgment of my obligations to your Lordſhip. To whoſe Judgment knowing perſons attribute ſo much; that as it is a very great honour to receive any mark of your Lordſhip's good opinion, ſo it is a preferment to which, whether I will or no, your Lordſhip hath advanced me.

I will endeavour not to fall from it by forgetfulneſs of your Lordſhip's favours;

yours; but preſerve ſuch a remembrance of them, as is ſutable to the preſent ſenſe I have of them: which is as much beyond what I can expreſs, as they are beyond what I could deſerve.

The beſt expreſſion I can make of it will be in my prayers to God, that, as the King hath made you the ſupreme Diſpenſer of his Juſtice to his People, and his Divine Majeſty hath made you a great Pattern of Piety and Devotion, as well as other exemplary Vertues; ſo, he would be pleaſed to give you wiſedom and prudence to conduct your ſelf with ſuch dexterity as well as integrity in the management of all the publick Buſineſs, with the care of which you are intruſted, that you may continue (as you are) a Supporter of the Government, a Patron of Religion, a Friend of good Men, and, in a word, a Bleſſing, not onely to your own vertuous Family, but to the whole Nation. For, though there are ſome ſo imperfect, that they will allow no ſuch words to be ſaid of any,

but thoſe that pleaſe them in every thing; yet, the moſt of good Men, or at leaſt the beſt, will thankfully acknowledge the happineſs we enjoy in the Authority your Lordſhip hath, and will joyn in thoſe Prayers with,

My LORD,

Your Lordſhip's moſt humble

and moſt obliged Servant,

S. Patrick.

The Third BOOK OF PSALMS.

PSALM LXXIII.

ARGUMENT.

Here begins a new Collection of XVII. Psalms, most of them very disconsolate and full of sad Complaints, which make up the Third *Book of this Volume, as the Hebrews divide it. They were most of them composed by* Asaph (*and but one of them by* David) *though who he was, is not resolved by Interpreters: who suspect indeed there might be another Authour of some of these Psalms; but have no other* Asaph *to name, but* Asaph the Singer, *who was famous in the days of* David, 1 Chron. *VI.* 39. *XVI.* 5. 2 Chron. *V.* 12. *And accordingly* Apollinarius *thus descants upon the Title,* The Divine invention of *David* failing in the composing of Songs, *Asaph* arose, and by the Divine Spirit resounded this Hymn. *But it seems to me that there is another person of this name mentioned in the holy Books (who may be more probably intituled to this Work) called* Asaph the Seer (*see* Psal. *L.*) *who lived in the days of* Hezekiah, 2 Chr. *XXIX.* 30. *and whose Son, I suppose, was then Recorder,* 2 King. *XVIII.* 37. Isa. *XXXVI.* 3. *Some of them indeed (as I shall take notice in due*

place) *may be thought rather to belong to another* Aſaph *in after-times: but for the preſent Pſalm* (*and moſt of the reſt*) *I can find no perſon ſo likely to whom it may be intituled, as him now named: who compoſed it, I conceive, either when he ſaw the miſerable havock which Strangers made among them in the days of* Ahaz, 2 Chron. *XXVIII.* 17, 18, 19. *XXIX.* 8, 9. *or when* Senacherib *invaded them, notwithſtanding the reformation which* Hezekiah *had made: or, which is moſt probable, upon the occaſion that* David *wrote the XXXVII.* Pſalm, *to comfort himſelf and good men, when they ſaw the lewder ſort among them thrive and proſper; and the pious ſometimes ſorely afflicted: quite contrary to the Sanctions of their Law, which promiſed all good things to thoſe that obſerved it; and threatned the evil to thoſe that broke it. This extremely afflicted his Spirit, and ſtaggered his Faith, till he conſidered the matter more deeply; and then he broke out into this Meditation, ſaying,*

1. *TRuly God is good to Iſrael, even to ſuch as are of a clean heart.*

1. I Will never hereafter, whatſoever Confuſions I behold, queſtion the juſtice of God's Providence; but conſtantly affirm that He is not merely Juſt, but very Good; yea hath a moſt ſingular love to his faithfull people; who notwithſtanding the evils they indure, will never conſent to doe any evil.

2. *But as for me, my feet were almoſt gone: my ſteps had well-nigh ſlipt.*

2. Time was indeed, when I, even I, who have had ſuch long experience of his care over me, began to doubt and ſtagger in my Faith: nay, was in danger to tumble headlong into unbelief.

3. *For I was envious at the fooliſh,*

3. The reaſon was, that having a juſt indignation

lish, when *I saw the prosperity of the wicked.*

indignation against the folly or rather madness of wicked men, it first vext me to see them, notwithstanding their ill deservings, in a very flourishing condition; and then tempted me to think it very hard, that sober men should not equal, if not exceed them, in such happiness: especially when I saw no likelihood that it would end, but that they continue in their prosperity.

4. *For* there are *no bands in their death: but their strength* is *firm.*

4. For as they carry on all their designs smoothly, and meet with no rub in their way, nor are in any danger (so great is their power) to be bound over by humane justice to answer for their crimes, how many soever they commit: so they are not afflicted with sore diseases by the hand of God, nor brought to their graves with pains and torment; but after a long life, in firm and vigorous health, depart easily out of the world.

5. *They* are *not in trouble* as other *men: neither are they plagued like* other *men.*

5. Their life is nothing so laborious and toilsome as that of many honest, but poor and wretched men: and they escape untouch'd, or are little hurt by such calamities as are common to all mankind.

6. *Therefore pride compasseth them about as a chain: violence covereth them* as *a garment.*

6. Which makes them so unsufferably proud, and vainly conceited of themselves, that they not onely tyrannize over their neighbours; but openly boast of the power they have to doe them mischief: and glory in all the violence and cruelty, whereby they maintain and increase their pompous greatness.

7. *Their eyes stand out with fatness: they have more than heart could wish.*

7. In which they pamper themselves to such an excess, that in their very countenance they express the haughty swelling of their minds

minds and hearts: which are ſtrangely puffed up, by their being raiſed (not onely beyond the expectation of all other men; but) far above all that they themſelves at firſt imagined or could deſign.

8. *They are corrupt and ſpeak wickedly* concerning *oppreſſion: they ſpeak loftily.*

8. They mock at all thoſe who ſcrupulouſly tie themſelves to the Rules of Juſtice, or tell them of the danger they run by their violation: for they threaten to undo all thoſe that oppoſe them; and publickly declare in the height of their arrogance, that they will not be bound by any Laws.

9. *They ſet their mouth againſt the heavens; and their tongue walketh through the earth.*

9. No, not thoſe of God himſelf, who (with all the inviſible Powers of which men talk) they ſay is but a Name; which they do not dread: and therefore no wonder, if ſuch blaſphemers of His Majeſty ſpare neither high nor low, but let their tongues looſe, to abuſe and calumniate whomſoever they pleaſe upon earth.

10. *Therefore his people return hither: and waters of a full* cup *are wrung out to them.*

10. And yet, as bad as they are, there is none of them but hath his followers and admirers; whom he firſt invites and then reſtrains, like beaſts, by filling their bellies: which abundantly contents them, though others be ſqueezed and oppreſſed, to give them this poor ſatisfaction.

11. *And they ſay, How doth God know? and is there knowledge in the moſt High?*

11. Nay, they drink in their opinions, and join with them in their impiety, ſaying, How can God know what we doe here? or if He do, why ſhould we think that He, who is ſo high, troubles Himſelf about our affairs?

12. *Behold, theſe are the ungodly, who proſper in the world, they increaſe* in *riches.*

12. For behold, there are none that contemn Him more than theſe men; and yet he is ſo far from inflicting any puniſhment on

on them, that none enjoy such a continued course of prosperity as they; whose wealth and power increases every day.

13. *Verily I have cleansed my heart in vain, and washed my hands in innocency.*

13. And verily, if these men discourse aright, I have taken a great deal of pains to little purpose; while I have studiously endeavoured to keep my heart pure from so much as ill designs, as well as to refrain the doing of any evil actions; from the charge of which I can safely purge my self.

14. *For all the day long have I been plagued and chastened every morning.*

14. And yet I am plagued perpetually by the restless malice of these wicked doers; which as constantly as the Sun rises, falls on me, a deal sooner than on other men.

15. *If I say, I will speak thus: behold, I should offend* against *the generation of thy children.*

15. But, whatsoever confused and foolish thoughts came on a sudden into my mind, I concluded upon more mature deliberation, that if I said as these men do, I should basely betray the cause of all them, who are truly dear unto Thee.

16. *When I thought to know this; it* was *too painfull for me.*

16. And therefore resolved with my self, before I pronounced my sentence, to study this point more seriously; which at first sight appeared so hard, that it grievously perplexed me.

17. *Until I went into the sanctuary of God*; then *understood I their end.*

17. And retiring my self into the holy places to consult with Thee, and with those to whom Thou communicatest thy Secrets, I was presently sensible how short their felicity is: unto which death having put an utter end, it is followed with a dismal after-reckoning in another world.

18. *Surely thou didst set them in*

18. And next I considered, that *all* of

in ſlippery places: thou caſtedſt them down into deſtruction.

of them do not ſtand ſo firm as they imagin, but merely flatter themſelves with vain hopes of continuing in their ſtation to the end of their days: for being raiſed to the higheſt preferments, they find them to be very ſlippery places; from whence, to the amazement of themſelves and of all ſpectatours, they come tumbling down into a moſt horrible ruine.

19. *How are they* brought *into deſolation as in a moment! they are utterly conſumed with terrours.*

19. Oh what an aſtoniſhing change is this! which is the more frightfull, when on a ſudden the Divine vengeance ſeizes on them; and, when they leaſt expect it, an end is put to their greatneſs: nay, they are quite deſtroyed, in a moſt terrible manner, as if they had never been.

20. *As a dream when* one *awaketh, ſo, O LORD, when thou awakeſt, thou ſhalt deſpiſe their image.*

20. So that it is but a dream of happineſs wherein they live, and they pride themſelves in a mere imaginary glory; which not onely vaniſhes away, when Thou, O Lord, doſt ariſe to judge them, but becomes as contemptible, in that very City where they appeared in all their pomp and ſplendour, as the fine things, which a man ſees in his ſleep, are when he awaketh.

21. *Thus my heart was grieved, and I was pricked in my reins.*

21. And therefore when my ſpirit boiled with vexation, and grew ſour at the ſight of their proſperity; (verſ. 2, 3.) when I was ſo vehemently provoked to paſſionate complaints, feeling the ſharpeſt touches of grief and anger;

22. *So fooliſh* was *I, and ignorant: I was as a beaſt before thee.*

22. I now ingenuouſly acknowledge, it was for want of ſuch manly and religious thoughts as theſe; which ſhould have been in my mind, when I thought of thy Adminiſtrations, if I had not been dull and ſtupid; as void of ſenſe as the beaſts, which look onely at things before

before their eyes, and have no regard to what is to come, or is not seen.

23. *Nevertheless, I* am *continually with thee: thou hast holden me by my right hand.*

23. For if I had looked beyond my senses, I might have seen that I am under the care of thy good Providence, and that Thou hast been my guide and my supporter, even when I had these brutish thoughts, and didst not suffer these wicked men to destroy me.

24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

24. And therefore I ought in all reason still to conclude, That Thou wilt direct me to behave my self so wisely, that I shall never fall into their snares: but, after I have suffered a while, be preferred to those dignities from whence they fell; and, which is more, be so graciously accepted by Thee, as to continue in them unto immortal glory.

25. *Whom have I in heaven,* but thee? *and* there is *none upon earth,* that *I desire besides thee.*

25. This I expect from thy Almighty Goodness, who art the sole object of my hope: For Thou knowest there is none in Heaven, whom I depend upon for help and protection but Thee alone; none upon Earth whose favour I seek, but onely thine, which shall perfectly content me.

26. *My flesh and my heart faileth:* but *God* is *the strength of my heart, and my portion for ever.*

26. It is possible I may still be pressed with such sore afflictions, that not onely my bodily strength, but also my courage may begin again to fail me; but then I will recover my self, and fortifie my Soul by flying unto Thee, O God, for safety: in whose love I will alway think my self happy, and enjoy everlasting satisfaction.

27. *For lo, they that are far from thee, shall perish: thou hast destroyed all them that go a whoring from thee.*

27. For there is nothing more certain or more remarkable than this; that they who, by for-

forſaking Thee, have put themſelves far from under thy care, will never be able by any other means, to ſave themſelves from periſhing: For Thou haſt already made ſuch men a terrible Example of thy diſpleaſure; and utterly deſtroyed thoſe, who, quitting thy ſervice, have devoted themſelves to the worſhip of other gods, 2 *Chron.* XXVIII. 6, 18, 19. XXIX. 7, 8, 9.

28. *But it is good for me to draw near to* God: *I have put my truſt in the Lord* GOD, *that I may declare all thy works.*

28. And therefore I will learn by their miſcarriages, that it is the beſt and ſafeſt courſe for me, to adhere to my good God; and to make my humble addreſſes to Him alone. I have done ſo hitherto, and no danger ſhall tempt me hereafter to quit this hold, and to confide in any thing, but onely in the Sovereign of the World, who never fails thoſe that depend upon Him, and will, I hope, be ſo gracious unto me, that I ſhall have abundant cauſe to publiſh and proclaim to all others the Works of his Providence; in preſerving the Good, and in throwing the wicked down, at laſt, to the ground.

PSALM LXXIV.

Maſchil *of* Aſaph.

ARGUMENT.

The deſolation of Jeruſalem *and of the Temple, as wel as the reſt of the Countrey, made by* Nebuchadnezzar *King of* Babylon, *was the ſad occaſion of this Pſalm. For it is altogether improbable, that it hath reſpect to the days of* Antiochus Epiphanes, *as ſome fanſie; becauſe, as* Theodoret *pertinently notes (to omit all other reaſons) we reade nothing in any Hiſtory of his burning the Temple, or ſo much as of his laying the City waſte; which are both here moſt ſorrowfully bewailed*

wailed by Asaph. *Who was not therefore, that* Asaph *in* David's *time* (*unless we should grant him to have written by the spirit of Prophecy, and predicted what should be in after-times, as a great many think*) *because there was no such Temple in those days, nor had been as is here described: Nor was it* Asaph *the Seer in* Hezekiah's *days* (*of whom see Argument of the foregoing Psalm*) *who saw no such desolation made by* Senacherib (*for he did not take* Jerusalem, *nor shoot so much as an arrow into it*) *nor, in all likelihood, propheſied of the destruction here spoken of; because the description of it in this Psalm is so plain, that we may most reasonably think the Authour of it had it before his eyes, and did not merely see it by the spirit of Prophecy; which is not wont to foretell things in so clear a manner, but more obscurely and darkly.*

I conclude therefore it was some other Asaph *who composed this Psalm, in the time of the Captivity, and in the middle, or rather toward the conclusion of it; because he complains, Verſ.* 9. *that they had no Prophet* (*as there was in the beginning of the Captivity, particularly* Jeremiah) *to tell them how long it should last. And considering that in the* second *Verse he speaks of himself as one that dwelt still in the Land of* Israel, *pointing to Mount* Sion *as a place near to him; I take him to have been some pious man of the posterity of* Asaph, *who was suffered to remain there with the* Chaldæans.

And if it were fit to suppose him to have written this Psalm very young, and to have lived to a great age, when I have no proof of either; I should guess him to be Asaph *the Keeper of the King's Forest, in the days of* Nehemiah: *who desired* Artaxerxes *to write to him, to furnish him with Timber out of* Lebanon, *for the rebuilding some of those places, which the Psalmist here complains were destroyed. Among*

which,

which, the Porch of the Court of the Sanctuary remained unbuilt even unto thoſe times.

Howſoever from the mention of Mount Sion *in the* ſecond *Verſe, it is manifeſt* Grotius *forgot himſelf, when, in his Notes upon Ver.* 6. *he applies this Pſalm to the deſtruction of* Shiloh; *which he ſuppoſes* Aſaph *to have here bewailed. For Mount* Sion *had then never been in their poſſeſſion, as it was afterward, and had lain ſo long waſte (Ver.* 3.*) when* Aſaph *wrote this Pſalm, that it look'd like a perpetual deſolation. Beſides the* Tabernacle *was not burnt when* Shiloh *was deſtroyed, but remained, though without the Ark, till the days of* Solomon, 2 *Chron* I. 3. *ſee* Pſalm *LXVIII. And of the meaning of* Maſchil, *ſee* Pſalm *XXXII.*

1. O *God, why haſt thou caſt* us *off for ever?* why *doth thine anger ſmoke againſt the ſheep of thy paſture?*

1. O God, the Sovereign Judge of the world, who haſt juſtly expelled us out of our Land, and continued our baniſhment ſo long, that little hope appears of our being reſtored to it again; behold the anguiſh of our Souls, wherein we cry unto Thee for mercy: For we are confounded to ſee Thee ſo highly incenſed againſt thoſe, who were once under thy moſt indulgent care; as if Thou wert reſolved never to be reconciled to us any more.

2. *Remember thy congregation* which *thou haſt purchaſed of old: the rod of thine inheritance* which *thou haſt redeemed, this mount Sion, wherein thou haſt dwelt.*

2. Thou haſt not forgotten, we know, though it be very long ago, with the expence of how many Miracles Thou didſt make our Anceſtours thy peculiar people: For which reaſon, though we be exceedingly undeſerving, we beſeech Thee to let all the world ſee, Thou wilt not utterly abandon the poor remainders of that Nation, which Thou didſt acquire at ſo great a price; that Kingdom which Thou didſt reſcue out of the moſt miſerable ſlavery,

livery, to be thy own possession; and this Mount *Sion*, wherein (after Thou hadst by many wonders brought us into *Canaan*, and rooted out the old Inhabitants) Thou wast pleased at last, to settle thy abode among us.

3. *Lift up thy feet unto the perpetual desolations: even all that the enemy hath done wickedly in the sanctuary.*

3. Make haste, good Lord, to come and visit the ruins of our Countrey and City, which have lasted exceeding long, and will never be repaired without thy powerfull help: which we implore against the Authours of them; who, to all the other mischiefs they have done, have with a peculiar spite, not onely defiled, but utterly destroyed thy dwelling-place.

4. *Thine enemies roar in the midst of thy congregations: they set up their ensigns* for *signs.*

4. They are *thy* Enemies therefore as well as *ours*, whose fury and rage so transports them that they roar rather than shout; whilst they triumph in those places where thy people were wont to meet to praise thy Name: There they have set up their Banners in token of their Victory; and brag, as if their Gods were superiour unto Thee.

5. A man *was famous according as he had lifted up axes upon the thick trees.*

5. Every one of them laid about him, and besturred himself with all his might; as if he hoped to get renown by the mischief he did: which was committed with no more remorse, than if they had been lopping off boughs in the thickets of a Forest, where they may be spared.

6. *But now they break down the carved work thereof at once with axes and hammers.*

6. Just so me thinks I see (as if it were now a doing) how they hacked and hewed with Axes, and knocked down with Hammers, the curious carved Work of the Temple: whose elegance would have moved any but Barbarians, to have preserved it with as great a zeal, as they imployed to beat it in pieces.

7. *They have cast fire into thy*

7. But, so mad was

ſanctuary, they have defiled by caſting down *the dwelling-place of thy name to the ground.*

was their rage, it was not ſatisfied with this; but fat fire unto thy holy place: And what that did not conſume, they pull'd down till they had utterly profaned the habitation conſecrated to thy Majeſty, by laying it level with the ground.

8. *They ſaid in their hearts, Let us deſtroy them together: they have burnt up all the ſynagogues of God in the land.*

8. Nor did all this give a ſtop unto their fury; but they rather grew the more outragious; For deſigning quite to deſtroy our Religion, both in this and in future Generations, they left not ſo much as one place, wherein we might meet to ſay our Prayers, or hear the Law, throughout the Land.

9. *We ſee not our ſigns, there is no more any prophet, neither is there among us any that knoweth how long.*

9. And, which is the ſaddeſt thing of all, Thou ſeemeſt to have left us too; and we ſee no token of thy Divine preſence with us: So far we are from beholding any miraculous works, as our Fathers did, for our deliverance; that there is not ſo much as a Prophet to be found, to give us any advice, or ſpeak a word of comfort to us: not a man among us, that can tell when theſe calamities will have an end.

10. *O God how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?*

10. What a reproach is this, O God? which has quite tired out patience; and makes us cry unto Thee to make haſte, to avenge thy ſelf of theſe inſulting Enemies: Stop their blaſphemous mouths, O God; and let them not ſay any more, as they have done too long, that Thou art not able to deliver us.

11. *Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſom.*

11. For we are confounded and know not what to ſay, while Thou thus withdraweſt thy powerfull preſence from us; that mighty

mighty power which was wont to do such wonders for us: exert it again we beseech Thee, and stretch it out for the destruction of those, who have spoken of it so contemptuously.

12. *For God is my King of old, working Salvation in the midst of the earth.*

12. Why should I despair of it? since the great God, whom they deride, hath many Ages ago undertaken the Government and protection of us: working for us such deliverances in this land which now lies waste, as astonished all the world.

13. *Thou didst divide the Sea by thy strength: thou brakest the heads of the dragons in the waters.*

13. Thou art that God, to whose power the raging Sea is subject; which at thy command retired, and opened a way for us to pass through; but came back again, with its wonted violence, and overwhelmed the *Egyptians*; who, like so many Sea-monsters, thought to have devoured us.

14. *Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*

14. *Pharaoh*, that fierce Tyrant, as terrible as the vastest Whales, y Thou didst utterly destroy there, with all his stern Captains and Commanders; whom the Sea spewed up (*Exod.* XIX. 30.) to find their Tombs in the bellies of the wild Beasts, and Birds, which people the neighbouring Wilderness.

15. *Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.*

15. Where, when our Fathers wanted drink, Thou madest water to gush out of a Rock; (*Exod.* XVII. 6. *Numb.* XX. 9.) which followed them in a full stream, till they came to the borders of *Canaan*: And then Thou driedst up the waters of *Jordan*, at a time when they ran violently, and (as if many Rivers had been joyned in one) it overflowed all its Banks, *Josh.* III. 15, 17.

16. *The day is thine, the night also is thine: thou hast prepared the light and the sun.*

16. And still there are such instances of thy pow-

er, which the whole world, if they would but mind, have alway before their Eyes. For as Thou didſt ſometimes change the dry Land into a River, and a River into dry Land; ſo Thou doſt continually change the Day into Night, and the Night into Day: having ſettled the Moon to govern the one, and the Sun to govern the other, in their turns.

17. *Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.*

17. By thy Almighty wiſdom alſo it is, that the motion of the Sun not onely makes the days and nights; but the different climates of the Earth, and the ſeaſons of the year: which are ſometimes hot, and ſometimes cold; ſometimes flouriſhing, as we ſee in the Summer, with all manner of fruit; and ſometimes ſtript, as we ſee in the Winter, of all its ornaments that afterward it may be the more fruitfull.

18. *Remember this,* that *the enemy hath reproached,* O LORD, *and* that *the fooliſh people have blaſphemed thy name.*

18. And we ſure have indured a very tedious winter; wherein all things have lookt moſt ruefully. May it pleaſe Thee now to return, like the Sun unto us, and let thy Enemies know Thou haſt not forgotten how they have reproached Thee, O Lord? (whom they ought to have honoured as the mighty Creatour of all things) but wilt vindicate thy Glory, by puniſhing theſe inſolent people, who, fooliſhly puft up with their Victories, have deſpiſed and derided thy omnipotent Majeſty.

19. *O deliver not the ſoul of thy turtle dove unto the multitude* of the wicked, *forget not the congregation of thy poor for ever.*

19. Deliver, we beſeech Thee, thy Church, which like a Turtle-dove can do nothing but meekly mourn, and make her ſilent complaints unto Thee, from thoſe violent men, who, like Birds of prey, ſeek utterly to deſtroy her: Let them not take away its life and being; but, though we be at preſent deſerted by Thee, yet hear our cries, and at laſt relieve a poor helpleſs com-

company, who flee unto Thee, and depend upon Thee alone for safety.

20. *Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.*

20. Though we are unworthy to be regarded by Thee, yet have regard unto thy own promises; wherein Thou hast engaged thy self unto our Fathers, to give to them and their posterity the Land of *Canaan*: which is so far from being now inhabited by thy people, that every blind corner of it is a den of thieves and murtherers; who have filled it with rapine and cruelty.

21. *O let not the oppressed return ashamed: let the poor and needy praise thy name.*

21. O let not thy poor afflicted servant, who implores thy aid against these barbarous oppressours, be denyed his suit; and go away ashamed to see himself disappointed of his hope: but let him, and all the rest of thy miserable people, who were never in greater need of thy help, be restored to praise thy goodness in their ancient possessions; from whence they have been thus long banished.

22. *Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.*

22. Appear, O God, in our behalf; and thereby vindicate thy self from reproach: let me again beseech Thee, to shew that Thou art not unmindfull of all the scoffs, which prosperous fools belch out against Thee every day.

23. *Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually.*

23. It is time to punish all the insulting language of thy Enemies: for the insolent brags and furious threats of those that oppose Thee, increase still more and more; and rise up to a greater height of audacious impiety.

PSALM LXXV.

To the chief Muſician. *Al-taſchith.*
A Pſalm or Song of *Aſaph.*

ARGUMENT.

I take this Pſalm to have been made by Aſaph *the Seer, mentioned* 2 Chron. *XXIX.* 30. (*ſee* Pſal. *LXXIII.*) *after the great deliverance, which, by the ſtrange deſtruction of* Senacherib's *Army, God gave the good King* Hezekiah. *For whoſe uſe* Aſaph *compoſed this Pſalm, and delivered it to the chief Maſter of Muſick in the Tabernacle; that he might therein make his publick profeſſion of his obligations to Almighty God, and his reſolution to ſerve Him and to depend upon Him: as he adviſes all men elſe to doe; if they would not be undone; or if they hoped for any good, of which he is the ſole and abſolute Diſpenſer.*

If Al-taſchith *be more than a note that this Pſalm was to be ſung like to the LVII. and thoſe that follow; it may ſignifie as much, as* thou ſhalt not, *or* wilt not deſtroy. *And be applied either to* Senacherib, *who, the Prophet told them, ſhould not accompliſh his deſign of deſtroying them, as he had done other Nations* (2 King. *XIX.* 17. 2 Chron. *XXVII.* 14.) *or to God, who had not given him Commiſſion, as he pretended, to deſtroy* Jeruſalem (2 King. *XVIII.* 25.) *but would defend it* (2 King. *XIX.* 34.) *and not ſuffer it to be laid deſolate.*

Symmachus *gives a more ſpiritual ſenſe of the word, and calls this a* triumphal Song concerning Immortality. *Becauſe it contains, as* Theodoret *explains it, a prediction of the righteous judgment of God in the deſtruction of the wicked, and rewarding the lovers of vertue: which ſhould admoniſh us, not*

to

to suffer any godly thoughts, we have in our mind, to perish; but to preserve them whole and intire, that we may inherit immortality.

What is to be understood by a Psalm-Song, *see in the Argument of* Psalm *LXVII.*

1. *Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare.*

1. UNto Thee, O God, the righteous Judge, who art the sole Authour of this great deliverance, do I and all my people give most solemn thanks: Nor can we ever thank Thee enough, but we must again and again renew our acknowledgments unto Thee; whose Almighty Power is still ready at hand, we clearly see by the wonders Thou hast done, to succour all those, who gratefully commemorate thy benefits.

2. *When I shall receive the congregation, I will judge uprightly.*

2. And I will not content my self with these verbal praises alone; but as soon as I shall meet with a fit opportunity, and we can have our solemn Assemblies again (which by this invasion have been interrupted, 2 *Chron.* XXXII. 1.) I will perfect the Reformation which I have begun: and see that equal Justice be done to all my people; as well as that they be preserved in thy true Religion,

3. *The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.*

3. The whole Country hath been in a miserable confusion; while their hearts melted with fear of an utter desolation: But as then I supported their spirits, and incouraged the Great men and the Officers to doe their duty (2 *Chron.* XXXII. 6, 7, 8.) so I will hereafter establish such Magistrates and Judges, as shall bring all into better order.

4. *I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.*

4. I have told them my mind already, and do still solemnly proclaim and declare, that I will proceed with the utmost severity against

gainſt the contemners of thy Laws; and therefore I adviſe them not to be ſo madly rude and inſolent: For the proudeſt of them all ſhall know, that it is ſafeſt for them to be more modeſt, than to glory, as they do, in their impiety; or to boaſt of the power they have to be injurious to their neighbours.

5. *Lift not up your horn on high: ſpeak not with a ſtiff neck.*

5. Do not vaunt of this, I once more adviſe you, nor bear your ſelves high, as if you would out-brave Heaven it ſelf: be not refractary and ſtubborn, nor arrogantly ſay, that you will have your way, and that none ſhall curb you.

6. *For promotion* cometh *neither from the eaſt, nor from the weſt, nor from the ſouth.*

6. For which way ſoever you turn your ſelves, whether to the East, or to the Weſt, or to the mountainous Deſarts that lie on the North and South of us; in vain do ye think to eſcape the righteous judgment of God.

7. *But God* is *the Judge: he putteth down one, and ſetteth up another.*

7. Who being the Sovereign Lord and Governour of the World, eaſily lays thoſe low that proudly exalt themſelves againſt his Authority; and lifts up thoſe that humbly ſubmit themſelves unto Him.

8. *For in the hand of the LORD* there is *a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them.*

8. For he never wants power to inflict the moſt dreadfull puniſhments; which (like an intoxicating Wine full of ſtupifying ingredients, that looſens the very joints, and takes away all a man's ſtrength to reſiſt) never fail to have their effect: And the godly may take of them, nay ſuffer ſorely for a time; but the heavieſt and moſt grievous puniſhments (like the dregs at the bottom of ſuch Wine) ſhall fall to the ſhare of all the wicked of the Land; who ſhall be forced to indure the utmoſt expreſſions of the Divine vengeance upon their ſins.

9. *But*

9. *But I will declare for ever; I will sing praises to the God of Jacob.*

9. And this I, who am his Minister to execute his judgments, will not cease to declare as long as I live; that none may pretend ignorance for their excuse: And I will sing praises unto God (who delivered *Jacob* from all evil) not onely for his late miraculous preservation of us, by his vengeance on *Senacherib* (whom he hath made an Example of his wrath to all proud contemners of Him) but for making me the Instrument of so happy a Reformation.

10. *All the horns of the wicked also will I cut off*; but *the horns of the righteous shall be exalted.*

10. For this is my resolution, not merely, as I said, to praise Him; but to pull down the haughty spirit, and cut short all the power of the wicked, that they shall not be able to doe such mischief as they desire: and to raise the righteous into such Authority, that they shall not fear what their most insolent enemies can doe unto them.

PSALM LXXVI.

To the chief Musician on *Neginoth*, A Psalm or Song of *Asaph*.

ARGUMENT.

It is visible to every eye that the Psalmist here commemorates some notable Victory, over very powerfull Enemies: whereby God delivered (when it was in great danger) the whole Countrey; particularly Jerusalem. *Which is called here* Salem, *Ver.* 2. *by an usual form of speech among the Hebrews, who are wont in names of places, to cut off the former part: instead of* Abel-Sittim, *saying onely* Sittim; *and* Nimrim *for* Beth-Nimrim; Lechi *for* Ramath-Lechi; Sheba *for* Beer-Sheba, *and many such like; as* Bochartus

chartus *hath shewn in the* Second *Book of his* Phaleg, *chap.* 24. *and in the* First *part of his Work concerning the Animals named in Scripture, Book* 2 *chap.* 25.

And there is as little reason to doubt that the particular deliverance here aimed at, is that from Senacherib's *Army; which* Asaph *the* Seer, *mentioned* 2 Chr. *XXIX.* 30. (*see* Psal. *LXXIII.*) *was not content to celebrate in the former Hymn, which he made for the use of the King; but added this also, for his own use, and all other pious persons Who he hoped would join in it; especially when it was sung in the Temple, as he directed the Master of the Musick, after the same manner as* Psal. *IV.*

Some of the Greeks seem to have perceived something of this: For, though there be no such Title in the ancient Hexaplus *of* Origen; *yet in after-times* Theodoret *tells us, be found in some Copies this Inscription, which still continues*; An Ode against the Assyrian: *which* Apollinarius *follows.*

Of a Psalm-Song, see Psalm *LXVII.*

1. *IN Judah is God known: his Name is great in Israel.*

1. GOD hath so illustriously demonstrated himself among us (in this unexpected and terrible execution) to be the Sovereign Ruler and Judge of the World; that he must shut his eyes that doth not see it: His Power and all his other glorious perfections, which are conspicuous every where, are in no Countrey so magnified as they are in *Israel.*

2. *In Salem also is his Tabernacle, and his dwelling-place in Sion.*

2. Our Enemies themselves, who reviled *Him* (2 *Chron.* XXXII. 17, 19.) and despised *Jerusalem* (*Ib.* Vers. 10.) are now sure convinced, that there this Mighty Lord maketh his abode: in the top of that Mountain where he hath chosen to fix his dwelling-place.

3. *There*

3. *There brake he the arrows of the bow, the ſhield, and the ſword, and the battel. Selah.*

3. Before the Walls of which He hath ſlain with an inviſible Dart, the fiery Archers (who have not ſhot ſo much as one Arrow into it, 2 *King.* XIX. 32.) and made the Shields, and Swords, and the reſt of their military preparations, altogether uſeleſs and unprofitable.

4. *Thou* art *more glorious* and *excellent then the mountains of prey.*

4. Whereby thou, O Sion, art become more glorious than all the Mountains, where the fierceſt Beaſts of prey, or the moſt deſperate Robbers, have their reſort: who never made ſuch ſlaughters.

5. *The ſtout hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.*

5. For they, whoſe courage made them fear no danger; but confidently promiſed themſelves the ſpoils of *Jeruſalem* are given unto us for a ſpoil: They lay down to ſleep, but never awaked; (2 *King.* XIX. 35.) not a man among the moſt mighty of them, was able to ſtrike a ſtroke; or doe any thing to defend himſelf againſt that hand which cut them off.

6. *At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.*

6. But the moſt experienced Horſemen, as well as they that rode in Chariots, ſunk down dead, at the ſudden check, the ſevere rebuke, which they received from Thee, O God of *Jacob*, whom they reproached, 2 *King.* XIX. 22, 23.

7. *Thou*, even *thou* art *to be feared, and who may ſtand in thy ſight when once thou art angry?*

7. Thou, and none but Thou, art to be dreaded: And what King is he, that is able for ſo ſhort a time as a moment, to reſiſt thy power? which in an inſtant can deſtroy all thoſe, who incur thy heavy diſpleaſure.

8. *Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill,*

8. We have an Example of it before our eyes; for when

when we made our ſolemn appeal to Thee (2 *King.* XIX. 3, 4, 15, 16.) Thou waſt pleaſed to pronounce a ſentence of condemnation from Heaven upon our enemies: which ſtruck ſuch terrour into thoſe that ſurvived, that they who before were full of rage and made a tumultuous noiſe (Ver. 27, 28.) were as ſtill as Lambs; and durſt not ſtir a foot, but onely to return from whence they came, Ver. 28, 36.

9. *When God aroſe to judgment, to ſave all the meek of the earth. Selah.*

9. They were afraid to continue their attempts againſt us, when God, who had long ſuffered their inſolence, ſent an Angel to chaſtiſe it, and to doe execution upon them: and thereby delivered the helpleſs people of this Land; who had patiently born their horrible oppreſſion.

10. *Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.*

10. Which may well be a warning to all fell Tyrants, not to be ſo fierce and outragious, which will onely preſent Thee with the fairer opportunity to glorifie thy ſelf, and raiſe thy praiſe to a greater height; as Thou haſt now done, by ſuppreſſing the *Aſſyrians* fury: who if they have any reliques of wrath, which may boil up again in their hearts; Thou ſhalt chain it up, and not ſuffer it to break forth to our further diſturbance.

11. *Vow and pay unto the LORD your God; let all that are round about him bring preſents unto him that ought to be feared.*

11. And let this excite you all, who are thus marvellouſly delivered, to make more liberal promiſes of gratefull Sacrifices; as well as to perform thoſe which you have already vowed, to the great Lord your moſt gracious God: who ſo far excels all others, that the Nations round about us, who hear the fame of this, ſhall reproach you (if you be forgetfull of his benefits) by the preſents which they ſhall make to Him; (2 *Chron.* XXXII. 23.) who ought to be feared by all his Friends, and is moſt terrible to his Enemies.

12. *He*

12. *He shall cut off the spirit of princes: he is terrible to the kings of the earth.*

12. For he can easily, with a sudden stroke, not onely take down the proud stomach, but take away the life, of the fiercest Captains and Commanders: (2 *Chron.* XXXII. 21.) yea, make the greatest Monarchs (who keep the world in awe) quake and tremble at his dreadfull executions.

PSALM LXXVII.

To the chief Musician, to *Jeduthun*. A Psalm of *Asaph*.

ARGUMENT.

A Psalm composed by Asaph, *and sent by him to that Sing-Master, who was over the Children of* Jeduthun: *in which I imagined, at first sight, that he represented the sad condition of* Hezekiah, *and the motions of his heart towards God, in his sickness,* 2 Chron. *XXXII.* 24. Isa. *XXXVIII.* 1. *But, upon further consideration, it appears from the latter part of it, that he bewails the calamity of all the Nation: either when* Senacherib *over-ran the Countrey; or else in the Captivity of* Babylon. *If we refer it to the latter, then it was not* Asaph *the* Seer, *whom I mentioned before* Psalm *LXXIII. that made this Psalm; but some other in after times (see* Psalm *LXXIV.) who laments the long continuance of their Captivity: which looked like an utter forsaking by God; but he comforts himself at last with the remembrance of what God had done formerly for them, when he delivered them out of the Egyptian bondage.*

1. I *Cried unto God with my voice: even unto God with*

1. I Have incessantly made my

my voice, and he gave ear unto me.

my prayer to God, and I will still most earnestly intreat his favour: To Him who hath justly afflicted us, and can alone relieve us, have I again and again renewed my importunate suit; which I hope will at last prevail with Him for deliverance.

2. *In the day of my trouble I sought the* LORD; *my sore ran in the night, and ceased not: my soul refused to be comforted.*

2. I have not negligently discharged this Duty but as the distress is great wherein we are, so I have restlesly implored help from the Lord. In the night, when men are wont to bury their troubles in sleep, I have with unwearied diligence, spread out my hands unto Him (in token that all my dependence is upon His power alone) resolving to admit of no consolation, till I obtained a gracious Answer from Him.

3. *I remembred God, and was troubled: I complained, and my spirit was overwhelmed. Selah.*

3. I remembred indeed, how kind God had been unto us in former times; but this onely gave me the greater trouble, when I compared it with our present miseries: and the more I mused on it, the more my spirit was disturbed, and miserably afflicted.

4. *Thou holdest mine eyes waking: I am so troubled that I cannot speak.*

4. Insomuch that I could not close my eyes, to take a wink of sleep; nor open my mouth (such was my perturbation and astonishment) to express the heaviness of my grief.

5. *I have considered the days of old, the years of ancient times.*

5. All that I could doe, was to recount thy mercifull Providences over our Forefathers in times past; and ponder seriously what wonders Thou didst for them, many ages agone.

6. *I call to remembrance my song in the night: I commune with mine own*

6. I called to mind all the Songs I had indited, to celebrate

ambeart, and my ſpirit made diligent ſearch.

celebrate the memory of thoſe ancient benefits: and ſpent whole nights in ſilent meditations, and diligent inquiries, which I revolved to and fro in my mind; why He who had taken ſuch care of our Anceſtours, had ſo long rejected us?

7. *Will the LORD caſt off for ever? and will he be favourable no more?*

7. Will the Lord, thought I, abandon us for ever? Is He ſo incenſed againſt us, that He will never be reconciled, nor intend to ſhew us any more favour?

8. *Is his mercy clean gone for ever? doth his promiſe fail for evermore?*

8. Is his infinite mercy which is the fountain of all his benefits, quite exhauſted? and will He never hereafter ſpeak a word of comfort to us?

9. *Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.*

9. Hath God, whoſe property it is to ſhew mercy, quite laid aſide all thoughts of exerciſing his clemency towards us? or have we ſo highly provoked Him to anger, that he hath no regard at all unto our miſeries?

10. *And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt High.*

10. But having thus complained, and ſaid within my ſelf, This is the thing which ſorely afflicts me, to ſee ſuch alterations in the proceedings of the moſt High, that the ſame hand which formerly protected us, now ſeverely ſcourges us;

11. *I will remember the works of the LORD: ſurely I will remember thy wonders of old.*

11. I preſently conſidered that there might be a change again: and reſolved to comfort my ſelf with the remembrance of the former works of the Lord; and to go back as far as the Miracle Thou didſt for us (in bringing us up out of the Land

Land of *Egypt*) when our deſerts were as ſmall as in theſe days.

12. *I will meditate alſo of all thy work, and talk of thy doings.*

12. Of all the enſuing wonders I will think rather than on our preſent miſeries: I will not omit one of them; but, inſtead of theſe complaints, make them the conſtant ſubject of my diſcourſe.

13. *Thy way, O God, is in the ſanctuary: who is ſo great a God as our God?*

13. From which I cannot but conclude that the method of thy Providence, O God, is not onely perfectly holy and juſt; but quite out of our reach: nor is thy power inferiour; but, as Thou doeſt not proceed in the common way of our thoughts, ſo none can reſiſt what thy incomparable Majeſty thinks fit to effect.

14. *Thou art the God that doeſt wonders; thou haſt declared thy ſtrength among the people.*

14. For Thou art the mighty God, who canſt doe miracles, as eaſily as the moſt ordinary works; and haſt made all the world ſenſible, that thy power exceeds, both the ſtrength and the opinion of all Creatures.

15. *Thou haſt with* thine *arm redeemed thy people the ſons of Jacob and Joſeph. Selah.*

15. Having delivered thy people, deſcended from *Jacob* and miraculouſly preſerved by *Joſeph*, from the Egyptian bondage; by a long ſeries of ſtupendious judgments upon *Pharaoh* and his Servants, *Exod.* VI. 6. *Deut.* VI. 21, 22. VII. 8.

16. *The waters ſaw thee, O God, the waters ſaw thee: they were afraid, the depths alſo were troubled.*

16. Which were followed preſently with a greater wonder, when the waters of the Red Sea felt thy Power, O God: They felt thy power to the very bottom of them; which ſo diſturbed them, that they retreated, as it they had been affrighted at thy preſence; and left a plain way for thy people to march through, upon dry ground.

17. *The*

17. *The clouds poured out water, the skies ſent out a ſound: thine arrows alſo went abroad.*

17. But returned again upon the Egyptians (who purſued after us) accompanied with a terrible ſtorm of rain, and thunder, and hailſtones; which flew about their ears, and brake the very Wheels of their Chariots, *Exod.* XIV. 24, 25.

18. *The voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and ſhook.*

18. The noiſe of this thunder filled all the air thereabout; and ſo did the lightning that flaſhed in their faces: which together with a dreadfull Earth-quake, made the very inhabitants of *Canaan* tremble, *Joſh.* II. 10, 11.

19. *Thy way is in the ſea, and thy path in the great waters, and thy ſteps are not known.*

19. We might well ſay then, that thy way is quite out of our reach; (Ver. 13.) who madeſt a paſſage through the Sea, a broad path through the boiſterous waters: which as none ever trod before or after, ſo they cannot trace the footſteps; which the waters have overflown and obliterated, *Exod.* XIV. 26, 27.

20. *Thou ledeſt thy people like a flock, by the hand of Moſes and Aaron.*

20. Nor did thy care over thy people end there, but by the miniſtery of thy Servants *Moſes* and *Aaron*, Thou didſt conduct them with the ſame tenderneſs that a good Shepherd doth his Sheep; through a horrid Wilderneſs; in which thou feddeſt them, till they came to *Canaan*. [And thither the ſame Power can, and the ſame Goodneſs will, I hope, reſtore us: though now we ſeem neglected by Thee, as our Fathers were, for a time, in the Land of *Egypt*.]

PSALM LXXVIII.

Maſchil *of* Aſaph.

ARGUMENT.

When God gave his Law to the Iſraelites, He commanded them, not onely to be carefull to ſtudy it themſelves but to inculcate it upon their Children (as the Pſalmiſt here remembers, Ver. 5.) that they might propagate the knowledge of it to all future generations, Deut. *IV. 9. VI. 7, 8, &c. XI. 18, 19, &c. And particularly to inſtruct them in the reaſon of their Feaſts; which were appointed for the commemoration of ſeveral benefits, which he would not have forgotten,* Exod. *XIII. 8, 14. In proſecution of which end, as* Theodoret *well obſerves, this Pſalm was indited by the Prophetical grace; (as his words are) that they and all their poſterity might preſerve in mind the wonderfull works of God. An Epitome of which (for the help of their memory) He here preſents them withall; from the time of their coming out of Egypt, till* David's *promotion to the Throne.*

Where this Narration concluding, it makes it probable this Pſalm was compoſed by that Aſaph, *ſo often mentioned, as one of the principal Singers in that days: who, ſetting before the peoples eyes, as in a Table, the benefits their Fathers had received, with their ſhameſull ingratitude, and the puniſhments inflicted upon them for it, teaches and inſtructs them who ſucceeded (for which reaſon ſome will have it called* Maſchil, *ſee* Pſal. *XXXII.*) *to learn greater gratitude and fidelity to their Benefactour: for fear they ſhould incur his higher diſpleaſure, if they did not beware by ſuch ſad Examples.*

1. Give

1. *Give ear, O my people, to my law: incline your ears to the words of my mouth.*

1. ATtend reverently, O my Countrymen, for whom I have a particular affection, unto the admonition, which now I intend to give you: listen diligently I beseech you to the following instruction.

2. *I will open my mouth in a parable: I will utter dark sayings of old:*

2. It is no vulgar lesson, which I would have you learn; nor will I be sparing in my instruction: but I will abundantly inform you in the most remarkable passages of God's Providence in former times; which are more worthy your knowledge than the skill of resolving the darkest Riddles.

3. *Which we have heard and known, and our fathers have told us.*

3. And I will not report uncertain or doubtfull things to you; or things done in another Nation: But such as are of unquestionable credit; which you have heard and known to be recorded in your holy Books; and our Fore-fathers, who were eye witnesses of them, have faithfully registred and transmitted unto us.

4. *We will not hide them from their children, shewing to the generation to come the praises of the* LORD; *and his strength, and his wonderfull works that he hath done.*

4. Who will not be so treacherous, as to lose the memory of them in our days; but diligently propagate them to posterity: endeavouring that all future generations may understand, how much the Lord deserves to be praised, for the mighty and stupendious works, which He hath done in former Ages.

5. *For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children.*

5. And indeed; when God gave us the Law, He strictly charged our Fore-fathers, and made a particular in-

injunction about it, which he frequently repeated (*Deut.* IV. VI. XI. *ſee the Argument*;) that they ſhould be carefull to leave the knowledge of theſe things as a ſacred legacy, or inheritance unto their Children.

6. *That the generation to come might know* them, even *the Children* which *ſhould be born*: who *ſhould ariſe and declare* them *to their children.*

6. In order to the conveying them, by their hands, to the next generation; who were then unborn: who ſhould be taught alſo when they were grown up, to deliver them with the ſame diligence to their deſcendants; and ſo preſerve the memory of them to all ſucceeding generations.

7. *That they might ſet their hope in God, and not forget the works of God, but keep his commandments:*

7. To the end, that they might learn by ſuch wonderfull inſtances of his powerfull goodneſs, to adhere unto Him, and confide in Him alone; and by the conſtant commemoration of his benefits, be provoked religiouſly to obſerve his Precepts.

8. *And might not be as their fathers, a ſtubborn and rebellious generation; a generation that ſet not their heart aright: and whoſe Spirit was not ſtedfaſt with God.*

8. And take warning by the puniſhments inflicted on them, not to imitate the ingratitude of their Forefathers; who were not onely a refractary generation, but ſo fickle, that they fell off from God to the worſhip of Idols, preſently after they came out of *Egypt*: For they did not lay to heart what he had done for them, and ſo were never rightly diſpoſed to his ſervice; or if in a good fit, they were inclined to it, they ſoon revolted from Him.

9. *The children of Ephraim* being *armed*, and *carrying bows, turned back in the day of battle.*

9. What could be more ſhamefull, than their baſe refuſal to go and ingage the *Canaanites*, when they were ſo well appointed for the fight? and were commanded by God, in whoſe power

power they had no confidence, to go up and take poſſeſſion of the Land? (*Deut.* I. 26.) unleſs it were their foul cowardice when they did ingage them againſt his command; (*Deut.* I. 43, 44.) and the *Ephraimites* themſelves, though a valiant Tribe and excellent Archers, ran away, and were chaſed in a ſhamefull manner by their enemies.

10 *They kept not the covenant of God, and refuſed to walk in his law:*

10. For they brake their word with God; (who therefore would not be with them, *Num.* XIV. 43.) and would not be governed by *his* will, but by their own.

11. *And forgat his works, and his wonders that he had ſhewed them.*

11. Never thinking of the illuſtrious works, which their eyes had ſeen; and ſo diſtruſting his power, notwithſtanding all the Miracles, whereby He had demonſtrated the greatneſs of it to them.

12. *Marvellous things did he in the ſight of their fathers, in the Land of Egypt, in the field of Zoan.*

12. Nor were the next Generation any better; though the memory was then freſh of that heap of wonders, which their Fathers ſaw him doe publickly: not in a corner, but in all the Land of Egypt: yea, in and about the principal City of the Kingdom.

13. *He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.*

13. From whence when he had delivered them, and they were in great diſtreſs at the red Sea; He made it give way to them, that they might walk through it on dry ground: the fluid waters ſwelling into little hills (*Exod.* XV. 8.) which ſtood like a ſolid wall on either hand, to ſecure them in that dangerous paſſage (*Exod.* XIV. 22.)

14. *In the day time alſo he led them with a cloud, and all the night with a light of fire.*

14. Through which He conducted them, as He did at all other times,

times, by a glorious Cloud: whoſe dark ſide ſerved alſo in the day-time, for a ſhadow from the ſcorching rays of the Sun; and its bright ſide in the night, for a torch to guide them when they travelled; or if they reſted, to light them in their Tents.

15. *He clave the rocks in the wilderneſs, and gave* them *drink as out of the great depths.*

15. And when they wanted water in the wilderneſs, He brought it out of the Rocks (which He commanded *Moſes* to ſmite more than once; firſt at *Rephidim* (*Exod.* XVII. 6.) and then in *Kadeſh*, (*Numb.* XX. 8, 11.) And they had it in ſuch plenty, both for themſelves and their cattle, as if it had been a great pond or lake.

16. *He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.*

16. And yet it was no ſtanding, but a flowing water; which ran continually out of the dry Rock, as out of its Fountain, in ſeveral ſtreams: or rather, like unto Rivers; which followed them in their travels.

17. *And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.*

17. But all theſe miraculous works, did not alter their depraved Nature; which broke out into new and greater provocations; in that very place, where, without the ſingular Providence of their moſt high Benefactour, they had all been ſtarved.

18. *And they tempted God in their heart, by asking meat for their luſt.*

18. For they were not content with the bountifull proviſion which he had made for them; (*Exod.* XVI.) but muttered within themſelves againſt Him: And wiſht, if He was ſo powerfull and kind as was pretended, that He would give them a new proof of it; by ſending them meat to ſatisfie their wanton appetite.

19. *Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?*

19. And at laſt, they openly declared that diſtruſt of his power, which was

was in their hearts; saying, Is God able to make us a feast here in this barren wilderness? *Numb.* XI. 4, 5, *&c.*

20. *Behold, he smote the rock that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?*

20. It is true He hath brought water out of a Rock for us in great abundance; (which perhaps was lodged there before in the caverns of it, and might have flowed out of it self) but can he give us more substantial bread? (not such light stuff as this Manna is, which He also hath sent us, *Numb.* XI. 6.) here where no corn grows? and make an ample provision for all this multitude, of such flesh as this place doth not afford?

21. *Therefore the LORD heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel;*

21. Which rude and insolent language highly incensed the Divine displeasure; so that He sent lightning from heaven (*Numb.* XI. 1.) to consume those, whom He had before cherished: and He resolved also to punish them more severely, before He had done with them (Ver. 33.)

22. *Because they believed not in God, and trusted not in his salvation:*

22. Because they had so mean an opinion of Him, that they durst not confide in Him, and commend themselves to his good providence; to preserve and conduct them safe to *Canaan.*

23. *Though he had commanded the clouds from above, and opened the doors of heaven,*

23. No, not after such extraordinary benefits, as they had received from him: for He had undertaken in a miraculous manner (as is fit to be more particularly remembred) to dispence food to them, from above; and to make the clouds their granary, whose doors he opened to them.

24. *And had rained down manna upon them to eat, and had given them of the corn of heaven.*

24. And, instead of rain (to make the earth with long labour become fruit-

fruitfull) to ſend ſhowers of Manna out of the air (*Exod.* XVI. 4.) which was a kind of Corn ready prepared for them, *Numb.* XI. 8, 9.

25. *Man did eat angels food: he ſent them meat to the full.*

25. There was not a man among that vaſt multitude, but was fed with that ſtrong and hearty, or rather princely food; brought to them from the habitation, and by the miniſtry of Angels. This was their daily entertainment, as long as their travels in the wilderneſs laſted; and they had it in ſuch abundance, that none of them could pretend they were not ſufficed, *Exod.* XVI. 16, 17, 35.

26. *He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind.*

26. And therefore it was not to ſatisfie their hunger, but to reprove their unbelief, that He was pleaſed to comply with their deſires; and, when the wind blew violently out of the Eaſt, turned it by his power into the South:

27. *He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.*

27. Which brought a great Cloud of Quails (a delicious Bird) from the coaſts about the red Sea: which (either tired with long flight, or beaten down with the wind) came pouring down like ſhowers of rain; and lay on the ground, as thick as the duſt or the ſand on the Sea ſhore, from whence they came, *Numb.* XI. 31.

28. *And he let it fall in the midſt of their camp, round about their habitations.*

28. There was no need of labour, or of any art to catch them; neither needed they go far to take them up: for they dropt down in the midſt of their Camp; and lay alſo many miles round it in ſuch heaps, that they, who would, might fetch enough to ſerve them for a whole month, *Numb.* XI. 20, 31.

29. *So they did eat, and were well filled: for he gave them their own deſire.*

29. So they had not onely a taſte of his liberality; but

ere were glutted and crammed with them: for He satisfied their longings to the full.

30. *They were not estranged from their lust: but while the meat was yet in their mouths,*

30. And they were not hindred from eating as much as they pleased; nor was this diet become at all nauseous to them: but they greedily feasted on these Birds to the end of the month; and at that very time had these sweet morsels in their mouths, (*Numb.* XI. 33.)

31. *The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

31. When the Divine vengeance seized on them, by a very great pestilence: (*Numb.* XI. 33.) which swept away the strongest and goodliest persons that were in *Israel.*

32. *For all this they sinned still: and believed not for his wondrous works.*

32. But these punishments wrought no more change in their hearts, than his benefits: for they added new sins to all the former; and were not moved by any of his wonderfull works, to believe that He was able to bring them into the Land of promise, *Numb.* XIV. 2, 3, 4.

33. *Therefore their days did he consume in vanity, and their years in trouble.*

33. For which cause He resolved they should never come thither, but be consumed in the wilderness: (*Numb.* XIV. 28, 33, *&c.*) Where, though they travelled up and down very much and long, yet it was to no purpose; for they were never the nearer to their journeys end; nor were ever free from one plague or other, till they were utterly destroyed.

34. *When he slew them, then they sought him: and they returned and enquired early after God.*

34. They relented indeed sometime; and when God cut off some of them, the rest began to deprecate his displeasure: (*Num.* XIV. 39, 40.) and, by promising amendment, most earnestly sought to recover his favour.

35. *And*

35. *And they remembred that God was their rock, and the high God their redeemer.*

35. And profeſſed that they would truſt in God hereafter for ſafety and deliverance; who they acknowledged was ſuperiour to all other gods, and had been their mighty Redeemer.

36. *Neverthleſs they did flatter him with their mouth, and they lyed unto him with their tongues.*

36. But all this was little more than ſpeaking him fair, while they lay under his correcting hand: and they did not ſincerely intend to doe as they promiſed, when it was removed.

37. *For their heart was not right with him, neither were they ſtedfaſt in his covenant.*

37. For their hearts were not rightly diſpoſed, nor firmly reſolved to adhere unto Him; as appears by their frequent revolts from their engagements: which they never faithfully obſerved; but as conſtantly broke, as they renewed their Covenant with Him, *Numb.* XVI. 3. XX. 3, 4. XXI. 5, 7. XXV. 1, 2, *&c.*

38. *But he* being *full of compaſſion, forgave their iniquity, and deſtroyed* them *not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.*

38. Yet he was ſo full of compaſſion, that, after He had threatned utterly to deſtroy them, (*Numb.* XIV. 11, 12.) He remitted very much of the ſeverity of the ſentence: and did not cut them off at once, (*Ib.* Ver. 15, 17, 18.) but very often ſpared them when they deſerved to be puniſhed; or, when He puniſhed them, did it leſs than their deſerts.

39. *For he remembred that they were but fleſh; a wind that paſſeth away and cometh not again.*

39. For He conſidered how frail they were, and that they could not continue long (though He did not ſnatch them away) but would moulder of themſelves into duſt; and vaniſh like a blaſt of wind, which makes a buſtle and noiſe for a little time, and then is diſperſed and heard of no more.

40. *How*

40. *How oft did they provoke him in the wilderness, and grieve him in the desert?*

40. How many times, before this terrible threatning, did they provoke Him to anger in the wilderness? (*Numb.* XIV. 22.) and afterward, did things exceeding offensive to Him, in other parts of the desert? *Numb.* XVI. XX. XXI. XXV.

41. *Yea, they turned back and tempted God, and limited the holy One of Israel.*

41. Being so vilely ungratefull, as to talk of returning into *Ægypt*; (*Num.* XIV. 4.) or requiring upon every occasion, new proofs of his power: Nay, questioning whether it could doe all things, though He had wrought so many wonders; and appointing Him, who had so often shewn Himself to be incomparably greater than all other Gods, what He should doe (as I said before, Ver. 19, 20.) if he intended to have them believe on Him.

42. *They remembred not his hand, nor the day when he delivered them from the enemy.*

42. For they quite forgot (this was the reason of their naughtiness, ver. 11, 12. which is fit again to be repeated) or never laid to heart, the mighty things he had done for them: especially that memorable time, when He, by his power alone, delivered them from the tyranny of *Pharaoh*, who most miserably oppressed them.

43. *How he had wrought his signs in Egypt, and his wonders in the field of Zoan:*

43. They did not seriously ponder the evident demonstration He gave of his uncontrollable power, in the miraculous judgments which he sent upon the *Egyptians*; even upon the Court of *Pharaoh*, and the principal City of the Kingdom.

44. *And had turned their rivers into blood; and their floods, that they could not drink.*

44. When, for instance, He left them no water to quench their thirst; by turning the River *Nile* (*Exod.* VII. 17, 19, 20.) with all the streams that were derived from it, and all their Ponds and Pools of water, into bloud.

45. *He*

45. *He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them.*

45. And ſent an infinite ſwarm of the moſt peſtilent (and to them the moſt odious ſort of Flies, *Exod.* VIII. 21, 22.) which bit the Egyptians, as they uſed to doe their Dogs: As not long before He had ſent ſuch an army of Frogs to invade all places (*Exod.* VIII. 3, 8, 9, *&c.*) and ſo to ſpoil their meat and drink, and every thing elſe; that if this plague had laſted, they muſt have left their Countrey, or not have lived.

46. *He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.*

46. After which He expoſed the Fruits of the Earth, for which they had taken long pains, to be devoured by various kinds of Locuſts; with which the whole Countrey was ſo overſpread, that nothing elſe but they, were to be ſeen upon the face of the earth, (*Exod.* X. 5.)

47. *He deſtroyed their vines with hail, and their ſycomore-trees with froſt.*

47. Which had been miſerably haraſſed before, by ſtorms of Hail, both ſmall and great: whereby not onely the Grapes and ſuch like Fruit were ſmitten down, but the Trees themſelves (for inſtance, the Vines, and the wild Fig-trees) quite killed, and corrupted at the very root, *Exod.* IX. 18, 19, 25.

48. *He gave up their cattel alſo to the hail, and their flocks to hot thunderbolts.*

48. For there was a dreadfull Thunder and Lightning mixt together with it: which let no living Creature eſcape, but deſtroyed even the Cattel and the Flocks, which were left abroad in the Field, *Exod.* IX. 22, 23, *&c.*

49. *He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels* among them.

49. Many other ways He plagued them, which were tokens of his ſevereſt diſpleaſure; by a grievous murrain, by fiery boils, by a moſt dismal darkneſs,

nels, (*Exod.* IX. 10.) till at length He sent evil Angels (who had frighted them in that darkness, *Wisd.* XVII. 3.) as the Ministers of his heavy wrath.

50. *He made a way to his anger, he spared not their soul from death, but gave their life over to the pestilence.*

50. Which irresistibly and speedily seized on them, whereſoever He found them; and spared not their lives: but took away the First born of all their Cattel by a pestilential disease, *Exod.* XII. 30.

51. *And smote all the first-born in Egypt: the chief of* their *strength in the tabernacles of Ham:*

51. As well as the First-born of all their Children, (the prop of their Families, in whom the hope of future succession was principally laid) throughout the dwellings of the posterity of *Cham*, the Father of the *Egyptians*, (*Gen.* X. 6. *Exod.* XII. 30.)

52. *But made his own people to go forth like sheep: and guided them in the wilderness like a flock,*

52. And by that means brought forth his people from among them, (*Exod.* XII. 31.) as peaceably as a Shepherd doth his Sheep out of their Folds (not so much as a Dog moving his tongue against them, *Exod.* XI. 7.) and then directed them the way they should go in the wilderness (*Exod.* XIII. 18, 21.) where he graciously provided for them.

53. *And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.*

53. He conducted them securely even through the red Sea, without any apprehension of danger, (*Exod.* XIV. 19, 22.) but overwhelmed *Pharaoh* and his followers, in that very path where *they* travelled in safety.

54. *And he brought them to the border of his Sanctuary, even to this mountain* which *his right hand had purchased.*

54. And never ceased his care over them (notwithstanding all their provocations) till He brought them into his holy Land; and (in the issue) to this Mount *Sion*: which, not their prowess, but his mighty

mighty power, by the hand of *David*, won for them, 2 *Sam.* V. 6, *&c.*

55. *He caſt out the heathen alſo before them; and divided them an inheritance by line: and made the tribes of Iſrael to dwell in their tents.*

55. And, after He had expelled the old inhabitants, who were not able to ſtand before them (*Joſh.* XII.) He diſtributed by lot, to every Tribe their portion of Land, which they ſhould inherit (*Joſh.* XIV.) and ſettled them in a quiet poſſeſſion of it, *Joſh.* XXI. 43, 44.

56. *Yet they tempted and provoked the moſt high God: and kept not his teſtimonies:*

56. Yet, after ſo many and ſo great benefits, they behaved themſelves no better, in that good Land, than they had done in the Wilderneſs: but as ſoon as *Joſhua* and the Elders were dead (*Judg.* II. 7, 10.) they disbelieved the threatnings of their Law, and would make a trial whether they were true or no; provoking the great Lord of all the World, by ſlighting his Commandments, which he had ſo ſtrictly injoined them to obſerve.

57. *But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitfull bow.*

57. They imitated their Forefathers, both in their frequent apoſtaſies from God, and in their falſeneſs to their promiſes, when they pretended to repent of them, (*Judg.* II. 13, 18, 19. III. 7, *&c.*) having depraved minds and hearts which (like an ill made Bow, that never ſends the Arrow to the mark) would turn aſide into crooked ways, and not be directed according to the will of God.

58. *For they provoked him to anger with their high places: and moved him to jealouſie with their graven images.*

58. For they highly incenſed Him, by their Altars and Images, (*Judg.* c. VI. v. 25. which they built after the manner of the heathen (*Num.* XXII. 41.) in the high places: where they worſhipped a number of falſe Gods, (*Judg.* X. 6.) to his great offence and diſhonour.

59. *When*

59. *When God heard* this, *he was wroth and greatly abhorred Israel:*

59. Which was so notorious that the Judge of the world could not but take notice of it, and severely punish it; by abandoning that people, for whom he had done such wonders, into the hands of the *Syrians*, the *Moabites*, the *Midianites*, *Philistines*, and the Children of *Ammon* (*see the Book of Judges*) who made them as contemptible unto others, as they were loathsome unto Him.

60. *So that he forsook the tabernacle of Shiloh, the tent which he placed among men:*

60. Insomuch that at last He quite forsook the City of *Shiloh*, where, in his Tabernacle, He had been graciously pleased to be present with them, (1 *Sam.* IV. 3, 4.) and would never return unto it any more, (*Jer.* VII. 12. and see *Arg.* of *Ps.* LXVIII.)

61. *And delivered his strength into captivity, and his glory into the enemies hand.*

61. Nay, He let the Ark of the Covenant, the special token of his presence with them, from whence his power was wont to appear most gloriously for them, not onely fall into their hands; but be carried away captive by the *Philistines* (1 *Sam.* IV. 11, 22. V. 1.)

62. *He gave his people over also to the sword: and was wroth with his inheritance.*

62. Whose Sword slew a great number of his people; (1 *Sam.* IV. 10.) for exceeding angry was He with those, whom He had formerly taken into his special care above all other Nations; *Deut.* XXXII. 8, 9.

63. *The fire consumed their young men: and their maidens were not given to marriage.*

63. For it was by his Divine vengeance, more than the *Philistines* valour, that they lost abundance of brave young men; the very flower of their Army: by which means many of their Virgins were constrained to remain unmarried; and they that found Husbands, were fain to omit all tokens of joy, in a time of publick sorrow.

64. *Their priests fell by the sword: and their widows made no lamentation.*

64. For some of their Priests, who were peculiarly consecrated to God's service, were slain in this Battle, (1 *Sam.* IV. 11.) and their Wives, oppressed with grief, did not long survive, to make any publick Funeral for them; 1 *Sam.* IV. 20.

65. *Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.*

65. The Lord Himself also (who was wont to fight for us) seemed no more concerned in all these calamities, which befell both us and our Religion; than a mighty Commander is at that, which is done to his Army when he is asleep, or overcome with Wine: Till at last, like such a great Warriour (who being awaked calls for his arms, and charges the enemy with greater fury) He vindicated his honour in a terrible manner, and made a very great destruction among them, 1 *Sam.* V. 9, 11.

66. *And he smote his enemies in the hinder parts: he put them to a perpetual reproach.*

66. For besides the fall of *Dagon* before the Ark, He smote several Cities of the *Philistines*, with a grievous sort of Hæmorrhoids; whereof many died, and the rest languished under most miserable torments: (1 *Sam.* V. 6, 9, 12.) the monuments of which they themselves were forced to make, and send back with the Ark; to his great glory, and their eternal reproach, 1 *Sam.* VI, 3, 4, 9.

67. *Moreover he refused the tabernacle of Joseph: and chose not the tribe of Ephraim.*

67. Yet he would not return to *Shiloh* again (which was in the Tribe of *Ephraim*, the Son of *Joseph*) nor have the Ark of his presence placed there any more:

68. *But chose the tribe of Judah, the mount Sion which he loved.*

68. But first it was brought to *Kiriathaim*, (1 *Sam.* VI. 21.) a City of the Tribe of *Judah*, *Josh.* XV. 6. where He resolved hereafter to have his special residence: and so from thence (af-

ter a ſhort ſtay at the Houſe of *Obed-Edom*) unto Mount *Sion* (1 *Chron.* XIII. 6. XVI. 1, 3, 29.) which He preferred before the Hill of *Kiriathaim* (1 *Sam.* VII. 1.) or any other place in all the Country.

69. *And he built his ſanctuary like high* palaces, *like the earth which he hath eſtabliſhed for ever.*

69. There *Solomon* built Him a ſtately Temple, which, as it was a high and lofty Fabrick, ſo was not moveable, like his former habitation; but remained perpetually fixed, like the earth on which it ſtood.

70. *He choſe David alſo his ſervant, and took him from the ſheepfolds.*

70. For as He had rejected *Shiloh*, and choſen *Sion* for the place of his dwelling; ſo he had likewiſe rejected *Saul*, and choſen *David* (the Father of *Solomon*) to be the King of his people: A man who ſerved Him as faithfully in that Office, as he had done his Father in keeping of his Sheep.

71. *From following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.*

71. From that mean imployment He took him, and raiſed him to the higheſt charge and dignity; that the care he had imployed in looking after the Ewes, and their Lambs when they ſhould fall, he might exerciſe in governing his people; and endeavouring that they, whom He had choſen for his own peculiar inheritance, did no way miſcarry.

72. *So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.*

72. And he did not deceive His expectation; but governed them with equal integrity and prudence: never deſigning any thing but their good; and dextrouſly accompliſhing whatſoever he deſigned.

PSALM LXXIX.

A Pſalm of *Aſaph.*

ARGUMENT.

This Pſalm was penned, in all probability, upon the ſame occaſion with the LXXIV. viz. *The deſtruction of* Jeruſalem *by* Nebuchadnezzar: *ſee what I have ſaid there, in the Argument of that Pſalm; and it will appear altogether unlikely, that this ſhould have reſpect to the times of* Antiochus Epiphanes: *as many imagine, and among the reſt* Theodoret: *which is the more ſtrange, becauſe the ſame reaſon he gives there, why the LXXIV.* Pſalm *doth not belong to thoſe times (which he repeats again upon* Pſal. *LXXX.* 17.) *lies as ſtrongly againſt the application of this Pſalm to the fury and rage wherewith that Prince fell upon the Jewiſh Nation. Whoſe miſerable calamity under* Nebuchadnezzar *we find bewailed by* Jeremiah, *who then lived* (Jer. X. 25.) *in the very words of the ſixth and ſeventh verſes of this Pſalm: which is ſome indication that they both belong to the ſame matter: but whether* Jeremiah *took them from* Aſaph, *or* Aſaph *from him, I cannot certainly determin. The latter is moſt likely; becauſe this Pſalm ſeems to have been written, after that deſolation had for ſome time continued.*

We reade indeed in the firſt Book of Maccabees (VII. 16, 17.) *two other verſes of this Pſalm* (viz. 2, 3.) *applied to the ſlaughter of threeſcore of the devouter ſort of Jews: preſently after* Antiochus *his death. But that Authour quotes them, it is plain, as words which had been written in former days; and by him onely made uſe of to his purpoſe: which was to ſhew that the ſame cruelties were, in great part, acted over*

again,

again, which their Fathers had seen at the destruction of Jerusalem.

1. *O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps.*

1. O God, the supreme Judge of the world, Thou art not ignorant, we know, of our calamity, for it comes by thy order; but give us leave to represent unto thy Majesty, the sad condition of the people and place, which was once very dear unto Thee; for prophane Nations have not onely invaded our (or rather thy) Country, to which Thou hast a peculiar Title; but polluted thy own House, which was separated to thy service alone; and laid it, together with *Jerusalem*, in ruinous heaps.

2. *The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.*

2. Under which thy servants the Priests, and other holy men, whom they have slain, could not have the honour to be buried; nor obtain the common civility of a Grave: but the dead Bodies of those whom Thou lovest, they have barbarously exposed to be devoured by ravenous Beasts and Birds.

3. *Their bloud have they shed like water round about Jerusalem: and there was none to bury them.*

3. For they valued the shedding of their bloud, no more than the pouring out of water: which flowed in such abundance about *Jerusalem*; that they left not men enow alive, to take care of the Interment of the dead.

4. *We are become a reproach to our neighbours: a scorn and derision to them that are round about us.*

4. And we, that remain, lead a most despicable life; being not onely scorned, and abused, but openly derided, and made the sport of the *Edomites* and other Nations, which formerly stood in awe of us.

5. *How long, LORD, wilt*

5. And which is saddest

thou be angry for ever? ſhall thy jealouſie burn like fire?

ſaddeſt of all, we have long complained of this, and find no relief; but onely in our moſt paſſionate cries to Thee, O Lord: the effects of whoſe juſt anger and jealouſie, we groan under (becauſe we have forſaken Thee, and been unfaithfull to our Covenant with Thee) but hope it will not always laſt; nor proceed to make an utter end of us.

6. *Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.*

6. Pour it out rather (in as full a meaſure, and with as little pity, as they did our bloud, Ver. 3.) upon the *Babylonians*: who though they have conquered many Kingdoms, do not acknowledge Thee at all, nor aſcribe their ſucceſſes to thy Power: but to their Idols, whom they ſerve, and honour with that worſhip which is due to Thee alone.

7. *For they have devoured Jacob, and laid waſte his dwelling-place.*

7. They have been the Inſtruments indeed of thy vengeance, but have executed it with ſuch cruelty; that, not content with the conqueſt of us, they have ſought our total extirpation: having depopulated our Country, and made that pleaſant Land a Wilderneſs; which Thou gaveſt to *Jacob* and his Seed for their habitation.

8. O *Remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.*

8. O let not his vertue, and the Covenant Thou madeſt with him, be forgotten; when Thou reckoneſt with us for the ſins of our Fore-Fathers; the puniſhment of which we beſeech Thee, that we may bear no longer: ſpeed our deliverance, Good Lord: and how unworthy ſoever we be, let thy tender compaſſion prevail with Thee, to ſave us from utter ruine, which is very near: ſo few, ſo broken and ſpent we are, unleſs ſeaſonably prevented by thy mercy.

9. *Help us O God of our ſalva-*

9. Send us that ſeaſonable

tion, for the glory of thy name: and deliver us, and purge away our sins for thy names sake.

seasonable help, O God, from whom alone we expect it, and have heretofore very often received it; for it will tend much to the honour of thy almighty Goodness (which in former times was much celebrated, but of late hath been exceedingly disparaged) to save us now, when none is able to preserve us: upon that account be pleased to pass by our sins, and to interpose for our deliverance; lest Thou suffer together with us.

10. *Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed.*

10. While the Idolatrous Nations utter this insolent language (which is exceeding grievous, nay insupportable to us) If their God be so great in Himself, and so kind to them, as they pretend; why doth He not take their part, and appear for their deliverance? O that Thou wouldst put them to silence, by taking such an open and remarkable vengeance on these blasphemous Nations, for the blood they have shed; that not onely we, but all the World may see, Thou hast a care of us thy Servants.

11. *Let the sighing of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die.*

11. Let the sighs and groans of those who lie in prison, be as prevalent with Thee, as these prayers: and magnifie thy power, by preserving the lives of those, whom they have condemned to die.

12. *And render unto our neighbours seven fold into their bosom, their reproach wherewith they have reproached thee, O LORD.*

12. And when Thou hast done with the *Babylonians*, reckon with our neighbours also, who have insulted over us, and derided us: or rather, have spoken so reproachfully of Thee, O God, that they justly deserve, not onely to be paid home in their kind; but to be made seven times more contemptible than we have been.

13. *So we thy people, and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.*

13. So we thy people, being conducted again to our Land, and happily reſtored to live under thy Government there; will never ceaſe to give thanks unto Thee, for thy benefits beſtowed upon us: And be careſull to tranſmit the memory of them, to thoſe, who ſhall come after us; that all future Generations may perpetuate thy praiſes.

PSALM LXXX.

To the chief Muſician, upon *Shoſhannim Eduth.* A Pſalm of *Aſaph.*

ARGUMENT.

This Pſalm is ſomething of kin to the former; deprecating the diſpleaſure of the Almighty in a time of great calamity. Which, as all that I have met withall think, was either in the captivity of Judah *and* Benjamin *by* Nebuchadnezzar; *or of the Ten Tribes, by* Salmanaſſar. *But it ſeems to me rather to have been penned between theſe two, in the time of* Hezekiah: *who had wrote a Letter you find (*2 Chron. *XXXI.* 6.) *to the remnant that were eſcaped out of the hand of the King of* Aſſyria; *eſpecially to* Ephraim *and* Manaſſeh, *the Tribes neareſt to them, that they would come to the Houſe of the Lord at* Jeruſalem, *and keep the Paſſover with them: which ſummons, ſeveral of them obeyed, Ver.* 11, 18. *and kept the Feaſt as long again as they were wont, Ver.* 23. *And when this was finiſhed, they all went through the Countrey, and threw down all the High places and Altars that they found: not onely in* Judah; *but in* Benjamin *alſo,* Ephraim *and* Manaſſeh, 2 Chron. *XXXI.* 1.

But

But after this happy ſettlement you reade there, XXXII. 1. that the Land was invaded by Senacherib, *and ſorely diſtreſſed; to the great diſcouragement no doubt of thoſe, who had joined in the Reformation: which moved* Aſaph *mentioned* 2 Chron. *XXIX.* 30. *ſee the Argument of* Pſal. *LXXIII.) moſt earneſtly to beſeech God (Ver.* 2. *of this Pſalm) that he would be pleaſed to ſtir up Himſelf before* Ephraim, *and* Manaſſeh, *as well as* Benjamin (*who was ſo linkt to* Judah, *that part of* Jeruſalem *and of the Temple ſtood in that Tribe) and let them ſee, by a remarkable deliverance, that their zeal for the purity of their Religion, was acceptable to Him.*

Another reaſon indeed there may be given (which I have not omitted in my Paraphraſe) why theſe three *are joined together, rather than any other, becauſe they were the Tribes (as we reade in the* ſecond *of* Numbers) *who, when they were in the Wilderneſs, always marched behind the Tabernacle, when it moved; and had that part where the Propitiatory was, from whence God ſent his Oracles, and the tokens of his Power; juſt before them. But then there is this to be added, to make it probable that this Pſalm was not penned in the time of the Captivity; becauſe, as then there was no Ark; nor did God* ſit between the Cherubins *(concerning which phraſe the learned Reader may ſee* Lud. de Dieu *upon* 1 Sam. *IV.* 4.*) as He is ſaid here to doe; nor were* Ephraim *and* Manaſſeh *then mixed with them, that we reade of: ſo,* firſt *of all, it is too full of elegancies for that time of utter deſolation; and* ſecondly, *the Greek expreſly calls it,* A Pſalm concerning the Aſſyrian (*who is the* wild Boar *I ſuppoſe that broke into God's Vineyard, mentioned Ver.* 13.*) and* laſtly, Hezekiah, *I obſerve, applies himſelf to God (in the time of that diſtreſs by the King of* Aſſyria) *in the very language of the Pſalmiſt; and begins his Prayer juſt as* Aſaph *doth here,*

here, to Him that ſits between the Cherubins, *deſiring Him to incline his ear to his requeſts,* 2 King. *XIX.* 15, 16. Iſa. *XXXVII.* 16, 17.

It was delivered to the chief Maſter of Muſick to be ſung as the LX. Pſalm, *upon the Inſtruments of ſix ſtrings: which were wont to be uſed in ſolemn Thankſgivings (* ſee the Argument of that Pſalm) *for he nothing doubted God would hear their Prayers, and deſtroy* Senacherib: *Or perhaps it was ordered afterward to be ſung in that manner.*

1. *Give ear, O ſhepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt* between *the cherubims, ſhine forth.*

1. O Thou, who art the Ruler and Protector of thy people *Iſrael*, who didſt long ago give a famous inſtance of thy power; in preſerving *Joſeph*, when he fell like an innocent Lamb, among a company of Wolves, (*Gen.* XXXVII. 18, *&c.*) and conducting him to the higheſt preferment; reject not our humble petitions, which we put up unto Thee, in the like diſtreſs: but ſhew that Thou favoureſt us, by ſome illuſtrious token of thy preſence among us, in thy holy place; from whence Thou canſt ſend Angels to defend and deliver us, 2 *King.* XIX. 35.

2. *Before Ephraim, and Benjamin, and Manaſſeth, ſtir up thy ſtrength, and come* and *ſave us.*

2. Let the poſterity of *Joſeph*, who beheld heretofore ſo many enemies fall before Thee, when they attended upon the Ark of thy preſence in the Wilderneſs, (*Numb.* II. 18, 20, 22.) and have lately been very zealous in thy ſervice, (2 *Chron.* XXX. 1. XXXI. 1.) ſee thy power to be as great as ever: (though for ſome time it hath not appeared at all for us) and that Thou art as forward, in due time, to grant us a glorious deliverance.

3. *Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.*

3. Reſtore us, O God, to our former happineſs; and for that end reſtore us into

into thy favour: and then there will ſoon be an end of our calamities.

4 *O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?*

4. For what can the greateſt Armies (2 *King.* XVIII. 17.) doe againſt Thee, who art the ſupreme Lord of all, the abſolute Commander of the Hoſts of Heaven? whoſe help we have moſt importunately implored, and long waited for, as men impatient to ſee our enemies ſo prevalent; though hitherto Thou haſt been ſo exceeding angry with us, that Thou haſt not heard the prayers of thy people.

5. *Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.*

5. But haſt turned our joyfull Feaſts unto faſting and weeping; and our plenty into ſcarcity of all things, but onely of tears: which we pour out in large meaſure; when we think of the danger we are in, to periſh by famine and by thirſt, 2 *Chron.* XXXII. 21.

6. *Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.*

6. Our neighbours, the *Edomites* and others, either pick quarrels with us; or ſtrive among themſelves who ſhall make the greateſt booty of us: while our enemies, that beſiege us, mock at our inability to help our ſelves; and at our confidence which we place in Thee, 2 *King.* XVIII. 22, 23. 2 *Chr.* XXXII. 15.

7. *Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.*

7. Convince them, O Lord, that it is not vainly placed, by reſtoring us again to our former happineſs: which it is eaſie for Thee to doe, who haſt all the Hoſts of Heaven at thy command; if Thou wilt but be pleaſed to favour us (as we again beſeech Thee, Thou wilt) and then no harm ſhall befall us.

8. *Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.*

8. We were once very dear unto Thee, when Thou didſt tranſplant us, like

like a choice Vine, out of *Egypt* into this Countrey: from whence Thou didſt drive out the ancient Inhabitants; that we might be ſettled in their place.

9. *Thou preparedſt* room *before it, and didſt cauſe it to take deep root, and it filled the land.*

9. Thou preparedſt the way for us, making our terrour fall upon them before we came (*Joſh.* II. 9, 10, 11.) ſo that we eaſily expelled them; and being there firmly eſtabliſhed; like a Vine deeply rooted in a fruitfull ſoil, we increaſed and multiplied, till we peopled all the Land.

10. *The hills were covered with the ſhadow of it, and the boughs thereof* were like *the goodly cedars.*

10. And as a rich Vine covers the Hill, on the ſide of which it is planted; or overtops the lofty Cedars, which ſupport it: ſo we obſcured the ſplendor of the greateſt Kingdoms, and made mighty Kings become tributaries to us, 1 *King.* IV. 24.

11. *She ſent out her boughs unto the ſea, and her branches unto the river.*

11. For our Empire extended it ſelf (juſt like ſuch a luxuriant Vine which ſpreads its branches every way) from the mid-land Sea, to the River *Euphrates*, 1 *King.* IV. 21. (*ſee Pſal.* LXXII. 8.)

12. *Why haſt thou* then *broken down her hedges, ſo that all they which paſs by the way, do pluck her?*

12. But now alas: Thou haſt withdrawn thy protection from us; and we are left like a Vineyard without its Hedges: All our ſtrong Holds, and fenced Cities are taken (2 *King.* XVIII. 3.) ſo that we lie open to be made a prey to every one that hath a mind to ſpoil us.

13. *The Boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.*

13. The *Aſſyrian* King, like a wild Boar, that breaks into a Vineyard, treads down all under his feet, and ſeeks to root us up: There is no ſavage Beaſt can make greater havock among the Vines, than his barbarous Souldiers have done throughout all the Land; which they have eaten up, 2 *King.* XIX. 29.

14. *Return,*

14. *Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;*

14. Our onely hope is, that Thou, the great Lord of Hosts, on whom the event of Wars, as of all things else depends, wilt be reconciled unto us; and drive him out again: deny us not this request, we beseech Thee, but though we be destitute of all help on earth, yet send us some from heaven; and, though very unworthy, yet graciously take us into thy care, and repair the breaches which they have made.

15. *And the vineyard which thy right hand hath planted, and the branch* that *thou madest strong for thy self.*

15. Be favourable to the remnant of us, which, by thy powerfull preservation is still left; like the root or stock of a Vine, which may sprout out again: (2 *King.* XIX. 30, 31.) and especially to our King, whom Thou hast endued with zeal and courageous resolution for thy service, (2 *Chron.* XXX. 32.) and for our defence, XXXII. 5, 6, 7, 8.

16. It is *burnt with fire:* it is *cut down: they perish at the rebuke of thy countenance.*

16. Great numbers of us are destroyed already, and may be compared to the numerous branches of that remaining stock, which, being cut off, are burnt with fire: and all the rest of us must perish; if Thou wilt not be reconciled unto us, but still persevere in thy anger towards us.

17. *Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thy self.*

17. Which we beseech Thee turn away; and be the mighty Helper of our Sovereign, who is dearly beloved by Thee; of that excellent Prince, whom Thou hast endued with zeal and couragious resolution, for thy service and for our defence and preservation, (Ver. 15.)

18. *So will not we go back from thee: quicken us, and we will call upon thy name.*

18. Which shall be an everlasting obligation upon us, never to revolt from Thee to our former Idolatry: Do but free us from these

theſe deadly enemies, and we will worſhip Thee alone; and never ceaſe to praiſe Thee, and acknowledge that we owe our very lives to thy almighty Goodneſs.

19. *Turn us again, O LORD God of hoſts: cauſe thy face to ſhine, and we ſhall be ſaved.*

19. Hear us, O great Lord, who haſt all the Angels in Heaven at thy command; hear us, we once more beſeech Thee, and reſtore us perfectly to our former happineſs: and in order to it, reſtore us to thy favour; and let there be a ſpeedy end of all theſe calamities.

PSALM LXXXI.

To the chief Muſician upon *Gittith*. A Pſalm of *Aſaph*.

ARGUMENT.

There was a ſpecial command of God, as the Pſalmiſt here takes notice, Ver. 4. *for the making a joyfull ſound with Trumpets, upon all their ſolemn days, eſpecially their New-Moons,* (Numb. *X.* 10.) *But more particularly upon the* firſt *day of the* ſeventh *Month; which is called by this peculiar Name, above all other days,* a day of blowing the Trumpets, i. e. *from Morning unto Evening,* Numb. *XXIX.* 1. *and* a memorial of blowing Trumpets, *Lev.* XXIII. 24. *For this ſolemn day I ſuppoſe this Pſalm was compoſed; and the reaſon is apparent why they were to blow with Trumpets longer on this day than any other, becauſe it was the firſt New Moon in the Year,* (*for according to their old computation before they came out of* Egypt, *their Year began on this Day, as appears from* Exod. *XXIII.* 16. *XXXIV.* 22. *where the Feaſt of in-gathering their Fruits, is ſaid to be in the* revolution *or* the end of the year) *and God intended, it is poſſible, to awaken them (as* Maimonides *conjectures*) *to prepare themſelves, by ſtrict inquiry into their lives, and by hearty repentance, for the great day of Atonement, which was the* tenth *of this Month.*

But

But of what this blowing Trumpets or Cornets was a memorial *is not easie to resolve. the Hebrews themselves being at such a loss about it, that they are fain to go as far back as the deliverance of* Isaac, *and the offering a Ram in his stead, for the reason of it. The clearest account of which, it seems to me, may be fetcht from this Psalm; which plainly intimates, that the* blowing with Trumpets *at that time, related to something which ensued upon their happy deliverance out of* Egypt. *Which though it began upon the first day of the first Month, according to their new Computation (which took its original from that deliverance, in memory of which God ordained the Feast of the Passover, to begin on that day,* (Lev. *XXIII. 6.) yet they had not a complete body of Laws delivered to them by* Moses *till the* first *day of the* seventh *Month, which was the Feast of blowing Trumpets.*

Moses *received indeed several Laws in the* third *Month,* Exod. *XIX.* 1,3,&c. *on the* third *day whereof (Ver.* 11, 16, 19, 20.) *God himself appeared on the top of Mount* Sinai, *with the sound of a Trumpet exceeding loud and prolonged (to which I believe this Feast hath respect) and spake the Ten Commandments; after which* Moses *delivered them a body of Civil Laws,* Exod. *XXI. XXII. XXIII. But they did not know the manner of the Divine Service, for which they came out of* Egypt *into the Wilderness, till* Moses *had been twice forty days, one after the other, in the Mount; and likewise (as several of the* Jews *understand those passages in* Deut. *IX. relating to this matter) had* forty *days more bewailed their sin, in making the golden Calf. Which* fixscore *days, if we add to the time between their coming out of* Egypt, *and the giving of the Law on Mount* Sinai, *and to the* six *days, which passed before* Moses *was called up into the Cloud, it will fall out exactly to be the* first day of the seventh month, *when he began to give orders for the building of the Tabernacle, and making*

all

all things belonging to God's House; according to the direction he had received in the Mount. I am sure this was the precise time of their setting up the Altar and beginning to offer burnt Offerings, after their return from the Captivity of Babylon; *before the foundation of the Temple was laid. For you reade* Ezra *III.* 1, 6. *it was upon the* first *day of the* seventh month; *in the middle of which they also kept the Feast of Tabernacles, as* Moses *had appointed; in memory of their dwelling in Booths in the Wilderness, under the Government of the Almighty, unto which the Psalmist here hath respect in the next words, which we translate* in the time appointed, *that is, at the* Full Moon, *(as* de Dieu *hath demonstrated) on which the* Feast of Tabernacles *was kept in this* seventh Month: *at which Feast* Solomon *dedicated his Temple,* 1 Kings *VIII.* 2. *where it is called the* Feast: *and may well be meant here in the last* words *of the third Verse of this Psalm our* Solemn Feast-day. *Unless we take both the* New Moon Feast, *and the* Full Moon (i.e. *Feast of Tabernacles*) *to be meant, and translate it* on the day of our Feasts. *The same first day also was kept* holy *by* Nehemiah *with great solemnity, VIII.* 1, 8, 9, 10. *where you find how the Book of the Law was distinctly read to the people on this day, and the sense of it explained: so that they came the next day again for further instruction, Ver.* 13.

Now that they might be more mindfull of those Divine Benefits which in this Month they commemorated, more than in any other Month in the Year, Asaph (*in the days of* David *it is likely*) *composed this Psalm, and directed it to the Master of Musick to be sung (as the VIII.* Psalm *upon* Gittith) *in the beginning of it, upon the Feast of Trumpets. And he introduces God Himself (before whom they were summoned, as I said, by these Trumpets to appear) instructing them in the end of this Solemnity; and complaining of their forgetfulness of his benefits, in giving them so great a*

deliverance

deliverance out of the Egyptian ſlavery; and of their hard-heartedneſs, in preferring their own Inventions, and the miſeries they brought thereby upon themſelves, before his Counſels, and the happineſs He intended for them. Which happineſs is expreſſed, in the laſt Verſe, by ſatisfying them with honey out of the rock: *concerning which the learned may conſult* Bochartus *de Sacris Animal. Part.* 2. *L.* 4. *C.* 12.

1. *Sing aloud unto God our ſtrength: make a joyfull noiſe unto the God of Jacob.*

1. SIng praiſes aloud unto God; to whoſe mighty Power alone we owe the Deliverance which we now Commemorate: ſhout with the voice of triumph, in honour of Him; who was ſo good unto your Fore-Fathers.

2. *Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.*

2. Offer to Him your chearfull Hymns; and, to compleat the melody, and expreſs the greatneſs of your joy, let ſome with Timbrels, others with the pleaſant Harp, and others with the Pſaltery, celebrate the memory of his mercies.

3. *Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.*

3. And let the Prieſts eſpecially (*Numb.* X. 8.) take care to blow with the Trumpets, at this ſacred Solemnity; on the firſt day of the ſeventh month, the principal New Moon in the year, (which is attended with another Feaſt, at the Full Moon of this month:) that all the people may call to mind the Trump of God (*Exod.* XIX. 16, 19.) which our Fathers heard; at his dreadfull appearance on Mount *Sinai*, to give his Law unto them.

4. *For this was a ſtatute for Iſrael, and a law of the God of Jacob.*

4. For thus hath the Lord decreed in that Law; where the God of our Father *Jacob* requires this ſervice of us, *Lev.* XXIII. 24, *&c.*

5. *This he ordained in Joſeph for a teſtimony, when he went out through*

5. This He appointed unto the Children

the land of Egypt: where *I heard a language* that *I underſtood not.*

Children of *Joſeph*, as well as the reſt of the Tribes of *Iſrael*; for a perpetual memorial of his benefits: when He going out over all the Land of *Egypt*, *Exod.* XI. 4. XII. 23, 29.) and deſtroying all their Firſt-born, forced them to let us depart into the Wilderneſs; where we heard to our great aſtoniſhment (for we were never before acquainted with it) the voice of God.

6. *I removed his ſhoulder from the burthen: his hands were delivered from the pots.*

6. Who, conſidering with Himſelf what a title He had to our ſervice (having taken off the heavy burthens which the *Egyptians* laid upon our backs, and rid our hands of thoſe ſordid and dirty Imployments, wherein they made us labour.)

7. *Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.*

7. Admoniſhed us to this effect, ſaying; You cryed to me by reaſon of your cruel ſervitude under *Pharaoh*'s Task-maſters (*Exod.* II. 23.) and I delivered you out of it (III. 8.) and again anſwered your prayers, when you cried unto me in a new diſtreſs, at the red Sea, (*Exod.* XIV. 10, 13.) but confounded the *Egyptians*, with Thunder and Lightning out of the cloudy Pillar (*Exod.* XIV. 24, 25. *Pſalm* LXXVII. 18.) After all which I might well expect you ſhould depend upon me: but preſently found you full of diſtruſt and infidelity at the waters of ſtrife; (*Exod.* XVII. 7.) where I gave you a new proof of my power.

8. *Hear, O my people, and I will teſtifie unto thee: O Iſrael, if thou wilt hearken unto me;*

8. Of which if you will ſtill enjoy the benefit, then give ear, O my people, and I will ſolemnly declare my will; and give a ſevere charge unto you, O ye Iſraelites, if you reſolve to be obedient to my admonitions.

9. *There ſhall no ſtrange god be in*

9. Then this is the principal thing upon

in thee: neither shalt thou worship any strange god.

upon which all the rest depends, you shall not suffer any other Gods to be acknowledged among you, but onely me, *Exod.* XX. 3, 23.) nor shall you worship the Gods of other Nations, *Exod.* XXIII. 13, 24, 32.

10. *I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.*

10. For I and I alone am the living Lord, the eternal God, who gave a Being to all things; and who am your peculiar Benefactour: having brought you out of the Egyptian Bondage: (*Exod.* XIX. 4. XX. 2.) And if you will be faithfull and obedient to me, inlarge your desires as far as you please, and I will satisfie them; for all the world is mine, *Exod.* XIX. 5. XXIII. 25.

11. *But my people would not hearken to my voice: and Israel would none of me.*

11. But notwithstanding their seeming compliance with Him, and the fair promises they made Him (*Exod.* XIX & XX. 19. XXIV. 3, 7.) He presently complained, (*Exod.* XXXII. 1, 8, 9. as I hear Him still do at this day) my people would not be obedient to me; and *Israel* would not rest contented with me alone:

12. *So I gave them up unto their own hearts lust: and they walked in their own counsels.*

12. So, provoked by their long stubbornness, I took no further care of them; but left them to do as they pleased: saying, let them follow their own inventions.

13. O *that my people had hearkened unto me*, and *Israel had walked in my ways!*

13. But it had been better for them to have adhered to me; who, out of my tender affection to their good, still wished, even when they were so refractory, that my people *Israel* had been so wise, as to have followed my directions, and been led by my advice; and not their own foolish imaginations.

14. *I should soon have subdued*

14. Then I should,

their enemies, and turned my hand againſt their adverſaries.

in a ſhort time, have quelled all their enemies; and, by one Victory after another, have quite deſtroyed thoſe adverſaries: which (ſince I brought them into *Canaan*) have often miſerably afflicted, and oppreſſed them, *Judg.* II. 2, 3, 14, 15, 19, 20. III. 1, *&c.* IV. 2.

15. *The haters of the* LORD *ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.*

15. All that maligned their proſperity, and ſet themſelves againſt the deſign of the Lord to make them victorious over their enemies, ſhould have been ſo daunted, that they ſhould have diſſembled their inward hatred, and been forced, at leaſt, to a counterfeit ſubmiſſion: but his people ſhould have ſeen bleſſed days, and injoyed a ſubſtantial and durable happineſs without any interruption.

16. *He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.*

16. He ſhould have made their Country exceeding fruitfull, and fed them with the richeſt Wheat: And I my ſelf, ſaith the Lord, would have bleſſed Thee with ſuch plenty, that in the Deſarts thou ſhouldeſt have found the ſweeteſt refreſhments; and without any care of thine, the Bees ſhould have laboured honey for thee, in the Rocks, and holes of Trees, and ſuch like places, *Deut.* XXXII. 13. *Judg.* XIV. 8. 1 *Sam.* XIV. 25, 26.

PSALM LXXXII.

A Pſalm of *Aſaph.*

ARGUMENT.

Though there had been a notable Reformation made by Jehoſaphat, (2 *Chron.* XIX. 5, 6, &c.) *of thoſe corruptions, which had been growing in the ſupreme Court of*

of Judicature at Jerusalem, *as well as in the lesser in other Cities, ever since the times of* David *and* Solomon (*who took care to see Justice done,* 1 Chron. *XVIII.* 14. 1 King, *III.* 9, 28.) *yet it appears, by the frequent complaints of* Isaiah, *that when* Hezekiah (*in whose days that Prophet lived*) *came to the Crown, there was a general depravation again; and that notwithstanding the amendment he had made in matters of the Divine Worship (* 2 Chron. *XXX. XXXI.) and his resolutions and indeavours no question, to reform the abuses which were in their civil Judicatures, (as I have expounded* Psal. *LXXV.* 2, 3.) *they continued still exceeding corrupt. Insomuch that* Isaiah *calls their Judges* Rulers of Sodom, Isa. *I.* 10. (*when he finds no fault with their religious Services, Ver.* 11, 12, &c.) *and says* their Princes were rebellious, companions of thieves, loving gifts, and following after rewards, *Ver.* 23.

Where it is evident he describes the Judges in the highest Court of all; who are called by the name of Princes *in several places, particularly in* Jeremiah: *who being condemned by the Priests and Prophets and People, as a man worthy to die,* Jer. *XXVI.* 8, 9. *was brought before the* Princes, *Verse* 10, 11. *at whose Bar he cleared himself so well, that they acquitted him, Ver.* 16.

And as there they are called Princes, *with respect to their superiority over the people; so here in this Psalm they are called* Elohim, *Gods, in respect to the fountain of their power, which was from the most High: who honoured them with his own Name; which is so frequent for those of the supreme Court, that some, not unreasonably, understand those words,* Judges *IX.* 13. *which we render,* Cheers the heart of God and man, *in this manner, Wine alike cheers both Princes and People, Judges and Clients, the meaner persons (called in this Psalm* Adam, *Man, Ver.* 6, 7.) *as well*

as the greateſt, who in oppoſition to them are called Gods. *Whom* Aſaph (*who lived in the time of* Hezekiah, 2 Chron. *XXIX.* 30. *ſee* Pſalm *LXXIII.*) *admoniſhes to be more carefull in their duty; and to remember that God obſerved them, and would judge them.*

1. *GOD ſtandeth in the congregation of the mighty: he judgeth among the gods.*

1. REmember, O ye Judges, whoſe Miniſters you are, (2 *Chron.* XIX. 6.) and conſider, that you are not ſo powerfull, but GOD who hath put you in his place, and honoured you with his Name, (*Exod.* XXII. 28.) is far greater: and as He is preſent in your Court to obſerve what you do; ſo will call you to a ſtrict account, and ſeverely puniſh you, if you judge amiſs.

2. *How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.*

2. How dare you then pronounce an unrighteous Sentence? Is it not time to leave off your partiality? and no longer to favour a bad cauſe, becauſe the man is rich and great; and can either give you a large bribe, if you will judge it for him; or doe you a miſchief, if you give ſentence againſt him.

3. *Defend the poor and fatherleſs: do juſtice to the afflicted and needy.*

3. Your duty is, to do equal juſtice to all men that come before you; and to take a particular care, that the poor and the fatherleſs do not ſuffer, becauſe they have no money to give, nor any friend to ſolicit, for the defence of a righteous Cauſe: and that the men of low condition, and ſuch as are reduced to very great want, be not condemned; when they are injuriouſly proſecuted, by thoſe who are above them.

4. *Deliver the poor and needy: rid* them *out of the hand of the wicked.*

4. See that you protect and deliver him, that is quite exhauſted and miſerably oppreſſed with poverty: let them not become a prey to violent men, who have no conſcience; but put it out of their power to undoe them.

5. *They*

5. *They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*

5. These are the constant admonitions, which the men of God give the Judges; but alas! hitherto they have little prevailed. For they will not study the Laws of God; or if they do, will not think it their interest to be governed by them: but are blinded by bribes, or by their corrupt affections, to doe any thing that they would have them; insomuch that the Foundations of the Kingdom, which are Justice and Truth, are shaken; all things are in confusion, and in danger to come to utter ruin, *Isa.* V. 23, 24. X. 1, 2, 3.

6. *I have said, Ye are gods: and all of you are children of the most High.*

6. Hear therefore the sentence of God upon you, (whose words these are) I have put my Majesty upon you; and, though you be no more than other men in your selves, have by my constitution raised you to such a dignity on earth, as my celestial ministers have in heaven:

7. *But ye shall die like men, and fall like one of the princes.*

7. Yet this shall not privilege you in your unjust proceedings; but since you have no regard to me, nor to your Office, I will have as little regard to you: for you shall perish like one of the common men, without any respect to your honour; and be thrown down from your seats, like the Tyrants and cruel Oppressours that have been before you.

8. *Arise, O God, judge the earth: for thou shalt inherit all nations.*

8. Let us see this sentence fulfilled, O God, the righteous Judge; and do not suffer the insolent iniquity of these men any longer: but redress all those evils wherewith such men have filled not onely this Nation, but all the world: which belongs to Thee, and Thou wilt one day sure vindicate mankind, as the just owner of them, from the tyranny of those impious Governours; who now abuse them, as if they had an absolute dominion over them.

PSALM LXXXIII.

A Song or Pſalm of *Aſaph.*

ARGUMENT.

It is the common opinion, that the combination of powerfull enemies, againſt which they here implore the Divine aſſiſtance, was that mentioned in the 2 Chron. *XX. in the days of* Jehoſaphat. *The reaſon is becauſe* the Children of Lot *(Ver.* 8.*)* viz. *the* Moabites *and* Ammonites (*the ground of whoſe quarrel with the* Jews *is ſet down in* Judg. *XI.) ſeem to have been the principal in this Confederacy; and the other but aſſiſtants; as it is plain they were in that Invaſion,* 2 Chron. *XX.* 1. *And then the Authour of this Pſalm, muſt be either* Jehaziel *one of* Aſaph's *poſterity (upon whom you reade there, Ver.* 14. *the ſpirit of the Lord then came) or ſome other in thoſe days, whoſe proper name this was. Which is much more probable than their conjecture, who think the Authour was* Aſaph *in the days of* David; *who ſubdued indeed the* Moabites *and* Edomites *and other neighbouring Nations: but we do not reade of any Confederacy they made againſt him; much leſs that they ſent as far as* Aſſyria *for help; or that they began the War as the people here mentioned did.*

The ſame may be ſaid againſt the application of it, to the Conqueſts made in the days of Uzziah *over ſeveral people here mentioned,* 2 Chr. *XXVI.* 6, 7, 8. *Or to the Invaſion made by* Senacherib *King of* Aſſyria: *who did not join himſelf (as we reade here, Ver.* 8.*) with other Nations; but by the forces of his own Kingdom alone, as far as appears came up againſt them.*

Then

There are thoſe indeed that take in all the attempts made upon them, ſince that in Jehoſaphat's *days; by ſeveral Nations; the laſt of which was* Aſſyria; *whoſe King came to do that which the reſt had not been able to effect. And then the Authour is eaſily found to be the ſame, that I have named; in the Argument of the foregoing, and many other Pſalms. And which way ſoever we are pleaſed to determin the matter, it is plain, in general, that many Nations both near and remote, who had a hatred to the* Jews, *ſet themſelves together, when this Pſalm was penned, to deſtroy them: aſſaulting them not onely ſeverally, but conjunctly; entring into conſultation alſo, and conſpiring together how to effect it. Which hatred continuing after their return to their own Land, from the Captivity of* Babylon, *gave occaſion to* Theodoret *to ſay (both in his Preface to this Pſalm, and upon the twelfth Verſe of it) that the Pſalmiſt here complains of the oppoſition, which ſeveral of their neighbours made to the rebuilding of the Temple, and of* Jeruſalem.

But this ſeems more improbable than all the reſt, many of thoſe Countries, here named, being before that time deſtroyed: and the Aſſyrians *themſelves (as he himſelf obſerves upon Ver.* 8.*) being not then extant. Though whenſoever this Confederacy happened, there was very great reaſon for that ſolicitous and vehement importunity wherewith this Pſalm begins.*

Why it was called a Song-Pſalm, *ſee* Pſal. *LXVII.*

1. KEep not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

1. O God, the ſupreme Judge of the World, whoſe power is ſo great that the united forces of all men on earth, or Angels in heaven, are not to be compared with it, (2 *Chr.* XX. 6, 12.) who with one word of thy mouth canſt diſſipate this great

Army; do not refuſe now to anſwer our prayers in this ſore diſtreſs: O do not ſhut thy mercifull ears to our cries; nor quietly ſee us periſh, moſt mighty God.

2. *For lo, thine enemies make a tumult: and they that hate thee have lift up the head.*

2. For we are ſurpriſed with a ſudden Invaſion of numerous Enemies (haters of Thee, and thy Worſhip, as much as of our Nation) who make a dreadfull noiſe, like the waves of the Sea (2 *Chron.* XX. 2.) and proudly promiſing themſelves a Victory, inſult, as if they had already won it.

3. *They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.*

3. They have with equal malice and ſubtilty, carried on a cloſe deſign, againſt thy people: and with great ſecreſie conſulted how to deſtroy, not onely us, whom Thou haſt hitherto wonderfully protected as thy Jewels; but thy Temple alſo; and the ſecret place wherein Thou there dwelleſt.

4. *They have ſaid, Come, and let us cut them off from being a nation: that the name of Iſrael may be no more in remembrance.*

4. Come, ſay they one to another, Let us agree and join all the power we have together; not merely to make a Conqueſt of them, but for their utter extirpation, (2 *Chron.* XX. 11.) that there may be no mention hereafter in the world, of ſuch a people as the Common wealth of *Iſrael*.

5. *For they have conſulted together with one conſent: they are confederate againſt thee.*

5. And accordingly, Ten ſeveral Nations are combined heartily in this deſign; and how different ſoever their inclinations are upon other accounts, they have all entred into a ſolemn league, and made a covenant of mutual help, and of imploying their joint indeavours, totally to ſubvert that Government and Religion, which Thou haſt eſtabliſhed.

6. *The Tabernacles of Edom, and the Iſhmaelites: of Moab and the Hagarens.*

6. Thoſe warlike Nations, the *Edomites* and *Iſhmaelites*, who dwell in Tents,

Tents, are ingaged in this enterprise: and so are the *Moabites*, and others descended from *Hagar*, the Mother of *Ishmael*.

7. *Gebal, and Ammon, and Amalek: the Philistines, with the inhabitants of Tyre.*

7. With whom are united our neighbours the *Gebalites*, (Jos. XIII. 5.) the *Ammonites*; our old enemies the *Amalekites* and *Philistines*; and they that dwell in and about the famous City of *Tyre*.

8. *Assur also is joined with them: they have holpen the children of Lot. Selah.*

8. And to add to their strength they have called the powerfull Nation of the *Assyrians*, into their association: on whose assistance the *Moabites* and *Ammonites* (the Authours of this War) do principally rely.

9. *Do unto them as* unto *the Midianites: as* to *Sisera: as* to *Jabin, at the brook Kison:*

9. The greater need we have of thy assistance, and with the greater earnestnes we beseech Thee to make them an example of humane weaknes: by defeating them as Thou didst that vast Army of the *Midianites* and their Confederates, (*Judg.* VI. 5. VII. 12.) whom *Gideon* overthrew with no greater power than three hundred men, (*Judg.* VII. 21, 22. compared with 2 *Chron.* XX. 23.) and as Thou didst in former times to that famous Captain *Sisera* (who fell by the hand of a Woman, *Judg.* IV. 21.) and to *Jabin* his King: who, together with his Army, was swept away in the brook of *Kishon*, *Judg.* IV. 21, 24. V. 21.

10. Which *perished at Endor: they became as dung for the earth.*

10. A great slaughter there was of them near *Endor* (compare *Judg.* V. 19. with *Josh.* XVII. 11.) where their carkases lay, and rotted; and served instead of dung, to fatten and inrich the earth.

11. *Make their nobles like Oreb, and like Zeeb: yea, all their Princes as Zebah and as Zalmunna:*

11. Let their Princes and Commanders fall like *Oreb* and *Zeeb*: (*Judg.* VII. 25.)

VII. 25.) and their Kings not be able to ſave themſelves by flight; but be taken and ſlain, like *Zebah* and *Zalmunna*, *Judg.* VIII. 12, 21.

12. *Who ſaid, Let us take to our ſelves the houſes of God in poſſeſſion.*

12. Who came with a deſign (*Judg.* VI. 3, 4, 5.) as theſe Nations do now (2 *Chron.* XX. 10, 11.) to poſſeſs themſelves of that pleaſant Land, wherein Thou dwelleſt among us in thy holy habitation.

13. *O my God, make them like a wheel: as the ſtubble before the wind.*

13. O my God, whoſe goodneſs hath never failed us in diſtreſs, let them not be able to ſtand their ground; but put them to flight, and make them run as ſwiftly, as a ball down a hill; diſperſe all their forces like the chaff, when it is blown about with a furious wind.

14. *As the fire burneth the wood, and as the flame ſetteth the mountains on fire;*

14. Blaſt and conſume them utterly; as the lightning, or the ſcorching rays of the Sun in a long drought do the leaves of the foreſt-trees, or the graſs upon the mountains, (*Joel* I. 19.)

15. *So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.*

15. Raiſe a dreadfull tempeſt to affright them; and purſue them ſo with thy vengeance, that they may be ſhattered and driven away uncertainly, as in a whirlwind: put them into ſuch a pannick fear, that they may not know which way to turn, but claſh againſt one another, in a terrible confuſion, 2 *Chron.* XX. 22, *&c.*

16. *Fill their faces with ſhame: that they may ſeek thy name, O Lord.*

16. And make thoſe that eſcape ſo aſhamed, at this diſgracefull diſappointment; that they may not be able to hold up their heads, nor deny thy Power to be ſuperiour to theirs: but humbly ſeek thy favour.

17. *Let them be confounded and troubled for ever: yea, let them be put to ſhame and periſh:*

17. This is the worſt we wiſh them, notwithſtanding

ding their enmity to us; that they may be ſo aſtoniſhed and confounded at their defeat, as never to recover any courage to aſſault us: nay, together with their credit and their courage, quite loſe their power to give us any further trouble.

18. *That* men *may know that thou whoſe name alone* is *JEHOVAH*, art *the moſt high over all the earth.*

18. And thereby be convinced, which they would not believe before that Thou art what Thou art called, the True and Onely God who giveſt Being to all things; and art the ſupreme Governour, not onely of us, but of all the Nations upon earth.

PSALM LXXXIV.

To the chief Muſician upon *Gittith.* A Pſalm for the Sons of *Korah.*

ARGUMENT.

It is uncertain to what times this Pſalm belongs: They ſeem to have moſt reaſon on their ſide, who think it was compoſed upon the ſame occaſion with the XLII. and XLIII. when David, *forced from* Jeruſalem *by the rebellion of his Son* Abſalom, *moſt paſſionately long'd to be reſtor'd to the place of God's worſhip. But it may as well, or better, in my judgment, be thought to have been compoſed by ſome pious Levite, in the Countrey, when* Senacherib's *Army had blockt up the way to* Jeruſalem, *and hindred them from waiting upon the ſervice of God at the Temple: where he judged the loweſt Miniſtry, that of a Porter (as we reade, Ver.* 10.) *to be far more honourable; than the higheſt preferment among Pagan Nations. And thus I ſhall take the liberty to expound it in my* Paraphraſe: *pointing the Reader to ſuch places, in the Hiſtory of that ſad time, as I think*

I think will explain ſome paſſages of this Pſalm: which, after their freedom was reſtored, by the deſtruction of Senacherib's *Army, the Authour of it delivered to the Maſter of Muſick in the Temple, to be ſung as the VIII.* Pſalm. *See there.*

1. HOW *amiable* are *thy tabernacles, O* LORD *of hoſts!*

1. IT is impoſſible to expreſs the affection I have to thy Dwelling-place, O Lord; who art attended there by the miniſtry of the heavenly hoſt, (*Iſa.* XXXVII. 16.) and needeſt none of our ſervices.

2. *My ſoul longeth, yea even fainteth for the courts of the* LORD: *my heart and my fleſh crieth out for the living God.*

2. But we cannot live, with any ſatisfaction, while we are abſent from Thee; for I am ready to faint away in ardent longings, to tread again in the Courts of the Lord's Houſe: where my tongue, and my hands, as well as my mind, would gladly be imployed, in the praiſes of our God; who in this excels all other, (2 *King.* XIX. 4, 16, 18.) that He lives for ever.

3. *Yea the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young,* even *thine altars, O* LORD *of hoſts, my King and my God.*

3. It grieves me, O mighty Lord of all the heavenly hoſts whoſe Subject I am, and infinitely engaged to Thee; to ſee the very Birds who know nothing of Thee, injoy that liberty which is denyed me: who am here lamenting my diſtance from Thee, when the Sparrows and the Ring-doves have their conſtant reſidence at thy Houſe; and there live ſo undiſturbed, that they build their neſts, and bring forth their young, in the rafters of it.

4. *Bleſſed* are *they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.*

4. O how happy are they who partake of ſuch a privilege! who live ſo near thy Houſe and frequent it ſo much, as if it were their own! Their delightfull imployment is, with never-ceaſing

ceasing praises, to pay their thankfull acknowledgments unto Thee.

5. *Blessed* is *the man whose strength* is *in thee*: *in whose heart* are *the ways* of them.

5. And happy also is that man (how mean soever his outward condition be) who relying upon thy Divine protection, (*Exodus* XXXIV. 24.) goes up three times a year to the solemn Feast at *Jerusalem*: or when he is debarred that liberty as I now am, is one of those devout persons, whose hearts are more in the high-ways that lead thither, than at their own home.

6. Who *passing through the valley of Baca*, *make it a well*: *the rain also filleth the pools.*

6. Who traveling through the troublesome valley of *Bacha*, where there is no water, pass it as chearfully, as if it abounded with pleasant Springs: and, depending on God as the Fountain of what they want, receive from Him the blessing of plentifull and seasonable Showers, to refresh them in their journey:

7. *They go from strength to strength*, every one of them *in Zion appeareth before God.*

7. So that the whole company go from stage to stage, with an unwearied vigour; till they all present themselves before God, to receive his blessing in his Temple, upon the Hill of *Sion.*

8. O *LORD God of hosts*, *hear my prayer*: *give ear*, O *God of Jacob. Selah.*

8. O mighty Lord, who commandest all the heavenly hosts, which attend in that holy place (and are far more numerous than the Armies that invade us, 2 *Chron.* XXXII. 7.) make me one of that happy number; and restore me, O God, who deliveredst *Jacob* out of all his troubles, to the liberty of waiting upon Thee there.

9. *Behold*, O *God our shield*, *and look upon the face of thine anointed.*

9. Look graciously upon me, O God, who hast hitherto been our pro-

protectour againſt the moſt powerfull enemies: and accept the prayer of our Sovereign, who petitions Thee ſtill, to be our Defender, 2 *King.* XIX. 19.

10. *For a day in thy courts* is *better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

10. For one day ſpent in thy Courts is far more pleaſant than a thouſand in any other place: and I had rather lie at the Gates of thy Houſe, than live in the moſt ſplendid condition, in Idolatrous Countries.

11. *For the* LORD *God* is *a ſun and ſhield: the* LORD *will give grace and glory: no good* thing *will he withhold from them that walk uprightly.*

11. For though our happineſs be ſometimes clouded, yet the Lord, like the Sun, will diſpell the darkneſs of affliction; and, having brought us out of a diſconſolate condition, defend and ſecure us in a better: (2 *King.* XX. 6.) The Lord will give thoſe favour with others, and advance them to great honour, (2 *Chron.* XXXII. 22, 23.) He will never be ſparing of his bleſſings, but heap them abundantly on thoſe, who ſincerely doe his will in all things, 2 *King.* XVIII. 5, 6. XX. 3.

12. O *LORD of hoſts, bleſſed* is *the man that truſteth in thee.*

12. O moſt mighty Lord, who commandeſt all the hoſt of heaven, happy is that man, who by his integrity, preſerves this hope and confidence in Thee; though, for the preſent, he be reſtrained from the delightfull enjoyment of Thee, in thy Temple.

PSALM LXXXV.

To the chief Muſician. A Pſalm for the Sons of *Korah.*

ARGUMENT.

It is thought by many that this Pſalm was compoſed by ſome

ſome of the Sons of Korah, *after* David's *baniſhment from* Jeruſalem *by his Son* Abſalom *(called a Captivity as we reade Pſal. XIV.* ult.*) and his happy reſtauration to his Kingdom; though not to ſuch a ſettlement as they deſired. But it may be as well, or better, applied to the miraculous providence, which drove* Senacherib *out of the Land (who had taken many Captives,* Iſa. *V.* 13.*) and reſtored them to the happy liberty whoſe loſs they bewailed in the Pſalm foregoing.*

Which way ſoever we underſtand it, the compoſure is ſuch; that it might be much better uſed by them after their return from the Captivity of Babylon, *than at any other time: when they were infeſted with many enemies, who diſturbed their peaceable enjoyment, of their Countrey and Religion. And therefore it is poſſible it might be reviewed, if not made, in thoſe days; and delivered to the chief Maſter of Muſick in the Temple: to be ſung preſently after the Foundation of it was laid;* (Ezra III. 10, 11, *&c.*) *but the Work hindred from proceeding by the oppoſition of their enemies. And ſo I ſhall interpret it.*

1. *LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.*

1. THOU haſt been exceeding kind unto us, O Lord; and we moſt thankfully acknowledge the favour Thou haſt done us: in delivering us, the poſterity of *Jacob*, out of our ſad Captivity; and reſtoring us to the Land, in which Thou thy ſelf haſt choſen to dwell, *Ezra* I.

2. *Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.*

2. Our ſins kept us from it, in baniſhment, a long time; but now Thou haſt graciouſly pardoned, both our Idolatry, and all the other crimes, for which we juſtly ſuffered.

3. *Thou haſt taken away all thy*

3. Thou haſt put

wrath: thou haſt turned thy ſelf *from the fierceneſs of thine anger.*

put an end to the ſore puniſhments, which in thy heavy diſpleaſure Thou inflictedſt on us: and turned thy ſeverity, which, like fire, had almoſt conſumed us; into great clemency and mercy toward us.

4. *Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.*

4. Compleat, good Lord, our deliverance, which Thou haſt thus graciouſly begun: and let not our ingratitude provoke Thee, to continue this new vexation and trouble that is befaln us, *Ezra* IV. 4, 5, 21, 23.

5 *Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?*

5. Which forces us to ſigh, and ſay, in the anguiſh of our Souls, will there never be an end of our miſeries? Is it not enough that the foregoing generation hath felt the ſad effects of thine anger; but it muſt extend it ſelf to us alſo, and our poſterity?

6 *Wilt thou not revive us again; that thy people may rejoice in thee?*

6. Will it not be more for thy honour, not onely to preſerve this feeble life which Thou haſt beſtowed on us, but to give us a perfect recovery? that thy people may have nothing to damp their joy, and intire ſatisfaction, in thy goodneſs to them?

7. *Shew us thy mercy, O LORD, and grant us thy ſalvation.*

7. Make us ſo happy, good Lord; and, though we deſerve indeed to be more miſerable than we are, yet let thy mercy prevail with Thee, to grant us a compleat deliverance.

8. *I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.*

8. I will wait patiently upon the Lord, the Judge of the world, for a gracious Anſwer to theſe Prayers: hoping

ping that He will not condemn us to further puniſhment; but ſettle his people, who devoutly worſhip Him, in a proſperous tranquillity; provided they return not again to their old Idolatry.

9. *Surely his ſalvation* is *nigh them that fear him; that glory may dwell in our land.*

9. He will be ſo far from deſerting thoſe, who fear to offend Him; that I am confident the time approaches, when He will finiſh what He hath begun to doe for us: in rebuilding our Temple, (*Ezra* V. 2, 8. VI. 7, 8, *&c.*) and reſtoring our Country to its ancient dignity and ſplendour.

10. *Mercy and truth are met together: righteouſneſs and peace have kiſſed* each other.

10. For, methinks, I ſee goodneſs and fidelity, juſtice and concord (which are the principal glory of a Kingdom) meeting together, like ancient Friends, which have been long abſent, and embracing each other.

11. *Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.*

11. And as Truth and Honeſty, with all other Vertues, ſhall grow and flouriſh among us (like Flowers and Herbs in the Spring, after a tedious Winter) ſo God ſhall faithfully fulfill his promiſes to us, and exerciſe a moſt gracious providence over us.

12. *Yea, the* LORD *ſhall give* that which is *good: and our land ſhall yield her increaſe.*

12. Yea, the Lord will doe us good beyond our expectation: and reward our fruitfulneſs in good works, with ſuch a large and plentifull Increaſe of the fruits of the earth; as ſhall demonſtrate the bounty of heaven to us.

13. *Righteouſneſs ſhall go before him: and ſhall ſet* us *in the way of his ſteps.*

13. He will govern us with great juſtice and mercy; having his faithfull promiſes always before his eyes; from that rule He will never ſwerve; but ſtedfaſtly proceed by it, as the conſtant method He will hold, in his Divine Adminiſtrations.

PSALM LXXXVI.

A Prayer of *David.*

ARGUMENT.

The Title ſatisfies us that David *was the Authour of this Pſalm; which the Collectour of this* third *Book, found, I ſuppoſe, after the other* two *were made up and publiſhed; and ſo placed it here, among thoſe which belong to the ſame ſubject. For though it was compoſed by* David, *when he was ſo perſecuted, either by* Saul *or* Abſalom, *that he was ſtript of all he had, and left in a moſt forlorn condition (Ver.* 1.*) yet* Theodoret *thinks it was made with a proſpect of the attempt, which the* Aſſyrians *made upon* Jeruſalem; *and the hope which* Hezekiah *then placed in God, for deliverance. Which Notion, it is likely he had from the* Jews; *who ſay that this* Prayer *was made uſe of by* Hezekiah, *in the time of that ſore diſtreſs: for the firſt words of this Pſalm, are the ſame with his in* 2 King. *XIX.* 16. *and the eighth and ninth Verſes may very fitly be accommodated to that Hiſtory (as I have there obſerved) but the reſt a great deal better to* David.

1. BOW *down thine ear, O* LORD, *hear me: for I* am *poor and needy.*

1. THere cannot be a fitter object of thy Mercy, O Lord, than thy poor Supplicant, who beſeeches Thee graciouſly to condeſcend to his requeſt: for elſe he is utterly undone, being quite deſtitute of all humane help.

2. *Preſerve my ſoul, for I* am *holy: O thou my God, ſave thy ſervant, that truſteth in thee.*

2. And yet my life is in imminent danger, unleſs Thou doſt preſerve it; as many

many reasons make me hope Thou wilt: for, as Thou the righteous Judge hast been long my benefactour, and I am perfectly innocent of that my enemies charge me withall; so I my self have been a reliever of others in their need; and besides, am a faithfull servant of thine, who depends intirely upon Thee, and hath no confidence in any thing, but onely thy Almighty Goodness.

3. *Be mercifull unto me, O Lord: for I cry unto thee daily.*

3. Whose mercifull help I have also implored with most importunate and incessant prayers; which is another reason of my hope, that Thou wilt take compassion upon me, O Lord.

4. *Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.*

4. And turn the present sorrow of thy servant into joy and gladness: For I have placed my hope intirely in Thee, O Lord; and expect nothing but from Thee alone.

5. *For thou Lord* art *good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.*

5. Who art no less bountifull (which is another exceeding great encouragement to me) than I am indigent; ready also to pardon those that have offended Thee: yea to shew abundant kindness to every one of them, in their greatest distress; when with unfeigned devotion they call upon Thee.

6. *Give ear, O LORD, unto my prayer: and attend to the voice of my supplications.*

6. As I now do, O Lord; most humbly beseeching Thee with repeated intreaties, to give a favourable answer to these prayers and supplications; whereby I deprecate thy displeasure, and sue unto Thee for favour.

7. *In the day of my trouble I will call upon thee: for thou wilt answer me.*

7. Which I beseech thee let me the rather obtain, because my distress is so great and so urgent; that thy power will now be the more magnified in delivering me: as heretofore Thou hast

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1. THere cannot be a fitter object of thy Mercy, O Lord, than thy poor Supplicant, who beſeeches Thee graciouſly to condeſcend to his requeſt: for elſe he is utterly undone, being quite deſtitute of all humane help.

2. *Preſerve my ſoul, for I am holy: O thou my God, ſave thy ſervant, that truſteth in thee.*

2. And yet my life is in imminent danger, unleſs Thou doſt preſerve it; as many

many reaſons make me hope Thou wilt: for, as Thou the righteous Judge haſt been long my benefactour, and I am perfectly innocent of that my enemies charge me withall; ſo I my ſelf have been a reliever of others in their need; and beſides, am a faithfull ſervant of thine, who depends intirely upon Thee, and hath no confidence in any thing, but onely thy Almighty Goodneſs.

3. *Be mercifull unto me, O Lord: for I cry unto thee daily.*

3. Whoſe mercifull help I have alſo implored with moſt importunate and inceſſant prayers; which is another reaſon of my hope, that Thou wilt take compaſſion upon me, O Lord.

4. *Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul.*

4. And turn the preſent ſorrow of thy ſervant into joy and gladneſs: for I have placed my hope intirely in Thee, O Lord; and expect nothing but from Thee alone.

5. *For thou Lord* art *good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.*

5. Who art no leſs bountifull (which is another exceeding great encouragement to me) than I am indigent; ready alſo to pardon thoſe that have offended Thee: yea to ſhew abundant kindneſs to every one of them, in their greateſt diſtreſs; when with unfeigned devotion they call upon Thee.

6. *Give ear, O LORD, unto my prayer: and attend to the voice of my ſupplications.*

6. As I now do, O Lord; moſt humbly beſeeching Thee with repeated intreaties, to give a favourable anſwer to theſe prayers and ſupplications; whereby I deprecate thy diſpleaſure, and fly unto Thee for favour.

7. *In the day of my trouble I will call upon thee: for thou wilt anſwer me.*

7. Which I beſeech thee let me the rather obtain, becauſe my diſtreſs is ſo great and ſo urgent; that thy power will now be the more magnified in delivering me: as heretofore Thou haſt

been wont to doe, upon ſuch earneſt petitions, as theſe are unto Thee.

8. *Among the gods* there is *none like unto thee, O LORD, neither* are there any works *like unto thy works.*

8. For nothing is too hard for Thee; nor art Thou unwilling to doe more kindneſſes for us, becauſe Thou haſt done ſo many already: But, as appears by thy unparallell'd works, doſt incomparably excell (whatſoever ſtrangers think, 2 *King.* XVIII. 15.) all thoſe that are worſhipped in the world as gods; who are not able ſo much as to help, and preſerve themſelves.

9 *All nations whom thou haſt made, ſhall come and worſhip before thee, O LORD: and ſhall glorifie thy name.*

9. Which ſhall move all our neighbouring Nations, (2 *Chron.* XXXII. 23.) as all the reſt ſhall do in the days of that Great King which we expect, (*Rom.* XV. 9.) to acknowledge Thee, O Lord, to be their Creatour; and with humble veneration to ſubmit themſelves unto Thee, and to honour Thee with their higheſt praiſes.

10. *For thou* art *great, and doeſt wondrous things: thou* art *God alone.*

10. For they ſhall clearly ſee, by the magnificence of thy marvellous works, that Thou art infinitely ſuperiour, to all thoſe Powers whom they adore: And that, in truth, there is no God, but Thou thy ſelf alone.

11. *Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.*

11. Which I ſo firmly believe, that I deſire nothing more, than to be perfectly inſtructed in all thy will; which I will ſincerely obſerve: knit my heart, O Lord, in ſuch pious affections to Thee, that it may never in the leaſt diſſent from Thee; nor be diſturbed with any vain cares, but intirely bent to ſtudy this alone, what is pleaſing unto Thee.

12. *I will praiſe thee, O LORD my God, with all my heart: and I will glorifie thy name for evermore.*

12. Whom I am bound to praiſe, both as the ſupreme Lord

Lord of all, and as my moſt bountifull Benefactour, with all the powers of my Soul: and accordingly, I do now moſt thankfully acknowledge Thee; and will never ceaſe to honour Thee, and to doe Thee ſervice, as long as I have any Being.

13. *For great is thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.*

13. For the benefits Thou haſt beſtowed on me, are as ineſtimable, as they are innumerable: I owe my very life to Thee, which hath been often ſnatched out of the extreameſt dangers; wherein I had inevitably periſhed, if Thou hadſt not mercifully delivered me, 1 *Sam.* XXIII, *&c.*

14. *O God, the proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul, and have not ſet thee before them.*

14. Behold, O God, a new opportunity to glorifie that mercy; for proud and ambitious men, (2 *Sam.* XV. 1, 2, *&c.*) have made an inſurrection againſt me, and raiſed a moſt formidable Army (2 *Sam.* XV. 12, 13.) to take away that life, which Thou haſt ſo miraculouſly preſerved: having no regard to thy Providence; nor refuſing any means, whereby they may ſatisfie their unjuſt deſires.

15. *But thou, O LORD, art a God full of compaſſion, and gracious: long-ſuffering, and plentious in mercy and truth.*

15. All our comfort is, that Thou, not they, doſt govern the world: who art no leſs compaſſionate, than Thou art powerfull; readily forgiving offences, or bearing long before Thou puniſheſt Them; chuſing rather to heap thy benefits upon us, and never failing to perform thy faithfull promiſes.

16. *O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.*

16. In confidence of which I humbly beſeech thy favour, and gracious pardon, though I have highly offended Thee: Aſſiſt thy poor ſervant, by thy irreſi-

irreſiſtible power, againſt thoſe mighty forces, which are ready to aſſault me: O deliver me, who am here humbled in the loweſt manner before Thee; looking upon my ſelf as more abſolutely thine, than any ſlave that is born in our houſe, can be ours.

17. *Shew me a token for good, that they which hate me may ſee* it, *and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.*

17. Vouchſafe me now in this great diſtreſs, ſuch manifeſt tokens of thy favour towards me, that I may not onely be delivered; but all may take notice of it: And good men thereby be encouraged to hope in Thee; but they that hate me, be utterly confounded; to ſee him whom they intended to deſtroy, not onely preſerved, but bleſſed with comforts proportionable to the ſorrow he hath indured.

PSALM LXXXVII.

A Pſalm or Song, for the Sons of *Korah.*

ARGUMENT.

It is as uncertain when this Pſalm-Song *(ſee LXVII.) was compoſed, as which of the Sons of* Korah *was the Authour of it. But it is manifeſt enough, that it was written in commendation of* Jeruſalem, *ſituate in the holy Mountains of* Sion *(where* David *built his Palace, and afterward ſettled the Ark) and of* Moriah, *where* Solomon *built the Temple. There are thoſe that think it was compoſed upon the Anniverſary of the Birth, or Coronation of ſome great Prince; ſuch as* Hezekiah: *in whoſe days this City was made more famous; by the glorious deliverance which God gave it, from the power of the King of* Aſſyria's *Army.*

But

But this is a mere conjecture; and I shall follow the vulgar opinion: according to which, the beginning of this Psalm must be lookt upon, as very abrupt; but expresses the greater rapture of joyfull admiration, wherein the Psalmist was.

1. *HIS foundation is in the holy mountains.*

1. GReat is the strength and beauty of this place which is founded by God in the high Mountains; which He hath peculiarly chosen for the seat of his Kingdom, and of his Priesthood.

2. *The LORD loveth the gates of Sion, more than all the dwellings of Jacob.*

2. Though the Lord loves all the habitations of his people; yet none are so dear unto Him, as those within the Gates of *Jerusalem*: A principal part of which is *Sion*.

3. *Glorious things are spoken of thee, O city of God. Selah.*

3. There is no City in the world, of which such glorious things are foretold, or of which any thing can now be said, comparable to what we can truly boast of thee; that art the City, which God Himself hath separated for his own habitation.

4. *I will make mention of Rahab, and Babylon, to them that know me: behold, Philistia, and Tyre, with Ethiopia: this* man *was born there.*

4. I do not deny the due praises which belong to other places and Countries; but rather am wont to make honourable mention, among my acquaintance and familiars, of *Egypt* and of *Babylon*; and of those who are nearer to us, the *Philistines*, *Tyrians*, and *Arabians*: bidding them observe, that such a notable person was born among them:

5. *And of Sion it shall be said, This and that man was born in her:*

5. But what is this to *Sion*? of

and the Higheſt himſelf ſhall eſtabliſh her.

whom it ſhall be ſaid in future times, that (not ſuch a ſingle perſon, but) this and that man; a great many Worthies, and far more eminent, both in Learning and in Arms, but eſpecially in Piety, were born in her: for ſhe hath no meaner inſtructor than the moſt high; who ſhall ſettle her in a flouriſhing eſtate, by educating and forming her inhabitants, to the moſt excellent qualities.

6. *The* LORD *ſhall count when he writeth up the people,* that *this* man *was born there. Selah.*

6. So that when He himſelf, whoſe eyes nothing can eſcape, ſhall look over the regiſter of thoſe Nations, and count the famous men they have produced; He ſhall find onely ſome one great man, and he comparatively of no great value, was born among them:

7. *As well the ſingers as the players on inſtruments* ſhall be there: *all my ſprings* are *in thee.*

7. But in thee, O City of God, He ſhall find multitudes of excellent perſons, all eminent in their kind, even among thoſe of lower rank, as well as in the higher: And there ſhall be a conſtant ſucceſſion of ſuch; as there is of water from a ſpring.

PSALM LXXXVIII.

A Song or Pſalm for the Sons of *Korah*, to the chief Muſician upon *Mahalath Leannoth. Maſchil* of *Heman* the *Ezrahite.*

ARGUMENT.

Who this Heman *was is uncertain. Not he who was the famous Singer in* David's *time; for he was of the Tribe of* Levi (1 Chron. *VI.* 32. *XV.* 17.) *whereas this*

this was descended from Zerah, *who was one of the Sons of* Judah, 1 Chron. *II.* 6. *where we find indeed not onely* Heman, *but* Ethan (*to whom the next Psalm is ascribed*) *mentioned as two of* Zerah's *Sons: But we cannot reasonably think that they were, in those early times, the Authours of these two Psalms; because* Ethan *plainly makes mention of* David, *and the promise which God had passed to him of a perpetual Kingdom.*

It remains therefore that these two here mentioned, were of the posterity of those Sons of Zerah *and (thence called* Ezrathites) *and had the Names of their noble Ancestours given them, to perpetuate the memory of those who were so famous for wisdom,* 1 King. *IV.* 31.

But in what time they lived cannot be certainly determined. It is probable when Jechoniah, *otherwise called* Jehojachin (*or after him* Zedekiah) *was taken, and carried captive to* Babylon; *together with abundance of the Nobility, and the principal Commanders and Artizans,* 2 King. *XXIV.* 14, 15, 16. *In some of which ranks I suppose this* Heman *was; who being cast into a dark prison (which hath made some fancy* Jehojachin *himself to have made it) Ver.* 6, 8. *or otherwise as miserably treated as if he had been in a dungeon; bewails his private calamity: as* Ethan *in the next Psalm doth the publick.*

Why it is called a Song-Psalm, *see upon the Title of* Psal. *LXVII. It was to be sung by the Sons of* Korah *interchangeably, which is the meaning of* Leannoth) *upon a Flute or Pipe (see* Psal. *LIII.) to the known tune of* Maschil: *see* Psal. *XXXII. Some passages in it may be applied to our Saviour's Death and Burial in his Grave, which the Prophet* Isaiah *compares to a Prison; and so is used by our Church upon* Good-Friday.

1. O *LORD God of my ſalvation, I have cried day and night before thee.*

1. O Mighty Lord, by whoſe gracious care and good providence, I have been hitherto preſerved, and on whom all my hopes of ſafety ſtill depend; I have not failed in this ſore affliction to implore thy mercy, with moſt earneſt cries, without any intermiſſion.

2. *Let my prayer come before thee: incline thine ear unto my cry.*

2. Let them at laſt prevail I beſeech Thee; and do not reject my petition, accompanied with ſad moans and dolefull lamentations: but vouchſafe a favourable anſwer to it.

3. *For my ſoul is full of troubles: and my life draweth nigh unto the grave.*

3. For my Soul is overcharged with great variety of long continued evils: which have brought me ſo low, that there is but a ſtep between me and the grave.

4. *I am counted with them that go down into the pit: I am as a man that hath no ſtrength.*

4. All that know my condition look upon me, as utterly loſt; and I have no reaſon to think otherwiſe: being quite ſpent, and having no power at all to help my ſelf.

5. *Free among the dead, like the ſlain that lie in the grave, whom thou remembreſt no more: and they are cut off from thy hand.*

5. I am no longer one of this world, from whoſe ſociety I am quite ſeparated: there is little difference between me, and thoſe, who being ſlain in a Battel, and caſt all together into one common grave, are no farther regarded; or thoſe whoſe families are ſo wholly extirpated, that there are none left to preſerve their memory.

6. *Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.*

6. For Thou haſt thruſt me down into

to a deep and dismal Dungeon (which I can compare to nothing but a Grave;) wherein I lie neglected, and see no hope of being delivered.

7. *Thy wrath lieth hard upon me, and thou hast afflicted* me *with all thy waves. Selah.*

7. My spirit is ready to sink under the weight of thy displeasure; while my calamities fall upon me so fast, and so heavily (like the mountainous waves of the Sea) one after another; that it is impossible to express the soreness of my affliction.

8. *Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth.*

8. I am not allowed to have any familiarity with my friends or acquaintance; no more than if I were in another world: And as for other men, they abominate to come into such a loathsome place; where I am kept so close, that I have no means of getting out.

9. *Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.*

9. Nor can I doe any thing there but weep, till I am almost blind by reason of the miseries I endure: onely I cease not to look up unto Thee, O Lord, continually, who art my onely companion in this solitary and helpless condition; imploring thy aid with fervent Prayers, and longing expectations; saying,

10. *Wilt thou shew wonders to the dead? shall the dead rise and praise thee? Selah.*

10. Make haste, good Lord, to deliver me, if Thou intendest any kindness to me; otherwise I shall presently perish, and then, without the greatest Miracle, there is no help for me: For can I with any reason expect, that Thou shouldest doe wonders for me among the dead, when Thou wouldest doe nothing for me, while I was alive? and raise

me

me out of my grave, when Thou wouldeſt not bring me out of priſon?

11. *Shall thy loving-kindneſs be declared in the grave?* or, *thy faithfulneſs in deſtruction?*

11. Now is the time to declare the love Thou beareſt to me; and to perform the promiſe Thou haſt made to them that faithfully ſerve Thee: For if Thou doeſt defer thy relief, I die; and what can I hope for, when I am rotten in my grave?

12. *Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?*

12. Shall thy power be apparent there, where nothing is ſeen? And wilt Thou convince men how good and how juſt Thou art to thy ſervants, in the place where they are no more remembred?

13. *But unto thee have I cried, O LORD, and in the morning ſhall my prayer prevent thee.*

13. Thus, O Lord, I cry unto Thee in the anguiſh of my ſoul: which keeps me awake to preſent my prayers unto Thee, before the morning light.

14. *LORD, why caſteſt thou off my ſoul?* why *hideſt thou thy face from me?*

14. Though alas! they have no effect; but I ſee my ſelf deſerted, notwithſtanding all my prayers, in theſe miſerable ſtraits: wherein I lie ſighing to think what the reaſon ſhould be, that Thou denieſt me thy help, and takeſt no notice of me.

15. *I* am *afflicted and ready to die from* my *youth up*: while *I ſuffer thy terrours, I am diſtracted.*

15. Which is the more ſtrange, becauſe I faint away under my miſery, which hath continued many years, and under the ſad proſpect I have before me, of more dreadfull calamities: which ſo aſtoniſh me, that I know not what to doe with my ſelf.

16. *Thy*

16. *Thy fierce wrath goeth over me, thy terrours have cut me off.*

16. I onely bemoan over again my forlorn estate, which grows still more deplorable; I suffer not merely the effects of thy anger (Ver. 7.) but of thy severest and most terrible displeasure: wherewith I am so overwhelmed and oppressed, that I am scarce able to fetch my breath.

17. *They came round about me daily like water, they compassed me about together.*

17. Which way soever I turn my self, I find that I am inviron'd with them: and they increase continually, like flouds of water coming from several places, and at last meeting all together, to include and swallow me up.

18. *Lover and friend hast thou put far from me, and mine acquaintance into darkness.*

18. And there is no Friend, no Neighbour comes near me to give me the least consolation: But all they whose sweet society was wont to help to mitigate my sorrow, are either dead; or kept from my sight; or hide themselves for fear of being thrust down together with me, into this dolefull place.

PSALM LXXXIX.

Maschil of *Ethan* the *Ezrahite.*

ARGUMENT.

The Authour of this Psalm was near of kin to him that made the former (see the Argument there) and they lived I suppose in the same time. Onely Heman *bewailed some private affliction, which was befallen himself; whereas* Ethan (*after a thankfull acknowledgment of the benefits God had bestowed upon them, and especially of his promise made to* David *by* Samuel *and* Nathan,

Nathan, *of ſettling the Kingdom upon him and his poſterity for ever*) *laments moſt ſadly the publick calamity; by the ſubverſion of the Royal Family and Government, in the days of* Jehojachin *or of* Zedekiah. *Whoſe miſerable fate ſeems in the concluſion of this Pſalm, to be bewailed with the greater paſſion; becauſe it looked like a breach of God's Promiſe to* David: *and gave the* Babylonians *and other Nations, who aſſiſted in their deſtruction, occaſion to ſay; that notwithſtanding all the promiſes they boaſted of, and the fidelity of their God in their performance, there was now a period put to* David's *Family and Kingdom.*

That's the cleareſt account. I can give of the meaning of the laſt clauſe of the laſt verſe but one: where we reade that they reproached the foot-ſteps of his Anointed. *The word we render* foot-ſteps, *ſignifies properly the* heel of a man's foot: *and from thence is tranſlated to ſignifie the* end *of any thing, as in* Pſal. CXIX. 33. *Which notion of it, in my judgment, beſt ſuits with all that goes before in this Pſalm; concerning the ſtability of* David's *Kingdom: which their enemies now boaſted* (*as we would expreſs it in our preſent language*) *they ſaw upon its laſt legs. And the truth is, it was never reſtored to that Family, till* Chriſt *the great Son of* David *came: to whom ſome paſſages in this Pſalm are applied by the* Jews *themſelves; in both the* Bereſiths, *and in other Books; to which* Aben-Ezra *and* R. Solomon *conſent.*

Why this Pſalm is called Maſchil, *ſee* Pſal. XXXII. *But why any ſhould fanſie, as ſome have done, that it was made by* Jehojachin, *after he came out of Priſon* (2 King. XXV. 27, 28.) *I cannot conceive: unleſs the firſt words moved them to think that he, who in the foregoing Pſalm ſpeaks of himſelf as in a Dungeon, gives God thanks here for his deliverance.*

1. *I Will*

1. *I will ſing of the mercies of the* LORD *for ever: with my mouth will I make known thy faithfulneſs to all generations.*

1. THE innumerable calamities that are befaln us ſhall not blot out the memory of the innumerable benefits, which the Lord hath formerly beſtowed on us: but I will ſing of them without ceaſing; and indeavour to make all poſterity believe, notwithſtanding our preſent deſolation, that Thou art faithfull and conſtant to thy word.

2. *For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.*

2. For I am confident thy Mercy, which is immovable and indures for ever, will raiſe us out of theſe ruines: thy promiſes being as firm and ſtedfaſt as the heavens; in which we ſee an image of the unchangeableneſs of thy Nature, and of thy Will.

3. *I have made a covenant with my choſen, I have ſworn unto David my ſervant.*

3. Which Thou didſt declare by thy Prophet, ſaying, (1 *Sam.* XVI. 13. 2 *Sam.* III. 9, 10. V. 2. VII. 15, 16, 28.) I have choſen *David* my faithfull Servant, to be the Governor of my people; and have made a Covenant with him, confirmed by an Oath:

4. *Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.*

4. That not onely he, but his Children after him ſhall be ſettled in the Throne: which, though it totter ſometime, or be thrown down, ſhall be raiſed again; and continued throughout all ſucceeding generations.

5. *And the heavens ſhall praiſe thy wonders, O* LORD: *thy faithfulneſs alſo in the congregation of thy ſaints.*

5. For which ſtupendious kindneſs, if we ſhould forget to praiſe Thee, or in this our calamitous condition diſtruſt thy power and fidelity to make it good; the heavenly inhabitants will not fail to

to doe it: but in their holy Aſſemblies confeſs them both, with their ſolemn praiſes.

6. *For who in the heaven can be compared unto the* LORD? *who among the ſons of the mighty can be likened unto the* LORD?

6. For there are none of the powers of the air they know (much leſs any upon earth) that can reſiſt the Lord, and hinder the fulfilling of his will: The mightieſt among themſelves, they are ſenſible, are not to be compared with his Majeſty, to whom they are but Miniſters.

7. *God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all* them that are *about him.*

7. And when they aſſemble, in the greateſt numbers, and make the moſt glorious Court ſtand in great fear and dread of Him: attending, with awfull reverence, what commands He will be pleaſed to lay upon them.

8. *O* LORD *God of hoſts, who* is *a ſtrong* LORD *like unto thee? or to thy faithfulneſs round about thee?*

8. With whom I will join, O Lord, the Commander of all theſe heavenly Hoſts; and celebrate thy Name on earth, as they do in heaven, ſaying: Where is he among them all, that can equal Thee, O moſt powerfull Lord; whoſe Faithfulneſs is as ready to fulfill thy Promiſes, as the Angels are to execute thy Commands?

9 *Thou ruleſt the raging of the Sea: when the waves thereof ariſe, thou ſtilleſt them.*

9. The Sea it ſelf, which ſubmits to no body elſe, is under thy Government: who, when it is a calm, makeſt it ſwell, as if it would overflow the earth; and reduceſt it, when it is in its greateſt rage, to a perfect ſtilneſs again.

10. *Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.*

10. There the *Egyptians*, who had been wounded before with many other

other grievous plagues, were utterly overthrown: and with the like irresistible power the *Canaanites* were scattered; at the entrance of thy people, into the promised Land.

11. *The heavens* are *thine*, *the earth also* is *thine*: as for *the world*, *and the fulness thereof*, *thou hast founded them.*

11. For Thou art the owner of all things, both in heaven and earth, and hast the justest right to dispose of them, to whom Thou pleasest: because the world, and all the inhabitants of it, are thy Creatures.

12. *The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.*

12. Whether we cast our eyes to the Southern or Northern parts of the earth; to the West, towards *Tabor*, or Eastwards towards *Hermon*: they all acknowledge Thee their Creatour; and rejoice in thy bountifull Providence, which inriches them with all things needfull for them.

13. *Thou hast a mighty arm*: *strong is thy hand*, and *high is thy right hand.*

13. And thy power extending it self throughout the whole, always effects in every place, whatsoever Thou designest; and that with an irresistible force: whether it be to punish evil-doers, or to preserve and exalt them that doe well.

14. *Justice and judgment* are *the habitation of thy throne: mercy and truth shall go before thy face.*

14. But none shall be able to say Thou doest them any wrong: Because Thou dost not rule the world merely by thy absolute power; but hast placed thy principal glory in justice and equity, mercy and fidelity; from which Thou never swervest.

15. *Blessed* is *the people that know the joyfull sound*: *they shall walk*, *O LORD*, *in the light of thy countenance.*

15. Happy then are the people who live under thy righteous and mercifull Government; and hear the Trumpet sound, which signifies the royal pre-

ſence of thy Majeſty among them, and calls them to attend upon Thee (*Numb.* X. 10.) They ſhall ſpend their days moſt chearfully, O Lord; being ſecure of thy favour, which will let them want nothing that is good for them.

16. *In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.*

16. They ſhall not barely rejoice, but triumph, and that continually; in thy love to them, and thy power to defend them: and, walking in thy holy Laws, ſhall by thy goodneſs be highly exalted, and made ſuperiour to all their enemies.

17. *For thou* art *the glory of their ſtrength: and in thy favour our horn ſhall be exalted.*

17. For they owe not their conqueſts to their own valour, or forces, though never ſo great; but it is Thou who giveſt illuſtrious Victories, to the ſmalleſt Armies: And therefore by thy favour we hope that our Empire, which is now broken, ſhall be raiſed again to its former ſplendour.

18. *For the LORD* is *our defence: and the holy One of Iſrael* is *our King.*

18. For the Lord is ſtill our Protector, though our Prince be taken, and made unable to defend us: He whom *Iſrael* adores, and acknowledges infinitely to tranſcend all other Beings, is our King and Governour.

19. *Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon* one that is *mighty: I have exalted* one *choſen out of the people.*

19. Who then didſt reveal thy mind, in a Viſion, to the holy Prophet *Samuel*, (1 *Sam.* XVI. 1.) when the *Philiſtines* defied *Iſrael*, and grew terrible to them, (XVII. 10, 11, 24.) ſaying; I have provided my ſelf a valiant Champion, (1 *Sam.* XVI. 18.) to be your deliverer, (2 *Sam.* III. 18.) I have deſigned a perſon of ſingular worth, from among the common people, (1 *Sam.* XVI. 11.) to be promoted to the Kingdom.

20. *I have found David my ſervant:*

20. I have obſerved *David* (1 *Sam.* XVI. 1.)

vant: with my holy oil have I anointed him.

XVI. 1.) and find him a man that will faithfully serve me: Go, and anoint him with the holy Oil; for I intend him for the Governour of my people.

21. *With whom my hand shall be established: mine arm also shall strengthen him.*

21. With whom I will always be powerfully present, for his assistance, (1 *Sam* XVII. 45, *&c.*) and never desert him, as I did *Saul*: (XVIII. 12, 24, 28.) But my mighty power shall extraordinarily strengthen him, in all his enterprises, 1 *Sam.* XXX. 6. 2 *Sam.* VIII. 6, 14.

22. *The enemy shall not exact upon him: nor the son of wickedness afflict him.*

22. The subtilest of his enemies, shall not be able to circumvent him; nor the most malicious, how powerfull soever, oppress him.

23. *And I will beat down his foes before his face, and plague them that hate him.*

23. But after all their vain attempts I will not onely protect him from their crafty violence; but subdue all his adversaries under him, and destroy those that hate him, 2 *Sam.* VII. 9.

24. *But my faithfulness and my mercy* shall be *with him: and in my name shall his horn be exalted.*

24. He shall ever find me, not onely faithfull in my promise to him, but kind above his expectation: and, by my powerfull assistance, and his confidence in it, his authority shall be highly exalted, 1 *Chron.* XIV. 17. 2 *Sam.* VII. 9. VIII. 13.

25. *I will set his hand also in the sea, and his right hand in the rivers.*

25. On one hand he shall conquer the *Philistines*, and those that live upon the coast of the Sea, (2 *Sam.* VIII. 1.) and on the other hand the *Syrians*, as far as *Tigris* and *Euphrates*, 2 *Sam.* VIII. 9, *&c.* X. 16, 19.

26. *He shall cry unto me, Thou art my father, my God, and the rock of my salvation.*

26. For he shall intirely depend on me in all his di-

ſtreſſes, and fly to me for ſuccour, as a Child to his Parent; ſaying, with more than uſual love and confidence, Thou art my Father, as well as my omnipotent God, from whom alone I expect protection and deliverance.

27. *Alſo I will make him* my *firſt-born, higher then the kings of the earth.*

27. Which I will never fail to afford him, till I raiſe him to the prime dignity, among all thoſe whom I call my Sons; and ſet him ſo high above all other Kings in the world, that he ſhall be a moſt eminent Type of my Son *Chriſt*, the King of kings, and the Lord of lords.

28. *My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.*

28. Nothing ſhall alter theſe kind intentions toward him; but I will always have a love for him, and faithfully perform my Covenant with him.

29. *His ſeed alſo will I make* to endure *for ever, and his throne as the days of heaven.*

29. Which is, that his Family ſhall never be extinct; but, notwithſtanding the changes which all things are ſubject unto here below, have the royal power continued in it, as long as the heavens endure, 2 *Sam.* VII. 16, 28, 29. *Luke* I. 32, 33.

30. *If his children forſake my law, and walk not in my judgments;*

30. If his Succeſſors indeed ſhall depart from the Law, which I have given you by my Servant *Moſes*, and not judge my people righteouſly;

31. *If they break my ſtatutes, and keep not my commandments:*

31. If they prophanely neglect, or corrupt my Religion, and obſerve not the reſt of the Rules of life, which I have enjoined them:

32. *Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.*

32. Then will I execute their threatnings which are in my Law, (*Levit.* XXVI.) upon them; and puniſh their tranſgreſſions

greſſions with ſore diſeaſes, and their Idolatries with ſeveral plagues, (2 *Sam.* VII. 14.)

33. *Nevertheleſs, my lovingkindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.*

33. But I will not ſo chaſtiſe them, as never more to doe good to his Family; (2 *Sam.* VII. 15.) but will ſtill have a kindneſs for it, and faithfully keep my promiſe with it, 1 *King.* XI. 34, 36. XV. 4. 2 *King.* VIII. 19. *&c.*

34. *My covenant will I not break, nor alter the thing* that is *gone out of my lips.*

34. I will not violate the Covenant I have made with *David* (2 *Chr.* XXI. 7.) nor retract the promiſe, which I have ſolemnly paſſed to his Family.

35. *Once have I ſworn by my holineſs, that I will not lie unto David.*

35. For I have unalterably ſworn by my own incommunicable excellencies, that I will as ſoon ceaſe to be what I am, as deceive him.

36. *His ſeed ſhall endure for ever, and his throne as the ſun before me.*

36. His Family (as I ſaid Verſe 29.) ſhall never be quite extinct; but always remain in my favour, and hold the royal dignity' as long as the Sun ſhineth.

37. *It ſhall be eſtabliſhed for ever as the moon, and* as *a faithfull witneſs in heaven. Selah.*

37. The Moon may as well fall from her Orb, as his Authority fall to the ground and riſe no more: Let that be a witneſs of my fidelity, when you look upon it; (*Jer.* XXXIII. 20, 21.) and conclude, that after all the changes and eclipſes his Kingdom may ſuffer, it ſhall ſtand as faſt, as that and all the reſt of the heavenly bodies.

38. *But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.*

38. But all theſe promiſes, alas! ſo ſacredly confirmed, and oft repeated, have

have not ſecured it from a diſmal ſubverſion: For Thou haſt rejected, with the greateſt contempt and indignation, our Sovereign; one of the poſterity of *David*, and his lawfull ſucceſſour in the Kingdom, 2 *King.* XXIV. 20, XXV. 6, 7. *Lam.* IV. 20.

39. *Thou haſt made void the covenant of thy ſervant: thou haſt prophaned his crown*, by caſting it *to the ground.*

39. Thou ſeemeſt not to regard the Covenant made with that thy faithfull Servant (which Thou promiſedſt not to break, Ver. 34.) and inſtead of raiſing his Family higher than all other Kings (Ver. 27.) haſt ſuffered it to loſe all its Authority; which, together with the royal Diadem, is vilely trodden under foot.

40. *Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruine.*

40. Thou haſt broken down all the walls of *Jeruſalem*, (2 *King.* XXV. 10.) and made all his fortified places a mere deſolation.

41. *All that paſs by the way ſpoil him: he is a reproach to his neighbours.*

41. So that he hath no defence againſt thoſe who have a mind to make a prey of him, (2 *King.* XXIV, 2.) and is now ſcorned and derided by thoſe, who formerly dreaded him.

42. *Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.*

42. Thou haſt made his adverſaries (whom Thou promiſedſt to depreſs, Ver. 23.) far ſtronger than himſelf: they have executed all that they deſigned, and now triumph in his ruin.

43. *Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battel.*

43. His forces have done him no ſervice; but being ſhamefully routed, durſt never rally again, to make any oppoſition to their enemies.

44. *Thou haſt made his glory to ceaſe,*

44. Thou haſt put out that ſplendour,

caſe, and caſt his throne down to the ground.

dour, which we thought ſhould have been perpetual; (Ver. 37, 38.) and haſt utterly overturned his Kingdom.

45. *The days of his youth haſt thou ſhortned: thou haſt covered him with ſhame. Selah.*

45. Thou haſt made a ſpeedy end of the reign of *Jehojachin*, who in his youth is made a ſlave: (2 *King.* XXIV. 8, *&c.*) and ſuffered *Zedekiah* to be moſt diſgracefully condemned as a rebel, to loſe his eyes, and remain a priſoner all the days of his life, 2 *King.* XXV. 6, 7.

46. *How long, LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?*

46. O what a ſad condition is this, in which Thou ſeemeſt wholly to neglect us! But, O Lord, wilt Thou never appear for us again, and put a period to our miſeries? wilt Thou let thy anger burn, till we be utterly conſumed?

47. *Remember how ſhort my time is: wherefore haſt thou made all men in vain?*

47. Our natural weakneſs pleads for ſome mercy; and imboldens us to beſeech Thee, that, ſince we muſt not onely die unavoidably, but a ſhort time will bring us to our graves, Thou wilt be pleaſed to let us ſpend that little time in more eaſe; and not live, as if we were made for nothing elſe, but onely to be miſerable and to die.

48. *What man* is he that *liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.*

48. For where is the man, whoſe conſtitution is ſo firm, that he ſhall not yield to death? For what ability have we, though our enemies ſhould not thus deſtroy us, to defend our ſelves from the power of the grave?

49. *LORD, where* are *thy former loving-kindneſſes*, which *thou ſwareſt unto David in thy truth?*

49. Lord! what a difference is there between our times, and thoſe, when Thou

Thou waſt ſo exceeding good to *David?* And ſwareſt, moſt faithfully to continue to him for ever thy loving-kindneſs, which we beſeech thee now reſtore unto us.

50. *Remember, LORD, the reproach of thy ſervants*; how *I do bear in my boſom* the reproach of *all the mighty people*;

50. Shew, O Lord, that Thou doſt not forget the ſcoffs and jeers whereby our enemies augment the ſufferings of thy ſervants: there is nothing I lay to heart ſo much, as all the reproaches of many and mighty Nations.

51. *Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footſteps of thine anointed.*

51. Who are thy enemies as well as ours; and have blaſphemed Thee, O Lord, and mockt at Thee: as if our ſlavery were the effect of thy inability to protect us; and as if there were an end of the Family and Kingdom of *David*, thine anointed, which Thou ſaideſt ſhould laſt for ever.

52. *Bleſſed* be *the LORD for evermore. Amen, and Amen.*

52. But let them laugh on; neither their ſcoffs, nor our calamity, ſhall hinder us from praiſing the Lord, and ſpeaking good of Him continually; in aſſured hope that he will at laſt deliver us. Let it be ſo, we beſeech Thee; Let it be ſo, as we deſire and hope: that we may ever praiſe Thee for our happy reſtauration.

The End of the THIRD Book of Pſalms.

The

The Fourth BOOK OF PSALMS.

PSALM XC.

A Prayer of *Moſes*, the Man of God.

ARGUMENT.

Here begins the FOURTH *Book of Pſalms: in this diffring from the reſt, that as thoſe of the* firſt *Book are moſt of them aſcribed to* David, *and thoſe of the* ſecond *in great part to the Sons of* Korah, *and thoſe of the* third *to* Aſaph; *ſo there are few of theſe, whoſe Author is certainly known: and therefore, I ſuppoſe, were all put together, in one and the ſame Collection. The firſt of them indeed being made by* Moſes, *the Hebrews have entertained a conceit (which St.* Hierom *and St.* Hilary *alſo follow) that he was the Author alſo of the* Ten *next immediately inſuing. But, as there is no reaſon for that (it will appear in due place) ſo I can ſee no cauſe why we ſhould fanſie* David, *or ſome of the Children of* Moſes *in his time, or a* finger *of that name (as* Aben Ezra *conjectures) to have compoſed this preſent Pſalm: when not only the Title expreſly gives it to that* Moſes *who was* the Man of God *(as their Law-giver is called,* Deut. *XXXIII. 1.) or that famous Prophet, by whom God ſpake to them; but the* Chaldee *Paraphraſe, and the very matter of the Pſalm ſufficiently ſhew, that it*

was a Meditation of his, when the People offended so highly against God in the Wilderness (especially by murmuring at the Relation the Spies brought them of the good Land, Numb. *XIV.) that he shortned their lives to* seventy *or* eighty *years at the most; and suffered them not to arrive at the age of their Ancestors, or of* Moses, Caleb *and* Joshua: *whose lives he prolonged to an* hundred and twenty *years.*

Which grievous punishment Moses *prays God they may lay to heart seriously, and so recover his favour, (Ver.* 12, &c.) *who is the eternal God, as he tells them (in the beginning of the Psalm) and had been, in a particular manner, kind to their Progenitors in former Generations.*

This is the substance of the Psalm: which the Collector of this Book thought fit to place in the very beginning of it; because of the great Antiquity of this Psalm, and the dignity of its Author.

1. *LORD, thou hast been our dwelling-place in all generations.*

1. O Lord, who sustainest and governest the whole World, Thou hast been the constant Protector of our Nation for many Ages: having afforded all things necessary for the defence and security of our Fore-fathers, *Abraham*, *Isaac* and *Jacob*; when they had no certain dwelling-place, but were strangers in the Land whither we are going; and supported us in the Land of *Egypt*; where, in a time of dearth, Thou madest an ample provision for us; as Thou hast also done hitherto, in this barren Desert.

2. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou* art *God.*

2. Where, though we have no Towns nor Houses, we ought to think our selves safe; and to trust in Thee, who art the same mighty God, Thou ever wast (not only before we and our Forefathers were made, but before the moun-

mountains arose out of the waters, and Thou commandedst the rest of the Earth, and this beautiful World to appear) and ever wilt be, whatever changes there be here, without any alteration.

3. *Thou turnest man to destruction: and sayest, Return ye Children of men.*

3. We have highly offended Thee indeed, and so did our first Parents; who became thereby most wretched and miserable Creatures, and were doomed by Thee to return to the dust, out of which they were formed: as all their Posterity must do, whensoever Thou summonest them to obey that sentence Thou hast passed upon them.

4. *For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

4. And should we have a reprieve for a longer time, than our first Father *Adam*, and some of his successours had, who lived near to a *thousand* years; we should be wretched still: especially when we compared our selves with Thee; in whose account the longest life is as inconsiderable as one day, and that when it is spent and gone; nay, as three or four hours, which pass away in sleep.

5. *Thou carriest them away as with a flood, they are* as *a sleep: in the morning* they are *like grass* which *groweth up.*

5. But alas! in these ages Thou carriest Men away suddenly; as a violent torrent doth those things it meets withal in its passage: they vanish like a dream when we awake; and are as grass, which in the morning is grown higher and stronger than it was;

6. *In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.*

6. But how flourishing and fresh soever it then appear, is cut down before night, and loses all its beauty: such is the frailty of Man; who now is in vigorous health, and anon languishes, and falls to the earth.

7. *For we are consumed by thine*

7. This, I am sure, is our condition;

anger, and by thy wrath are we troubled.

on; who have so provoked Thee to anger by our sins, that we perish in an instant, (*Numb.* XVI. 35, 46.) and are perpetually disturbed with dreadful apprehensions of thy heaviest displeasure, *Numb.* XVII. 12, 13.

8. *Thou hast set our iniquities before thee: our secret* sins *in the light of thy countenance.*

8. After many threatnings, Thou hast proceeded as a righteous Judge, to call us to a severe account for all our foul crimes; though never so secretly committed; and makest it appear, by our punishments, to all the world (*Numb.* XIV. 20, &c.) that we are a perverse Generation; though we pretend to thy service.

9. *For all our days are passed away in thy wrath, we spend our years as a tale* that is told.

9. For we constantly feel some effects or other of thine anger; whereby our lives decline exceeding fast, and many times, before we can say what's this, is at an end.

10. *The days of our years* are *threescore years and ten, and if by reason of strength* they be *fourscore years, yet* is *their strength labour and sorrow: for it is soon cut off, and we fly away.*

10. We fall short of the days of our Forefathers; being now all doomed to perish in the Wilderness, and not to exceed, commonly, the age of *LXX.* or (if Men be of a vigorous constitution) at most of *LXXX.* years: the best part of which also, is spent in toilsome travels (*Numb.* XX. 14. XXI. 4. XXXI. 11. *Deut.* II. 1, 3, &c.) and much sorrow and vexation; to see the strongest among us, cut down like grass in a moment, or at least making great haste unto their graves.

11. *Who knoweth the power of thine anger? even according to to thy fear,* so is *thy wrath.*

11. And yet alas! who is there that seriously considers and lays to heart, the dreadful effects of thy displeasure; which irresistibly falls upon us? (*Numb.* XXV. 1, 2, 3, &c.) or with such a pious fear, as it ought to excite, takes any

care

cal to prevent more terrible Puniſhments than thoſe we have felt already?

12. *So teach* us *to number our days, that we may apply* our *hearts unto wiſdom.*

12. Lord, do Thou touch us with a ſenſe of thy Judgments; that we may not preſume thus fooliſhly to offend Thee, as our Fathers have done: but making a juſt account of the ſhortneſs and uncertainty of our lives, may wiſely apply our hearts to make the beſt uſe we can of them, in repenting of our ſins.

13. *Return, O LORD, how long? and let it repent thee concerning thy ſervants.*

13. And then be pleaſed to turn thy ſeverity into kindneſs towards us: let it ſuffice, good Lord, that we have endured ſo many and long Puniſhments; and now at laſt revoke or mitigate the ſentence Thou haſt paſt upon us, who, though very diſobedient, are thy ſervants.

14. *O ſatisfie us early with thy mercy; that we may rejoice and be glad all our days.*

14. O let us ſee ſome appearance of thy love to us; which may ſatisfie and chear our languiſhing ſouls, like the morning light after a tedious night: and inſtead of ſighs and groans, fill us with ſhouts of joy, all the remainder of our days.

15. *Make us glad according to the days* wherein *thou haſt afflicted us,* and *the years* wherein *we have ſeen evil.*

15. Compenſate our paſt troubles with future comforts; and make our happineſs to equal, if not exceed, the miſery we have ſuffered.

16. *Let thy work appear unto thy ſervants, and thy glory unto their children,*

16. Declare to all the world, that Thou haſt not quite forſaken us thy ſervants: but wilt ſtill work wonders for us; and do more glorious and magnificent things for our Children, though we have ſinned againſt Thee, *Numb.* XX. 17, 18, *&c.* XXI. 2. *Deut.* II. 25. III. 24.

17. *And let the beauty of the* LORD *our God be upon us: and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.*

17. Let them inherit, by the ſpecial favour of the Lord our God, that lovely and pleaſant Land, (*Gen.* XLIX. 15. *Deut.* VIII. 7, 8, *&c.*) which he hath promiſed to give us: and, for that end, direct and proſper our Arms; that what we ſhall attempt in vain, if we be left to our ſelves, may ſucceſsfully be atchieved by thy aſſiſtence, (*Deut.* VIII. 17, 18, *&c.* XXXI. 6, 7, 8.) O proſper Thou our undertaking; and make our Arms victorious.

PSALM XCI.

ARGUMENT.

The Author of this Pſalm is not known, but the occaſion ſeems to have been ſome great Peſtilence; in which the Pſalmiſt commends an humble confidence in God, and ardent love to Him, as the beſt ſecurity both in that, and in all other dangers. Maimonides *thinks (as other of the Rabbins alſo do) that the Pſalmiſt hath a peculiar reſpect to the incurſions of evil Spirits, Ver.* 5, 6. *as in the following Verſes,* 7, 8. *to thoſe miſchiefs which may come from the hand of evil Men. And as far as thoſe Spirits had any hand in the Peſtilence here ſpoken of, his Opinion is true; and his words in general are very ſignificant, that the Pſalmiſt here* treats elegantly of that great Providence, which protects and keeps us from all evils, both univerſal and particular, *&c. Thus he diſcourſes in his* More Nevochim, *Part* III. *Chap.* 51. *where we have the reaſon of that name which is given to this Pſalm by the* Talmudiſts; *who call it* A Song of evil Spirits. *See* Buxtorf. *Lex. Talmud. in the word* שיר.

Now

Now there is no Peſtilence ſo likely to have given occaſion to this Pſalm, as that in the latter end of David's *Reign: who having numbred the People, and not made thoſe acknowledgments to God which the Law in that caſe preſcribed,* (Exodus 12.) *had this ſad choice given him by the Prophet* Gad, *whether he would be puniſhed for his negligence by Famine, or by the Sword of his Enemies, or by Peſtilence. And ſubmitting to the laſt (which God ſent a deſtroying Angel to inflict,* 2 Sam. *XXIV.* 15, 16.) *was taught, it is not unlikely, by that Prophet, called* David's Seer, *to recommend himſelf to the Divine Protection, in the words of this Pſalm. For that* David *himſelf was the Author, as ſome conceive, is not ſo probable; becauſe there is no ſuch confeſſion of his Sin, and deprecation of the Divine Diſpleaſure in this Pſalm, as we read he made on that occaſion,* 2 Sam. *XXIV.* 1 Chron. *XXI. unleſs we will imagine that he made this Pſalm after that Plague; to direct and excite all others, to make God their refuge, as he had done, in ſuch like Calamities.*

And this is far more probable, than that it ſhould be made by Moſes, *as ſome of the Hebrews fancy; for none of the Plagues in his time were ſo great as that in* David's*: and the moſt of them fell on thoſe whom God had condemned to die in the Wilderneſs, (as he in the foregoing Pſalm commemorates) and therefore he could not promiſe long life to them upon any terms; as the Pſalmiſt here doth to the Man that confides in God, Ver. laſt.*

The ancient Interpreters by Schacal *(which commonly ſignifies a Lion) do ſo unanimouſly underſtand ſome kind of Serpent, and not without reaſon (as* Bochartus *hath demonſtrated) that I have followed them, in my Paraphraſe of Verſe* 13. *and made no mention of thoſe Beaſts of prey, but only of venomous Creatures.*

1. HE *that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.*

1. IT is an undoubted truth, that he who always makes the Divine Providence his Sanctuary, and, commending himſelf to the protection of the moſt High, reſts in that, and troubles himſelf no farther; need not fear any danger whatſoever: but think himſelf ſafe and ſecure in his cuſtody; who, as He is Almighty, ſo will never fail thoſe that piouſly confide in Him.

2. *I will ſay of the* LORD, *He is my refuge and my fortreſs: my God, in him will I truſt.*

2. And therefore I will now incourage my ſoul, to flee unto the Lord for ſhelter, ſaying; I have no confidence in any thing but Him alone: He is a better defence than the moſt impregnable fortreſs; being the Sovereign of the World, and ſo good to me upon all occaſions, that I will never diſtruſt his kindneſs.

3. *Surely he ſhall deliver thee from the ſnare of the fowler: and from the noiſome peſtilence.*

3. I doubt not but He will deliver thee from all unſeen dangers; particularly from this moſt deſtructive Peſtilence: whoſe venom catches Men as inſenſibly and ſuddenly as the ſnare doth the Bird, when it is laid by a cunning Fowler.

4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth* ſhall be thy *ſhield and buckler.*

4. He will affectionately defend thee, as a Hen doth her young ones under her wings: And therefore truſt to his benign Providence, and depend upon his faithful word; oppoſing that to all the dangers which threaten thee, as a Souldier doth his Shield and Buckler to the Darts and Thruſts of his Enemies.

5. *Thou ſhalt not be afraid for the terrour by night:* nor *for the arrow* that *flieth by day:*

5. Then thou needeſt not to be afraid, either of murtherers and robbers;

bers; whose sudden attempts in the night, make them more dreadful: nor of insurrections, and popular tumults, and the open assaults of any adversaries,

6. Nor *for the pestilence* that *walketh in darkness*: nor *for the destruction* that *wasteth at noon-day.*

6. No, nor of those infectious Diseases, which arise from unknown causes: nor of those malignant Fevers, which rage in the hottest season of the year.

7. *A thousand shall fall at thy side, and ten thousand at thy right hand*: but it *shall not come nigh thee.*

7. Whereby tho' whole Towns and Countries be depopulated, a thousand falling on the left hand, and ten thousand on the right hand of thee; thou shalt remain untouched in that mortality.

8. *Only with thine eyes shalt thou behold and see the reward of the wicked.*

8. And only be a spectator of the Divine Vengeance, in punishing wicked Offenders so visibly; that thou canst not but observe his righteous Judgments, 2 *Sam.* XXIV. 15, 16.

9. *Because thou hast made the* LORD which is *my refuge*, even *the most High thy habitation:*

9. Because I have placed my confidence and hope in Thee, O Lord; who art a sanctuary, to which no violence can approach.

10. *There shall no evil befal thee, neither shall any plague come nigh thy dwelling.*

10. Therefore rest still assured, O my Soul, that He will suffer no mischief to befal thee: nor let this Plague seize upon thy Family.

11. *For he shall give his angels charge over thee to keep thee in all thy ways.*

11. But give his Angels, who are always ready to obey his commands, a strict charge to take care of thee, and to preserve thee whithersoever thou goest.

12. *They*

12. *They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

12. They ſhall as diligently attend thee, as a Nurſe doth her Child; guiding, ſupporting and defending thee, with ſuch a ſolicitous Affection; that the leaſt harm ſhall not befal thee.

13. *Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.*

13. No, ſhouldſt thou come among Serpents, Aſps and Dragons, with all the reſt of thoſe venomous ſort of Creatures, they ſhall not be able to do thee hurt: but thou ſhalt victoriouſly trample upon them, and triumph over them, *Luke* X. 19. *Mark* XVI. 18.

14. *Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.*

14. For ſo hath the Lord declared his will and pleaſure to be, when He gave commiſſion to his Angels concerning me, ſaying; Becauſe he heartily loves Me, and delights in Me, therefore will I deliver him from all preſent danger, and raiſe him above the reach of all future: becauſe he hath acknowledged Me, to be the only ſafe refuge, and relied on My power for his protection;

15. *He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him, and honour him.*

15. I will grant him all his Petitions; eſpecially when he is in any diſtreſs, I will be preſent with him, to afford him ſuitable comfort: and not only preſerve him from periſhing; but, after a happy deliverance, make him great and illuſtrious.

16. *With long life will I ſatisfie him, and ſhew him my ſalvation.*

16. And more than that, he ſhall have the ſatisfaction of injoying his honour to a great old Age; and when his ſtrength fails him, I will not; but ſtill give him evident proofs of my care of him, and kindneſs towards him.

PSALM

PSALM XCII.

A Psalm or Song for the Sabbath-day.

ARGUMENT.

If Adam *had made this Psalm, presently after he was created in the evening of the Sabbath (which is a Rabbinical fancy, mentioned in the* Midrash *upon this place) sure it would have been set in this* fourth *Book of Psalms, before that of* Moses: *who may more probably be conceived to have composed it, to raise the hearts of the* Israelites *to the proper business of the* Sabbath-day: *which was to praise God, when they meditated upon his wonderful Works, not only of Creation but of Providence in the government of the World. Several instances of which, in rewarding the good, and punishing the wicked, they themselves had seen since they came out of* Egypt: *and were to see more when they came into the Land of* Canaan; *to keep their* Sabbath *or* rest *there, after their long travels in the Deserts: with respect to which, some think* Moses *might call this* A Psalm for the Sabbath-day.

But there is no certainty of these things, or rather it is certain that neither of these conjectures are true. For as Adam *in Paradise had no Enemies to rise up against him, nor was troubled with any Workers of Iniquity (such as we read of Ver.* 7, 11.) *and there were no Psalteries, Harps and Instruments of Musick then made, which* Moses *himself tells us were found out by* Jubal: *so those Instruments were not employed in the service of God till the days of* David: *who may therefore more reasonably be thought to have made this* Psalm for the Sabbath, *than either of the other; after God had given him such* Rest round about

bout from all his enemies, (2 Sam. *VII.* 1.) *that he concluded he ſhould be able to ſubdue thoſe who ſhould hereafter adventure to oppoſe him: ſuch as thoſe mentioned in the following Chapters,* 2 Sam. *VIII.* 10.

1. IT is a *good* thing *to give thanks unto the* LORD, *and to ſing praiſes unto thy name, O moſt High:*

1. NOW is the proper ſeaſon to give thanks unto the Lord, for all the benefits we have received from Him: and it is no leſs delightful, than it is profitable, to ſing Hymns in the praiſe of the Divine Perfections; which infinitely tranſcend all that can be ſaid, or thought of them.

2. *To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;*

2. This is the ſweeteſt imployment in the Morning; and no entertainment equal to it at Night: to commemorate and declare to all, how bountiful Thou art; and how faithful in performing thy Promiſes to thoſe, who depend on thy Almighty Goodneſs.

3. *Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.*

3. Which ought to be celebrated, with a full Conſort, not only of our chearful Voices, but of all the Inſtruments of Muſick.

4. *For thou,* LORD, *haſt made me glad through thy work: I will triumph in the works of thy hands.*

4. For all are too little, O Lord, to expreſs the joy I have in the acts of thy Providence; by whom, as the World was made, ſo it is ſtill governed: it raviſhes my Spirit, and makes me ſhout for joy, to think how excellently Thou ordereſt and diſpoſeſt all things.

5. *O* LORD, *how great are thy works! and thy thoughts are very deep.*

5. Whoſe adminiſtration, though I cannot fully comprehend; yet, I admire

mire and applaud the aſtoniſhing greatneſs of thy Works: and reverence the unſearchable depth of thy Counſels and Deſigns.

6. *A bruitiſh man knoweth not: neither doth a fool underſtand this.* 6. Of which a ſtupid Man, who looks not beyond his Senſes, is ſo wholly ignorant; that ſeeing himſelf, and other ſuch like Fools, proſper and thrive, while better Men are in trouble and affliction; He preſently concludes, Thou doſt not meddle in our Affairs; but leaveſt all to chance: For he doth not underſtand, ſo much as this ſecret;

7. *When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: it is that they ſhall be deſtroyed for ever.* 7. That when the lewdeſt Men grow rich, high and powerful; and their intereſt is ſuch, that by their means all the workers of iniquity, and few other Men, are promoted; the reaſon is, becauſe nothing in this World is of any great value, nor of any long continuance; but after they have flouriſhed a while in an empty glory, they ſhall be cut down like Graſs; and, which is more, never riſe up again:

8. *But thou, LORD, art moſt high for evermore.* 8. And that, Thou, who ruleſt all things, though far out of their ſight, canſt as well puniſh or reward Men hereafter, as at preſent; being the eternal Lord.

9. *For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.* 9. Who ſheweſt Thou doſt not intend to let the wicked eſcape, though now they flouriſh; for Thou haſt begun already to give thy Enemies, who have long proſpered, a remarkable defeat: they have received ſuch a notable blow, that I am confident they ſhall periſh; and all their partakers, though never ſo numerous and ſtrongly linkt together, be diſperſed and utterly deſtroyed.

10. *But my horn ſhalt thou ex-* 10. But my power and authority Thou

alt like the horn of *an unicorn: I ſhall be anointed with freſh oyl.*

Thou ſhalt raiſe to a formidable height: and crown that dignity with ſuch undiſturbed joy and pleaſure; as ſhall prove, the Pious are not always miſerable:

11. *Mine eye alſo ſhall ſee* my deſire *on mine enemies:* and *mine ears ſhall hear* my deſire *of the wicked that riſe up againſt me.*

11. Nor the Wicked alway proſperous. For to all other pleaſures this ſhall be added, that I ſhall ſee thoſe deprived of all power, who have long watched to do me miſchief: or certainly hear of the ruin of thoſe malicious Men, who ſet themſelves with all their might to deſtroy me.

12. *The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.*

12. Which may be an incouragement to every good Man to hope in God, and not queſtion the Juſtice of his Providence; if at preſent he be afflicted: for as He ſhall overturn all his Enemies at the laſt; ſo He will make the Righteous flouriſh (not as the Wicked do like the Graſs, Ver. 7. but) in a durable proſperity, like the fruitful Palm, and the ſtately Cedar in *Lebanon.*

13. *Thoſe that be planted in the houſe of the* LORD, *ſhall flouriſh in the courts of our God.*

13. For they are under the care of the Lord our God; whoſe Houſe they frequent: and there partake of his Divine Bleſſing, for the growth and increaſe of their happineſs.

14. *They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing.*

14. Which ſhall not decay, as the ſtrength and freſhneſs of thoſe Trees will do with age; but the older they grow, the more happy fruits ſhall their piety produce: and they ſhall abound in wealth and honour; as much as they do in that.

15. *To ſhew that the* LORD *is upright:* he is *my rock, and*

15. To demonſtrate to all the World, that the Lord

there is *no unrighteousness in him.*

Lord is a most impartial Governour; whom I have found my firm unmovable Friend: and, assure your selves, is so just and kind; that he will never let Wickedness go unpunished, nor Vertue be always unrewarded.

PSALM XCIII.

ARGUMENT.

There is no Title in the Hebrew to tell us who was the Author of this Psalm: Nor was there any in Origen's *Hexaplus, or in* Eusebius *as* Theodoret *confesses: who found, in the Greek Copy which he used, this Psalm called* An Ode of David, in praise of God: *To which hath been since added,* in the day before the Sabbath, when the earth began to be inhabited. *Which* Musculus *thinks was not rashly done by the Greeks: but suspects they were moved to it; because they knew perhaps, that the Jews used this Psalm upon that day. As indeed they did; for the words of the* Talmud, *in the Title* Kedishim, *confirm his suspicions; which are these (as I find them set down by* de Dieu, *upon the foregoing Psalm.)* The Canticles which the Levites sung in the Sanctuary, were as follow; on the *first* day of the week the *XXIV.* on the *second* the *XLVIII.* on the *third* the *LXXXII.* on the *fourth* the *XCIV.* on the *fifth* the *LXXXI.* on the *sixth* the *XCIII.* and on the *seventh* the *XCII.*

Nor is the matter of this Psalm more distant from the foregoing, than the sixth *day is from the* seventh; *for it seems to me to have been composed, when some of those potent Enemies began to take heart again, and threaten to disturb* David's *peace and tranquility:*

lity: which, in the foregoing Pſalm, he had ſaid he was confident, they ſhould never be able to overthrow. Though in the more ſublime ſenſe, it ought to be applied to the ſtability of Chriſt's Kingdom: which ſeveral of the Jews acknowledge is propheſied of; in this, and in all the Pſalms that follow unto the Hundredth.

1. *THE LORD reigneth, he is cloathed with majeſty, the* LORD *is cloathed with ſtrength, wherewith he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.*

1. LET the Nations boaſt of the power and ſplendour of their Kings, and truſt to their military preparations; this is our glory and our confidence, that the LORD reigneth over us: whoſe royal ornaments are not Gold and precious Stones, but Majeſty it ſelf; and is not armed with ſword and ſpear, but with almighty ſtrength, which is ready to fight for us: who have this comfort alſo, that He who made the World, will ſupport that excellent order wherein we are ſettled; ſo that it ſhall not be in the power of Man, to diſturb what he hath eſtabliſhed.

2. *Thy throne* is *eſtabliſhed of old: thou* art *from everlaſting.*

2. This we know, becauſe thy Kingdom, O Lord, is fixed and immovable: and did not begin now, when we were made thy peculiar People; but was, as Thou art, from everlaſting.

3. *The floods have lifted up, O* LORD, *the floods have lifted up their voice: the floods lift up their waves.*

3. We will not be afraid therefore, though multitudes of combined Enemies threaten to break in upon us like a flood: though they ſtorm, and rage, and inſolently vaunt, as if they were ſure to overwhelm us:

4. *The* LORD *on high* is *mightier than the noiſe of many waters,*

4. Though they roar terribly, and be as numerous as the

ſea, than *the mighty waves of the ſea.*

the waters of the Sea; ſwelling like its boiſterous waves; in a furious tempeſt: the great Lord is above them all; and can inſtantly depreſs them as low as He pleaſes.

5. *Thy teſtimonies are very ſure: holineſs becometh thine houſe, O* LORD, *for ever.*

5. And thy fidelity, in performing the promiſes, wherein Thou haſt teſtified thy good will to us, is as unqueſtionable as thy power: to age ſhall find it fail: for it becomes not Thee to ſtart from thy word delivered to us, by thy Oracle; but it is thy glory to obſerve it ſacredly for ever.

PSALM XCIV.

ARGUMENT.

This *Pſalm alſo wants an inſcription in the Hebrew, to tell us who was the Author of it, but the later Greeks intitle* David *to it; and call it* A Pſalm of his for the fourth day of the week: *which they had (as I ſhewed in the Argument of the foregoing Pſalm) from the Hebrew Tradition in the* Talmud: *And he hath little acquaintance with the Hiſtory of* David, *who doth not ſee that here is an exact deſcription of the Court of* Saul, *who abuſed their Authority to all manner of oppreſſion and violence (eſpecially againſt* David) *without any fear of God, or thought that He would call them to any account for it; as he complains in ſeveral other Pſalms; particularly* LVII. LVIII. LIX.

But it might as well be penned by any other holy Man, who lived in times of general corruption; when (as Theodoret *expreſſes it) their Kings, and their Princes* (i.e. *Judges*) *loved not to be tied to the Law: but pronounced unjuſt Sentences, and com-*

mitted Murthers; ſelling the bloud of Innocents for bribes: of whom the Prophet Iſaiah *ſadly complains, Ver.* 21. *of the firſt Chapter; where Ver.* 10. *he calls them* Rulers of Sodom. *Certain it is, the Pſalmiſt, whoſoever he was, deſires he may ſee juſtice done upon ſuch Atheiſtical Oppreſſors; and deſires good Men not to be diſcouraged under their tyranny: but patiently expect an happy iſſue of all the vexation which they gave them.*

1. O LORD *God, to whom vengeance belongeth: O God to whom vengeance belongeth, ſhew thy ſelf.*

1. O Eternal Lord, the Sovereign of the World, in whoſe power it is to puniſh the higheſt offenders; and to whom alone it belongs, to take revenge on thoſe who oppreſs thy People, when they ſhould protect them: make thy Juſtice conſpicuous in a ſevere vengeance upon them.

2. *Lift up thy ſelf, thou judge of the earth: render a reward to the proud.*

2. Call them to an account, O Thou righteous Judge of the whole Earth: And, by making them ſuffer according to the wrong they have done, let thoſe proud Men, who have acted as if they thought none could controle them, know they have a Superiour.

3. LORD, *how long ſhall the wicked, how long ſhall the wicked triumph?*

3. We can ſcarce behold theſe wicked Men without indignation; it tempts us to impatience, O Lord, to ſee how they proſper and triumph in their injurious proceedings;

4. How long *ſhall they utter and ſpeak hard things?* and *all the workers of iniquity boaſt themſelves.*

4. And to hear their inſolent and provoking language; for they care not what they ſay; but as they intoleraby abuſe us, ſo they audaciouſly blaſpheme Thee: the whole company of them, priding themſelves

selves in the mischief they do; and scornfully deriding those, that tell them thy Judgments will overtake them.

5. *They break in peices thy people, O* LORD, *and afflict thine heritage.*

5. They have crushed thy People so, that they dare scarce complain of their tyranny: which cruelly afflicts those who are dear unto Thee, with all manner of rapines and extortions.

6. *They slay the widow and the stranger, and murther the fatherless.*

6. They have no compassion upon the widow or the stranger; but the rather spoil them, nay condemn them to die upon false accusations (that they may possess themselves of their Estates) because they have no Patron to defend them: and in the same manner they murther, for it is no better, the poor fatherless children; whom they ought to protect from violence.

7. *Yet they say,* The LORD *shall not see: neither shall the God of Jacob regard* it.

7. And to harden themselves in their wickedness, they say; what do you tell us of the Lord? He knows not, or minds not, what we do here: though there are such evident demonstrations of the Divine Providence over *Jacob*, and his posterity; yet, for all that, they fansie He doth not regard, nor will call them to any account for their doings.

8. *Understand ye brutish among the people: and ye fools, when will ye be wise?*

8. What stupid wretches are these? who think themselves the wisest, but are in truth the most brutish of all Mankind: whom I would advise, if they have not perfectly lost their reason, to consider this, (and sure they are not such fools, but they may soon understand it.)

9. *He that planted the ear, shall he not hear? He that formed the eye, shall he not see?*

9. Shall not He hear your blasphemies, who gave you the faculty of hearing? and shall not he see all you do, who gave you the

power of ſeeing? Is it poſſible He ſhould give to others what He wants himſelf?

10. *He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge*, ſhall not he know?

10. He that taught all Nations his will, ſhall not He correct them when they tranſgreſs it? To what purpoſe did He make Man to know the difference between good and evil, but that he ſhould obſerve it; and expect, if he did not, to ſuffer for it.

11. *The* LORD *knoweth the thoughts of man, that they* are *vanity.*

11. Let them deviſe what ways they pleaſe, and flatter themſelves with hopes to eſcape his vengeance: the Lord knows them all; and will make them ſee one day, that all ſuch counſels and contrivances are but mere folly and vanity.

12. *Bleſſed* is *the man whom thou chaſteneſt, O* LORD, *and teacheſt him out of thy law:*

12. And far better had it been for them to have been puniſhed ſooner: For not he that proſpers in his wickedneſs is happy, but he whom Thou chaſteneſt, O Lord, when he doth amiſs; and thereby teacheſt to ſtudy and obey thy Law with greater care and diligence.

13. *That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.*

13. Which will quiet his mind under all his troubles, and at laſt procure the removal of them: when abſolute deſtruction and ruine, mean time, is preparing for the ungodly.

14. *For the* LORD *will not caſt off his people, neither will he forſake his inheritance.*

14. For the Lord will never abandon the care of his people; nor leave thoſe whom he owns for his peculiar poſſeſſion, to be utterly undone by the oppreſſions, which for a time they may endure.

15. *But judgment ſhall return*

15. But how much ſoever his judgments may

unto righteouſneſs: and all the upright in heart ſhall follow it.

may ſeem to depart from the rules of righteouſneſs, while the wicked flouriſh and the godly are afflicted; they ſhall at laſt return to ſuch a perfect conformity with them: that all honeſt-hearted Men ſhall be incouraged thereby ſtill to follow the Lord; and by no means to depart from their integrity, though all things look as if they were unequally carried.

16. *Who will riſe up for me againſt the evil doers?* or *who will ſtand up for me againſt the workers of iniquity?*

16. Let them learn by my example not to deſpond; for who is it but He alone, from whom I have expected, and ſtill do expect to receive protection and help againſt theſe malicious Men? who make no conſcience of what do, and deſign my utter ruin.

17. *Unleſs the* LORD *had been my help, my ſoul had almoſt dwelt in ſilence.*

17. Whoſe power alſo is ſo great, that if the Lord had not ſeaſonably interpoſed for my aſſiſtance and deliverance, I had not now been praying to Him, but laid in a ſilent grave.

18. *When I ſaid, My foot ſlipped: thy mercy, O* LORD, *held me up.*

18. This was my conſtant ſupport, if at any time my heart even failed me, and I was ready to conclude, I cannot ſubſiſt any longer; then thy mercy, O Lord, ſent me relief, and preſerved me from the danger, wherein I was afraid I ſhould have unavoidably periſhed.

19. *In the multitude of my thoughts within me, thy comforts delight my ſoul.*

19. I have had innumerable perplexed thoughts, and anxious cares, which have extreamly diſquieted me: But as ſoon as ever I reflected on thy Goodneſs, Juſtice and Truth, they all vaniſhed; and I felt ſuch conſolation from thence, as revived my dejected Soul.

20. *Shall the throne of iniquity have fellowſhip with thee: which frameth miſchief by a law?*

23. And made me ſay, I will never imagin it poſſible, that Thou ſhouldſt favour the tyrannical proceedings of theſe unrighteous Judges; who not only oppreſs thy people, but do it in a form of juſtice; and under the colour and pretext of law, make them miſerable.

21. *They gather themſelves together againſt the ſoul of the righteous: and condemn the innocent blood.*

21. They aſſemble themſelves together, and in full council combine to deſtroy the righteous: upon whom they paſs a ſolemn ſentence, though he be perfectly guiltleſs, to loſe his life.

22. *But the* LORD *is my defence: and my God is the rock of my refuge.*

22. But this doth not diſcourage me (whoſe caſe this is;) let them decree what they pleaſe, and be too hard for all laws: the Lord, who hates unrighteouſneſs, will be my defence; He, who hath been long very gracious to me, I am confident will ſecure me from their violence.

22. *And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs: yea, the* LORD *our God ſhall cut them off.*

23. And more than that, retort it upon themſelves; for the miſchief they intended againſt me, ſhall fall upon their own head: He ſhall cut them off in their own wicked contrivances; though it be not in our power, yet the Lord our God, who hath undertaken the patronage of thoſe that confide in Him, ſhall cut them off.

PSALM

PSALM XCV.

ARGUMENT.

This Psalm likewise is without any Title in the Hebrew, but the Greeks call it A Psalm of David; *because the Apostle to the Hebrews cites a passage out of it, under his Name,* IV. 7. *Though that, it must be confessed, is no concluding Argument of its being composed by him; because it is usual to call the whole* Five *Books by the Name of the Psalms of* David, *when it is certain he did not make them all, but only the greater part.*

Whoever was the Author, it looks as if it were intended to be a προτρεπτικὸς, or solemn invitation of the People (when they were all assembled together on the Sabbath *or some publick occasion,* Grotius *in* Hebr. III. 7, 13. *thinks on the* Feast of Tabernacles, *for which this Psalm was composed) to praise the Lord their God, and hear instructions out of his Law: And is justly employed still by the Church, in the entrance of our Morning-Service for the very same purpose. For it plainly relates to the days of* Christ, *as the* Jews *confess, and the Apostle proves,* III. IV. *to the* Hebrews: *where he demonstrates to them of that Nation, that the* Rest *here spoken of could not be merely that in the Land of* Canaan, *which their Forefathers fell short of, by their disobedience to God in the Wilderness: but another, far better, into which they in* that day *were to be brought, by the* Messiah, *a far greater Captain of Salvation than* Joshuah. *And therefore it concerned them* then, *he shews, above all other times, to take care they did not harden their hearts against Him; when He came to invite them to a participation of the greatest blessedness: but entertain his holy Gospel, with a chearful and*

joyful obedience to it. Theodoret *is of opinion that it was particularly designed for the times of* Josiah, *when he made that notable Reformation (which we read of* 2 Chron. *XXXIV. XXXV.) and called them from the worship of Idols, to the service of the true God. But it could never be more properly used by that Nation, than when the Lord Christ came to call them to Repentance.*

1. O *Come, let us sing unto the* LORD: *let us make a joyful noise to the rock of our salvation.*

1. O Stir up your selves, all ye that are come hither to worship the Lord, and with united affections let us chearfully sing his Praises; Let us lift up our voices, and triumphantly laud the Author of all the good we enjoy; and in whom we may safely confide for ever.

2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.*

2. Let us approach into his presence with thankful hearts, to acknowledge the benefits we have received from Him; and devoutly proclaim with triumphant Hymns, what a joy it is to us, that we may address our selves unto Him.

3. *For the* LORD *is a great God, and a great King above all gods.*

3. For the Lord is infinitely powerful, and hath a sovereign authority; not only over all the Princes on the Earth, but all the Angels and Principalities in Heaven.

4. *In his hand are the deep places of the earth: the strength of the hills is his also.*

4. All those Treasures are in his possession, which lie in the deepest and most secret parts of the Earth, whither none of our Monarchs can extend their power; and the loftiest Hills, which none but the Clouds can touch, are part of his dominion.

5. *The*

5. *The sea* is *his, and he made it: and his hands formed the dry land.*

5. The Sea also obeys Him alone; who hath an unquestionable title to it, and to all the rest of his wide Empire: for He made both it and the dry Land; with all the things contained therein.

6. *O come, let us worship, and bow down: let us kneel before the* LORD *our maker.*

6. O be not backward then to comply with this renewed invitation; but let us all with the lowest prostrations devoutly adore his Majesty: Let it not suffice us to do it once, but again let us with humble reverence, bow both our Bodies and Souls, in token of our subjection to Him: Let us fall on our knees, and submissively acknowledge the duty we owe to the great Lord, who gave us our Being.

7. *For he* is *our God, and we* are *the people of his pasture, and the sheep of his hand: to day if ye will hear his voice,*

7. Which we above all people have reason to do, because He hath a peculiar relation to us, and kindness for us; providing for all our wants most liberally, and continually defending us from all dangers; O that you would therefore without delay listen to Him, and be obedient to the voice of your Creator, Conserver and Benefactor, who calls upon you most graciously (by his own Son, *Heb.* III. 6, 7. IV. 7.) saying;

8. *Harden not your heart, as in the provocation,* and *as* in *the day of temptation in the wilderness:*

8. Lay to heart what I have done for you, and be not so stupidly insensible, as your Fathers were; at that place, whose Name (*Mribah* and *Massah*) preserves the memory of their provoking strife with *Moses*, and temptation of *God*, in the Wilderness, *Exod.* XVII. 2, 7.

9. *When your fathers tempted me, proved me, and saw my work.*

9. When they doubted of my power, and demanded new proofs of my presence among them (*Exod.* XVII. 7.)

7.) though they had ſeen my wonderful works, in their late deliverance at the red Sea; and in making the bitter waters ſweet; and in ſending them Bread from Heaven, *Exod.* XIV. XV. XVI.

10. *Forty years long was I grieved with* this *generation, and ſaid,* It is *a people that do err in their heart, and they have not known my ways.*

10. Nor did they then ceaſe their diſcontented murmurings, and diſtruſt of me; but continued their ſtubborn infidelity, vexing, nay tiring my patience for the ſpace of forty years: long before the end of which I concluded that they were a people whoſe heart would never be ſtedfaſtly reſolved to adhere unto me; for they did not mind what wonderful things I did for them, nor what I commanded them to do for me.

11. *Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.*

11. Which ſo highly diſpleaſed me, that I ſware they ſhould wander all their days, and die at laſt, in the Wilderneſs, (*Numb.* XIV. 28, *&c.*) and never enter into that good Land, where I intended to give them reſt after all their travels, *Deut.* XII. 9.

PSALM XCVI.

ARGUMENT.

This Pſalm alſo wants a Title in the Hebrew: but the Greeks are juſtified in the former part of their Inſcription (which calls it an Ode of David's*) by the* 1 Chron. *XVI. where we find, that at the bringing up the Ark from the Houſe of* Obed Edom, *to the place he had prepared for it on Mount* Sion; David *delivered this Pſalm (together with the* CV.) *into the hand of* Aſaph, *to expreſs the joy he had in God's ſpecial preſence among them: which, all their neigh-*

neighbours round about, he foretels, should be made sensible of, as well as themselves.

This Psalm indeed is not exactly the very same with that; but there is a difference in some expressions: ex. gr. it is called here A new Song, *but not there, which shews it was afterward altered by some divine person, who accommodated it to other uses. And very probably by* Ezra, *when they came out of* Babylon: *which occasioned the Greeks to add, in the latter part of the Inscription of this Psalm, these words,* when the house was built after the Captivity. Ezra, *that is, made use of it to express their joy at the re-edification of the Temple.*

But it never had a compleat fulfilling, answerable to the height of it, till the Messiah *(who was indeed the Temple of God) came to dwell among us; to give eternal Salvation to us. Several of the Jewish Writers acknowledge that it belongs to His times: and accordingly we not only may, but ought, to have Him in our minds, when we say* Sing unto the Lord a new Song *(for his new Grace, that is, in sending Him to give Salvation to all Nations) and* the Lord reigneth, *Ver.* 10. *and hath all things put under his feet, &c.* Euseb. *in his* Demonstrat. Evangelica, *L.* 1. *c.* 4.

1. *O Sing unto the* LORD *a new song: sing unto the* LORD, *all the earth.*

1. O Sing praises unto the Lord, for his new and extraordinary benefits, which He hath bestowed upon us: Let all the Earth join together with us to sing his Praises.

2. *Sing unto the* LORD, *bless his name: shew forth his salvation from day to day.*

2. We can never praise Him enough; and therefore cease not to bless his Name, and to spread the fame of his Almighty Goodness towards us: but publish every day, with joyful hearts, the great deliverances he hath wrought for us.

3. *Declare*

3. *Declare his glory among the heathen, his wonders among all people.*

3. Tell the Nations round about how He hath glorified Himſelf: let none of them be ignorant of the wonderful things He hath done among us.

4. *For the* LORD *is great, and greatly to be praiſed: he is to be feared above all gods.*

4. For all our praiſes fall infinitely ſhort of the greatneſs of the Lord; who is worthy of the higheſt praiſe of the whole World: and hath ſhewn both to us (1 *Chron.* XIII. 10, 12. 1 *Sam.* VI. 20.) and to others (1 *Sam.* V. 3, 4, *&c.*) how dreadful He is above all that are called Gods.

5. *For all the gods of the nations are idols: but the* LORD *made the heavens.*

5. For all the Gods of the Nations are nothing worth; being able to do neither good nor harm: But the Lord not only made the Earth, but the Heavens too; which abundantly declare the greatneſs and the ſplendour of his Majeſty.

6. *Honour and majeſty are before him: ſtrength and beauty are in his ſanctuary.*

6. Whoſe heavenly Court infinitely out-ſhines all the ſtate and pomp, wherein the greateſt earthly Monarchs live (*Eſther* I. 4.) For all the words we have, are not able to expreſs the brightneſs and magnificence, the power and comely order, of ſo much as his Miniſters: an image of which we have in his holy place; wherein He manifeſts Himſelf among us.

7. *Give unto the* LORD, *O ye kindreds of the people, give unto the* LORD *glory and ſtrength.*

7. Aſcribe therefore unto the Lord, O ye people, from whatſoever Family ye come; aſcribe unto Him, that incomparable Majeſty, and ſupreme Dominion and Authority, which you give to imaginary gods.

8. *Give unto the* LORD *the glory* due unto *his name: bring an*

8. And renounce them all; and acknowledging the Lord

offering, and come into his courts.

Lord alone to be the omnipotent King of all the World, do Him honour suitable to the excellency of his Majesty: bring Him an oblation, in token of your subjection to Him; and humbly worship Him in his Temple.

9. *O worship the* LORD *in the beauty of holiness: fear before him all the earth.*

9. O come and cast down your selves before the Lord in his Sanctuary; where He hath fixed his glorious residence among us: Adore his transcendent Perfections; and let all the People approach into his Presence, with a pious trembling and dread, to offend their Sovereign.

10. *Say among the heathen, that the* LORD *reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously.*

10. Go, ye that are already become Proselytes, unto Him, and publish every-where, in all Countries; that the Lord [*CHRIST*] is the Sovereign of the World, who alone can make it happy: For He shall settle those in peace that submit unto his Government; and they shall not be so disturbed as they were wont, with Wars and Tumults: He shall administer equal Justice unto all; and neither suffer the good to be unrewarded, nor the evil to escape unpunished.

11. *Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof.*

11. Let the whole Universe therefore be filled with joy, at this blessed news; which the Angels themselves shall gladly receive, (*Luke* I. 30, 32.) much more ought all Mankind, wheresoever they are dispersed, on the Earth, or on the Sea, and the Islands thereof, exceedingly rejoice; and fill all places with the loud sound of their joyful praises.

12. *Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.*

12. Let the Husbandmen, and the Shepherds, and all that dwell in the Fields, leap for joy: and the Wood-men and Foresters shout

shout for joy, to see the happy day approaching; when all the Idols that are worshipped there, shall be thrown down together with their Groves.

13. *Before the* LORD; *for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

13. Let them welcome that day; and meet the Lord with forward affection, who is coming to them: For He comes to reform the Earth, and will govern Mankind by righteous and merciful Laws; and faithfully keep his word with all those that truly observe them.

PSALM XCVII.

ARGUMENT.

Some of the Hebrews conceive (as I observed upon Psalm XC.) *that* Moses *was the Author of this, as well as the rest of these Psalms which want an Inscription. And indeed he excelled in this faculty of composing Hymns, as we learn from* Exod. *XV. and* Deut. *XXXII. and might upon some other occasion, as well as the overthrow of* Pharaoh *in the red Sea, make a Song of triumph, after some of those great Victories which God gave them over their Enemies. Which was a thing in use before his time, as it appears by the fragments of ancient Songs recorded in his Books: particularly that Davidical made by some Poet among the* Amorites, *after* Sihon *had taken* Heshbon *from the* Moabites, *to whom it formerly belonged; wherein the triumph over their god* Chemosh, *as unable to deliver his worshippers,* Numb. *XXI.* 27, *&c. And if we could be sure this Psalm was made by* Moses, *I should think it to have been composed after the* Israelites *had conquered* Sihon *and his Land: over whom they triumphed as he had*

had done over the former poſſeſſors of that Country. But the Pſalm ſeems ſo plainly to have been compoſed, in purſuance of what was ſaid in the foregoing Pſalm, that the Lord reigneth, and is King, not only over Iſrael, but all the Earth; that one cannot but think they had the ſame Author: who ſhews the truth of that by the illuſtrious Victories which God, as their King, had given them over all thoſe that oppoſed them. For the eighth Verſe makes it manifeſt that this Pſalm hath reſpect to ſome Conqueſts they had lately made over the Heathen: which, I ſuppoſe, were no other than thoſe which David won over divers Nations; not long after (1 Chron. XVIII. 1.) he had brought the Ark to Sion, and delivered the foregoing Hymn to be ſung, to put the Iſraelites in hope, and their Enemies in fear, of the great things which ſhould inſue, upon this ſpecial preſence of God among them.

Which moved the Greeks to call this A Pſalm of David, after his Land was reſtored unto him: that is, after he was made Maſter of all thoſe Countries which God anciently deſigned to be the Inheritance of Iſrael. For that it ſhould relate to the reſtoring his Kingdom to him, after Abſalom's Rebellion, is not probable; becauſe the mention of Idolaters and of their gods, Ver. 7. ſeem to determine it to other Countries. In the ſubduing of which, God, it is likely, fought for them by ſome ſuch Tempeſt as we read of (2 Sam. V. 20, 21, 24.) whereby their Enemies Armies were ſhattered, and ſo terrified, that they not only fled, but left their Images behind them (ſuch was their haſte) and gave the Iſraelites an eaſie Victory over them.

But whatever was the carnal ſenſe, it belongs, in the divineſt meaning, to Chriſt's triumph over the grave, and all the powers of darkneſs; at his Reſurrection and Aſcenſion to his Throne in Heaven: as appears by

by those words, which the Apostle to the Hebrews *alledges out of the* seventh Verse, *and applies to Christ's royal Power and Authority over Angels. Which the Hebrew Doctors themselves, as* Kimchi *confesses, take to be there intended: and may be further justified from that exposition which we meet withal in* Midrasch Tanchuma, *of the words of the Prophet* Isaiah, LII. 13. Behold my servant shall prosper: He shall be exalted and extolled, and be very high. *This is the King* Messiah, *says that gloss; who shall be exalted above* Abraham, *and* extolled *above* Moses, *and* be very high *above the Angels of the Ministery.*

1. THE LORD *reigneth, let the earth rejoice: let the multitude of the isles be glad thereof.*

1. THE Lord, it is manifest, is the Sovereign of the World: under whose happy Government, not only we, and they who are already become subject to Him in other places, ought to rejoice; but the most distant Countries have the greatest reason to be glad thereof.

2. *Clouds and darkness* are *round about him: righteousness and judgment* are *the habitation of his throne.*

2. His Majesty is most dreadful; and hath appeared in great terror against those that oppose Him: whom, as he will not wrong, so He will certainly punish; for He maintains his Authority and supports his Government, by doing exact and equal justice.

3. *A fire goeth before him, and burneth up his enemies round about.*

3. Let none therefore resist Him, for flames of fire proceed from his presence; which make the battel too hot for his Enemies: who can turn no way but they feel them flashing in their faces.

4. *His*

4. *His lightnings enlightned the world: the earth ſaw and trembled.*

4. It was his thunder and lightning, the brightneſs of which the World lately ſaw; and were ſo amazed, that ſhivering pains took hold upon them, as upon a Woman in her travail.

5. *The hills melted like wax at the preſence of the* LORD: *at the preſence of the* LORD *of the whole earth.*

5. The hearts of the ſtouteſt Kings and Captains failed them; and melted like wax before the fire, at this terrible appearance of the Lord: at the appearance of Him, whoſe Dominion extends over all the Earth.

6. *The heavens declare his righteouſneſs: and all the people ſee his glory.*

6. For He is the Lord of the Heavens: which have declared by this dreadful Tempeſt (excited by his Angelical Miniſters) his ſeverity againſt his Enemies; and made all the people ſenſible of the incomparable ſplendor of his Majeſty.

7. *Confounded be all they that ſerve graven images: that boaſt themſelves of idols: worſhip him all ye gods.*

7. Which may well make them all aſhamed (and they ſhall be confounded by Him, if they will not renounce their Errours) who worſhip graven Images (though of Gold and Silver) 2 *Sam.* V. 21. and boaſt themſelves in vain Gods who can do nothing for them: Let all that are called Gods, whether Princes on Earth, or Angels in Heaven, bow down to Him, as the only Saviour, (*Heb.* I. 6.) and acknowledge his ſupreme Authority over them all.

8. *Sion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O* LORD.

8. *Jeruſalem*, the mother City, hath received the news of thy Victories with a joyful heart: after whoſe example, all the other Cities of *Judah* are exceeding glad, O Lord; becauſe Thou haſt judged righteouſly,

teouſly, in deſtroying our idolatrous Enemies, and defending thy faithful Servants.

9. *For thou, LORD,* art *high above all the earth: thou* art *exalted far above all gods.*

9. Whoſe hearts are filled with the greater joy becauſe Thou, O Lord, haſt manifeſted thy ſelf hereby, to be the ſupreme and only Potentate: who ruleſt over all the Earth, and art infinitely ſuperiour to all that have the name of Gods.

10. *Ye that love the LORD, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.*

10. But do not content your ſelves merely with this paſſion of joy: if you truly love the Lord, hate every thing which you know is diſpleaſing to Him: ſo ſhall you have the Lord of all things for your continual Keeper; who preſerves the lives of ſincerely pious Men, and watches over them, with ſuch a careful Providence, that when they are in the power of the wicked, He will not ſuffer them to deſtroy them.

11. *Light* is *ſowen for the righteous: and gladneſs for the upright in heart.*

11. Be not diſcouraged, though the World ſhould frown upon you; but reſt aſſured that God deſigns you, in due time, more chearful and happy days: which, if you continue faithful, and ſerve Him with upright hearts, ſhall as certainly come; as the corn at laſt ſprings up, after it hath lain all winter in the ground.

12. *Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holineſs.*

12. Let all truly good Men rely on this, and rejoice in their worſt eſtate; that they ſerve ſuch a gracious Lord: Let them give thanks unto Him for his benefits, and gratefully commemorate how kind and gracious He hath been unto them; that it may be kept in perpetual remembrance.

PSALM

PSALM XCVIII.

A Psalm.

ARGUMENT.

There is no Title here but only this, A Psalm: *to which the Greeks add,* of David: *who it is very probable was the Author; or if he was not, it was made by some holy Man in imitation of what* David *saith in the XCVI. (of many of whose expressions this Psalm consists) upon occasion of some remarkable deliverance, which God had newly granted to* Israel; *as an earnest of future Blessings; especially of the coming of that great blessing, the Lord* Christ, *to give compleat Salvation to his People.*

1. O *Sing unto the* LORD *a new song; for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.*

1. O Let the new and extraordinary benefits, which the Lord hath bestowed upon us, provoke you to sing praises unto Him with fresh devotion: for He hath done stupendious things, and by his Almighty goodness alone, and incomparable strength, hath wrought salvation for those, who were as unworthy to be helped by *Him;* as they were unable to help themselves.

2. *The* LORD *hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen:*

2. The Lord hath declared by the wonders He hath done, how mighty He is to save and deliver: He made the Gentile World apparently see, that He is the just rewarder of all those who piously obey Him; and will not let the wicked escape unpunished.

3. *He hath remembred his mercy and his truth toward the house*

3. He hath not forgot his ancient Covenant with our Fore-

of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

Forefathers: but ſo faithfully performed, what his mere mercy moved Him to promiſe, (*Luke* I. 54, 72.) that all Mankind have ſeen what our gracious God hath done, and partake of his Divine benefits.

4. *Make a joyful noiſe unto the* LORD, *all the earth: make a loud noiſe, and rejoice, and ſing praiſe.*

4. Let them all therefore ſhout for joy; let them cry aloud: and with ſtrong and chearful voices ſing Hymns of thanks and praiſe unto the Lord.

5. *Sing unto the* LORD *with the harp; with the harp, and the voice of a pſalm.*

5. Let nothing be wanting to expreſs your joyful ſenſe of the goodneſs of the Lord; but let the Harp accompany your Songs; let the ſweet ſound of the Harp, I ſay, and the ſound of your Voices be mixt together with your Pſalms.

6. *With trumpets and ſound of cornet make a joyful noiſe before the* LORD *the King.*

6. And let the Trumpet alſo, and Cornet proclaim with a louder ſound, the exceeding greatneſs of your joy: while you ſhout with triumphant acclamations to Him, and acknowledge the Lord to be your King.

7. *Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.*

7. Let the noiſe of his praiſes be heard like Thunder, throughout all the habitable World: both among thoſe that live on the Sea, and thoſe that are upon the Land.

8. *Let the flouds clap* their *hands: let the hills be joyful together.*

8. Let high, as well as low, applaud their happineſs, and join together with one conſent; to expreſs by all the tokens of joy, the ſingular pleaſure and ſatisfaction they feel in their hearts.

9. *Before*

9. *Before the* LORD; *for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.*

9. Let them meet the Lord with forward affections; who is coming to reform the Earth: and will govern Mankind, by righteous and merciful Laws; distributing to every Man according to his works.

PSALM XCIX.

ARGUMENT.

The Greeks intitle David *to this Psalm: which seems to have been made upon the same occasion, and to the same end, with the* three *foregoing: only with these* two *differences*; First *that from the consideration of the royal power of the Lord (who had manifested himself by some notable conquests over his Enemies, to be the only Monarch; whose Sovereignty extends over all the World) they should mix fear and trembling together with that joy and exultation, to which in the former Psalm he had excited them: And* secondly, *that he doth not so plainly, as in those Psalms, propheſie of the Kingdom of the* Lord Christ.

But there are many passages, as Theodoret *observes, which may be applied to the appearing of our Saviour, and the infidelity of the* Jews. *Saint* Austin, *and Saint* Ambrose *apply to him that passage, upon which the Roman Church builds the lawfulness of worshipping Images, Ver.* 5. *where the vulgar Latin reading* adorate scabellum pedum ejus, worship his foot-stool, *those two Fathers think there is no way to reconcile this with that command,* Thou shalt worship the Lord thy God, and him only shalt thou serve: *but by expounding this of* the flesh *of* Christ; *which is the* foot-stool *they say, which the Psalmist exhorts all Men to worship (so far were those holy Men*

from allowing adoration to any thing, that is not God, or hath not a perſonal union with Him,) And indeed Chriſt *was repreſented by the Ark; which was the Divine foot-ſtool (here ſpoken of,) but not to be adored, no more than the* Hill *on which it ſtood: concerning which the Pſalmiſt ſpeaks, in the laſt Verſe, juſt as he doth of the Ark in this; and therefore we ought to underſtand both paſſages alike (the particle in the Hebrew, being the very ſame before* foot-ſtool, *and before* Hill) *and tranſlate them thus, worſhip* at, *or* before, *or* towards *his foot-ſtool and holy Hill: as elſewhere he ſpeaks of worſhipping towards his Temple,* V. 8. CXXXVIII. 2. *And ſo* Menochius *very honeſtly here expounds this paſſage, in theſe words;* Worſhip in his Temple, turning your faces towards the Ark, on which is the propitiatory, which is his footſtool; ſince he ſits on the wings of the Cherubins.

1. *THE LORD reigneth, let the people tremble: he ſitteth* between *the cherubims, let the earth be moved.*

1. LET the people fret and be tumultuous, if they pleaſe; it will do them no ſervice; for the Lord is the ſupreme Governour of the World whether they will or no, and they had better with a pious fear ſubmit themſelves unto Him: Though the whole Earth ſhould be in an uproar, we are ſafe and ſecure; for the Lord is attended with innumerable heavenly Miniſters, who are a Guard to his faithful Worſhippers.

2. *The LORD* is *great in Sion, and he* is *high above all people.*

2. The Lord, whoſe Palace is in *Sion*, is tranſcendently great: there is no power on Earth able to oppoſe Him; who infinitely ſurpaſſes the united ſtrength of all people.

3. *Let them praiſe thy great and terrible name:* for *it* is *holy.*

3. Let them all therefore praiſe and reverently acknowledge

lodge thy mighty and dreadful Majesty: for that alone is every way most excellent, and hath no equal; and therefore worthy of all veneration.

4. *The King's strength also loveth judgment, thou dost establish equity, thou executest judgment, and righteousness in Jacob.*

4. For, though none can resist Him, yet He is not a King that uses his power to wrong or oppress his Subjects; but to do them right, and give them relief, in which He delights: This is thy character, O Lord, who hast established most equal Laws among us; and hitherto governed the Seed of *Jacob*, with exact justice and singular mercy.

5. *Exalt ye the* LORD *our God, and worship at his foot-stool: for he is holy.*

5. Do you therefore, above all other People, extol the Lord our God, both in your thoughts, affections and words; and, turning your faces towards the Ark of his presence, prostrate your selves before his Majesty, in token of your absolute subjection to Him: For he is incomparably above all other Beings, and the proper object of your adoration.

6. *Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the* LORD, *and he answered them.*

6. Thus did *Moses* and *Aaron*, two of his principal, and most famous Ministers, *Exod.* XXXII. 11. *Numb.* XVI. 45, 46. and thus did *Samuel*, one of his greatest Prophets, that were wont to intercede for you, (1 *Sam.* VII. 5, 8, 9. VIII. 5. XII. 19.) These holy Men fell down before Him, to make their humble supplications to Him; and He gave them what they desired.

7. *He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance* that *he gave them.*

7. He spake to them in a familiar manner, telling them his mind, out of a pillar of cloud; wherein He appeared to them, (*Exod.* XXXIII. 9, 10. *Numb.* XII. 5. XVI. 42. 1 *Sam.* III. 10.) and they, like faithful Servants of his, conformed themselves to his Pre-

cepts, by which He teſtified his will to them; and worſhipped Him after that manner, that He appointed them.

8. *Thou anſweredſt them, O* LORD *our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.*

8. Whereby they obtained great favour with Thee, O Lord our God; for when they prayed to Thee, Thou fulfilledſt their petitions: paſſing by, for their ſakes, the ſins of thoſe who had highly offended Thee; but taking a moſt ſevere vengeance on all thoſe, who contemned their authority, and were contriving how to depoſe them, *Numb.* XII. 2, 9, 10. XVI. 3, 31, 35. 1 *Sam.* VIII. 7, 8, 9, *&c.*

9. *Exalt the* LORD *our God, and worſhip at his holy hill: for the* LORD *our God* is *holy.*

9. Imitate therefore the piety of thoſe admirable Men; and raiſe your thoughts, and affections, and voices, to extol and magnifie the Lord our God, as much as you are able; for you can never do it enough: And in token of your abſolute ſubjection to Him, go and proſtrate your ſelves before Him, at his Houſe on the holy Hill of *Sion*; for the Lord our God is incomparably above all other Beings, and alone worthy of your adoration.

PSALM C.

A Pſalm of Praiſe.

ARGUMENT.

There is no other Pſalm hath the like Title with this; which is called A Pſalm of Praiſe: *or rather of* Thankſgiving, *and acknowledgment for Divine bleſſings; as the word is tranſlated below, Ver.* 4. *and in moſt other places. For which reaſon, I ſuppoſe, it is, that the Hebrews imagine (as the* Chaldee Paraphraſe,

phraſe, as well as other of their Authors, tells us) it was peculiarly appointed to be ſung, when their ſacrifices of thankſgiving were offered; mention'd Levit. *VII.* 12, 13. *The Companies alſo or Quires of them, who gave thanks to God, are called by this Name,* Nehem. *XII.* 31, 38. *Which makes it probable that the Levites ſang this Song upon that occaſion: which the Greeks think was made by* David; *who invites all the World to join with the* Iſraelites, *in the ſervice of Him, who was kind and gracious to them beyond expreſſion. Accordingly we Chriſtians now properly uſe it, in acknowledgment of God's wonderful love to us in Chriſt: by whom we offer up continually ſpiritual ſacrifices; for redeeming us by the ſacrifice He made of himſelf; for making the World anew, and creating us again unto good works; according to his faithful promiſes, which we may depend upon for ever.*

I do not know but the word עשה made, *Ver.* 3. *may be uſed here as it is,* 1 Sam. *XII.* 6. *for* advancing, raiſing *or* preferring *them (as He is there ſaid to have done* Moſes *and* Aaron) making *them to be what they then were, a famous People, in a good Land: which ſeems to agree beſt with the following words,* and not we our ſelves *(and therefore I have not omitted that ſenſe.) For to deny that we created our ſelves, is altogether needleſs; but that it is not to be aſcribed to our induſtry or wit, that we are raiſed to a happy condition, is a proper expreſſion of humility.*

1. *MAke a joyful noiſe unto the* LORD, *all ye lands.*

1. LET all the people of the Earth lift up their voices, in triumphant Songs to the honour of the Lord; who deſerves all our praiſes.

2. *Serve*

2. *Serve the* LORD *with gladneſs: come before his preſence with ſinging.*

2. Make the ſervice of the Lord your delight, nay greateſt pleaſure; and when you approach into his Tabernacle, ſhout for joy that you are admitted into his bleſſed preſence, to praiſe Him with your chearful Hymns.

3. *Know ye that the* LORD *he* is *God*, it is *he* that *hath made us, and not we our ſelves*; we are *his people, and the ſheep of his paſture.*

3. Conſider that the Lord, whom you worſhip, is the Creatour and the Governour of the World; who gave us our Being, and all the good things we enjoy: His we are, and by his power and goodneſs, not our own, we are become ſo great and mighty a Nation; whom out of his own mere good-will alone, He hath made his peculiar People, of whom He takes a tender care.

4. *Enter into his gates with thankſgiving*, and *into his courts with praiſe: be thankful unto him*, and *bleſs his name.*

4. When you enter therefore into the gates of his Sanctuary, preſent Him, not merely with the ſacrifices of Beaſts, but with the moſt acceptable ſacrifice of hearty Thankſgiving; and, as you ſtand in his Courts, attending on Him, ceaſe not to ſing his praiſes; Thank Him, I ſay, for all his benefits, and praiſe his incomparable perfections.

5. *For the* LORD *is good; his mercy is everlaſting: and his truth endureth to all generations.*

5. For as his power is tranſcendent, ſo is his goodneſs; as appears by his never-failing bounty towards us, and his ſtedfaſt faithfulneſs to his word: for the mercy promiſed to our Forefathers He hath exactly fulfilled in our days; and will continue to all ſucceeding generations.

PSALM

PSALM CI.

A Psalm of *David*.

ARGUMENT.

The Title tells us who made this Psalm; and the matter of it is so plain, that any body may see it is a pious resolution of David *to govern first himself, and then his Court, and then his Kingdom, with so much care; that the good might expect all favour from him, but no wicked Man, of any sort, have the least countenance or incouragement.*

The only difficulty is to know, when he composed it; whether before, or after he was settled in his Kingdom. The first words of it seem to countenance those, who think he was possessed of it; and newly entred upon the Government; which he thankfully acknowleges. But the words that follow, ver. 2. O when wilt Thou come unto me, *seem to justifie their opinion who think he was now under* Saul's *persecution: yet, having confidence in God's promises (which he long'd to see fulfilled) made this religious Vow, of being a good King; and proposed to himself an excellent form and manner of life, when God should be pleased to perform them. To reconcile both these, there is a middle way lies open to every ones view, that reads his History. For upon the death of* Saul *he was immediately promoted to the Kingdom; though not intirely: but resolved then with himself how well he would govern; when God should make him King over all* Israel, *as He had done over* Judah. *And so I shall order my Paraphrase, supposing him to reign now in* Hebron, (2 Sam. II. 1, 2, 3, 4.) *and expecting to reign in* Jerusalem (2 Sam. *V.* 3, 4, 5.) *which I presume he here calls* the City of God, *ver.* 8. *because*

cauſe there he intended to ſettle the Ark, as well as to fix his Court; when he ſhould be poſſeſſed of it. That paſſage indeed hath induced ſome to think, that he compoſed this Pſalm, after he had made an attempt to bring the Ark thither; but failing in it, (2 Sam. VI. 9, 10.) ſighs here for its enjoyment. Which I ſhall not diſpute; becauſe I would not prolong this Preface unneceſſarily. It is ſufficient in my judgment to ſay; that it doth not ſeem likely, he would defer this reſolution ſo long after he was inſtalled in his Kingdom. For it required time to prepare a place for the reception of the Ark, ſuitable to the Majeſty it repreſented.

1. *I Will ſing of mercy and judgment: unto thee, O LORD, will I ſing.*

1. I Will never forget, but celebrate with perpetual praiſes, that mercy which hath raiſed me from a low condition, unto the Throne; and that juſt puniſhment which I ſee inflicted upon all my oppoſers: both which I aſcribe, O Lord, to Thee alone, and not to my vertue or valour; and therefore to Thee will I ſing my grateful Hymns.

2. *I will behave my ſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.*

2. Nor will I ſatisfie my ſelf merely with Songs of praiſe; but ſtudy, with all diligence, integrity of life, and purity of manners: O when wilt Thou perfect what Thou haſt begun for me? and ſettle me peaceably in my Kingdom? Then I ſhall be able to live more regularly than now in this ſtate of War and Confuſion, (2 *Sam.* III. 1, 39.) and ſo I reſolve to do; ſincerely indeavouring to make my ſelf an abſolute pattern of piety and vertue to all my Court.

3. *I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, it ſhall not cleave to me.*

3. No pretended reaſons of ſtate and politick ends, ſhall make me ſo much as project any thing againſt

against the Law; to which I will ever tie my self: For I abhor the practices of those, who decline that Rule, to pursue their own private desires; no such corrupt principles shall be entertained in my mind.

4. *A froward heart shall depart from me: I will not know a wicked person.*

4. I will turn him instantly out of my service, who shall dare to suggest to me any crooked counsels: I will have no familiarity with him, much less make him my favourite; who makes no conscience how he compasses his ends.

5. *Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.*

5. I will be so far from listening to their private whispers, who, by secret calumnies and detractions, endeavour to supplant their fellow-servants; that I will severely punish, and banish them my Court: nor will I indure those, whose pride makes them overlook all others, as if they were another sort of Creatures; or whose unsatiable covetousnesness and ambition, makes them study their own advancement, more than the publick good.

6. *Mine eyes* shall be *upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.*

6. I will look out for trusty Persons, Men fearing God, and of clear integrity; and, in what part of the Country soever I find them, make them of my Privy Council: and no Man shall bear any other Office in my Court, but he that lives unblameably.

7. *He that worketh deceit shall not dwell within my house: he that telleth lies, shall not tarry in my sight.*

7. No subtile knave, that is made up of shifts and tricks, or that devises cunning cheats to oppress my Subjects, shall remain in my service: Though he have craftily got into it, under a guise of simplicity; yet no false informer, flatterer, or any other sort of Liar, shall continue in my favour.

8. *I*

8. *I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the* LORD.

8. As ſoon as ever I am ſettled in my Throne, I will uſe my utmoſt diligence to reform the whole Nation; eſpecially the place of thy peculiar reſidence, which ought to be an example to the reſt of the Kingdom: taking care that all offenders be ſeverely puniſhed in the Courts of Juſtice; and, if there be no other remedy, cutting off thoſe evil members, who have got an incurable habit of doing wickedly.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

ARGUMENT.

A Prayer compoſed by ſome pious Perſon (toward the latter end of the Captivity of Babylon, *or rather preſently after their return from thence, to their own Country, Ver.* 13, 14.) *who was extreamly afflicted, and even overwhelmed with grief and trouble; to ſee the Temple ſtill lie in its rubbiſh, and the rebuilding of it hindred by many Enemies. This was the cauſe of thoſe ſad complaints and lamentations, wherein he takes the liberty to repreſent their condition unto the Lord; and thereby give ſome eaſe to his oppreſſed ſpirit: which began to lift up it ſelf in ſome comfortable hopes, when he conſidered both the faithfulneſs of God to his promiſes, and the honour it would be to Him, when the Nations round about ſhould ſee their wonderful reſtauration happily compleated, and thereby be invited to embrace their Religion. Which proved a lively emblem of the*

coming

coming of the Gentiles into the Church of Christ: *the eternity of whose Kingdom is here prophesied of, in the conclusion of the Psalm. Which, as* Theodoret *well expresses it, may serve for any Man's use, who wrestles with any great calamity, and implores the Divine favour, for his help and deliverance. It may be applied also to his sad condition, who groans under the burthen of his sins, and crys for mercy: being the Fifth among those Seven which are called* Penitential Psalms.

1. *HEar my prayer, O LORD, and let my cry come unto thee.*

1. REject not my humble supplication, O Lord; but graciously admit the earnest request, which, with lamentable cries, I present unto thy Majesty.

2. *Hide not thy face from me in the day* when *I am in trouble, incline thine ear unto me: in the day* when *I call, answer me speedily.*

2. The distress wherein I am, is exceeding great; which will move Thee, I hope, to moderate thy anger, and not absolutely refuse my petition: but rather to grant me the more favourable audience, and to send me the speedier relief; when I implore it in a time of the sorest calamity.

3. *For my days are consumed like smoak: and my bones are burnt as an hearth.*

3. For my days are spent as dismally, as if I lived and breathed in smoak; and the anguish I suffer is so sharp that it penetrates to my very bones, and makes them as parcht and dry, as the fire doth the hearth.

4. *My heart is smitten and withered like grass: so that I forget to eat my bread.*

4. My vital Spirits are exhausted; and flag like the grass when it is struck with a pestilent blast: For, together with my appetite, I have lost even the thoughts of my necessary food.

5. *By*

5. *By reaſon of the voice of my groaning, my bones cleave to my skin.*

5. Sadneſs hath ſeiſed on me to ſuch a degree, that I do nothing but groan and ſigh: which hath waſted me away to skin and bone.

6. *I am like a pelican of the wilderneſs: I am like an owl of the deſart.*

6. I take no delight in the company of my friends; but ſeek for loanſom places, like a Pelican in the Wilderneſs: where I may bemoan my ſelf, like the bittern in the deſart.

7. *I watch, and am as a ſparrow alone upon the houſe-top.*

7. Grief and Sorrow baniſh ſleep from mine eyes; and make me like thoſe ſolitary Birds, which ſpend the night on the tops of houſes, in doleful ſhrieks and cries.

8. *Mine enemies reproach me all the day:* and *they that are mad againſt me, are ſworn againſt me.*

8. This hath expoſed me to the ſcorn of my Enemies, who do nothing but upbraid me with my miſery: and, not content therewith, are ſo furiouſly bent upon my ruin; that they have entred into a combination, and ſworn they will deſtroy me.

9. *For I have eaten aſhes like bread, and mingled my drink with weeping.*

9. Which hath ſtill more increaſed my affliction, and made me lie down in the aſhes: where, while I mourn and weep, they mingle themſelves with my bread; as tears do with my drink.

10. *Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.*

10. Becauſe thy anger ſtill continues in great ſeverity againſt us; for after Thou hadſt lifted me up in glorious hopes (*Ezra* I. 5. *Ezra* II. 68. III. 10.) Thou haſt daſht them all in pieces (*Ezra* IV. 4, 24.) and thereby given me the ſorer fall.

11. *My days* are *like a ſhadow*

11. And whilſt I wait for better times,

that declineth : and I am withered like graſs.

times, my life declines apace; like a ſhadow, which being come near to its utmoſt length, is ready to vaniſh: For I have very little ſtrength remaining; but droop and languiſh, like the dried graſs; which is ripe for the mower's hand.

12. *But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.*

12. All my comfort is, that though I die, Thou abideſt to all eternity; and canſt hereafter remedy all theſe evils, which Thou doſt not think fit to redreſs at preſent: and wilt, I am confident; for all generations have tranſmitted down unto us, the memorial of thy faithfulneſs, and the glorious things Thou haſt done for thy people.

13. *Thou ſhalt ariſe*, and *have mercy upon Sion; for the time to favour her, yea the ſet time is come.*

13. It will not be long, before Thou doſt take pity upon the deſolations of *Sion*, and raiſe her out of her ruins: For the time prefixed for her puniſhment being expired, (*Jer.* XXIX. 10, 11.) it is the ſeaſon now, the appointed ſeaſon, for thy mercy in her reſtauration.

14. *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.*

14. For her ſcattered ſtones are far more dear to thy pious Worſhippers, than the goodlieſt Palaces in *Babylon*: and therefore they cannot look upon her duſt and rubbiſh, without the moſt ſenſible grief and commiſeration.

15. *So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory.*

15. Eſpecially when they conſider how thy Glory ſuffers thereby: whereas the Nations who now contemn Thee, will ſtand in awe of Thee; O Lord, all their Kings and Princes will reverence thy glorious power, the fame of which now ſeems to lie buried in her ruins.

16. *When the LORD ſhall*

16. When they ſhall ſee *Sion* rebuilt

build up Sion, he ſhall appear in his glory.

(which the Lord alone can bring about) and his glorious Majeſty there worſhipped with the ancient ſolemnities:

17. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer.*

17. And the Prayers of miſerable captives, who were ſtripped of all, prevail with Him, not only for their liberty; but for their intire reſtitution to their former ſplendour.

18. *This ſhall be written for the generations to come: and the people which ſhall be created, ſhall praiſe the* LORD.

18. This wonderful deliverance ſhall never be forgotten, but remain upon record to the following generation: who ſhall tranſmit the memory of it to their poſterity; that they may alſo look upon themſelves, as a people created a-new to praiſe the Lord.

19. *For he hath looked down from the height of his ſanctuary: from Heaven did the* LORD *behold the earth.*

19. Becauſe, in much mercy, He hath been pleaſed to preſerve a miſerable Nation, from utter deſtruction: and though He be infinitely exalted above all our thoughts, yet the Lord hath graciouſly condeſcended to mind the afflicted condition of this diſtreſſed Country:

20. *To hear the groaning of the priſoner, to looſe thoſe that are apointed to death;*

20. And to be mov'd by our groans to deliver us out of a ſad captivity; and to revive us, when we had reaſon to look upon our ſelves as dead and hopeleſs.

21. *To declare the name of the* LORD *in Sion, and his praiſe in Jeruſalem:*

21. That we might go, and recount in his Temple the famous things which He hath done: and make the holy City ſound with the praiſes of his Power, Goodneſs and Truth; which He hath declared in our reſtauration.

22. *When*

22. *When the people are gathered together, and the kingdoms to serve the* LORD.

22. When all the people shall be gathered together, there to worship the Divine Majesty: and other Kingdoms join with us unanimously in his Service.

23. *He weakened my strength in the way; he shortned my days.*

23. I had hopes to have lived to see this blessed time; and thought I had been in the way to it (*Ezra* III. 8, *&c.*) But He hath stopt our vigorous beginnings, (*Ezra* IV. 4.) and thereby so sorely afflicted me, that I feel I am like to fall short of my expectations.

24. *I said, O my God, take me not away in the midst of my days: thy years* are *throughout all generations.*

24. Though I prayed most earnestly to Him, and said; O my God, who hast so graciously begun our deliverance, take me not away before it be compleatly finished; but let me see thy promise fulfilled, which, Thou who diest not (as we do) I am sure wilt not fail to make good:

25. *Of old hast thou laid the foundation of the earth: and the heavens* are *the work of thy hands.*

25. For it cannot be too hard for Thee to raise *Sion* out of her ruins; who hast, many ages ago, created this goodly fabrick of Heaven and Earth (by thy eternal Word, *Heb.* I. 10.)

26. *They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed.*

26. And Thou dost neither decay, nor alter, in process of time, as thy creatures do; some of which shall perish, but Thou shalt eternally subsist; and all of them shall grow old, like our garments with long wearing: even the Heavens themselves, which now enwrap the Earth, as our cloaths do our Bodies, shall be folded up, (*Heb.* I. 12.) and laid aside, like a tattered garment, when Thou shalt command that alteration.

27. *But thou* art *the ſame, and thy years ſhall have no end.* 27. But Thou (and thy Word) art ſtill the very ſame: and ſhalt always continue ſo, without any the leaſt variation.

28. *The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.* 28. Yet all that I conclude from hence is only this; that, though I do not live to ſee our perfect reſtauration, yet according to thy unalterable purpoſe, the Temple and *Jeruſalem* ſhall be rebuilt; and the Children of thy ſervants, who now are in great diſtreſs, be peaceably ſettled there: yea their poſterity after them, remain unmovable in thy favour; and enjoy the tokens of thy Divine preſence among them.

PSALM CIII.

A Pſalm of *David.*

ARGUMENT.

The Title tells us this Pſalm is one of David's*: and the third, fourth and fifth Verſes may ſatisfie us, that he compoſed it, after his recovery, from a dangerous ſickneſs, to ſuch a vigorous health; as the Eagles have, when they renew their plumes. To that he alludes Ver.* 5. *as* Euthymius *and St.* Hierom *underſtand it. The latter of which ſays, upon* Iſaiah XL. *that he had often taught, the Eagles do no other way return to youthfulneſs, when they are old, but only* mutatione pennarum, *by change of their Feathers. I have expreſſed this a little more largely than ordinary, in the Paraphraſe (as I have done in the reſt of the Pſalm) to fit it the better to their uſe now, that have eſcaped the like danger: who ſhould take occaſion, when they thank God for ſuch a bleſ-*

a bleſſing, to imitate David; *in making a thankful commemoration of the reſt of his mercies; both to him and to others; both in the preſent and in paſt ages. And the more to excite devout ſouls to this, and that I might make their thankfulneſs the more affectionate (if they pleaſe to make uſe of this Hymn for that purpoſe) I have oft repeated the beginning of the Pſalm, which I think refers to the whole: and likewiſe put it into a little different form (of a ſoul actually praiſing God) without the leaſt alteration of the ſenſe.*

1. *BLeſs the* LORD, *O my ſoul: and all that is within me,* bleſs *his holy name.*

1. BLeſſed, for ever bleſſed be the Lord of life and health, and all other bleſſings; Bleſſed be his eternal Power, Wiſdom and Goodneſs: with my whole heart, do I bleſs Him; with my moſt ardent love, and the devouteſt affections of my ſoul.

2. *Bleſs the* LORD, *O my ſoul, and forget not all his benefits.*

2. Which ſhall be every day thus employed, and praiſe his name, with continual pleaſure: I will never forget (how ſhouldſt thou prove ſo ungrateful, O my Soul! as not) to acknowledge the ineſtimable benefits I have received from his bounty; which are more than thought can number.

3. *Who forgiveth all thine iniquities: who healeth all thy diſeaſes.*

3. More particularly, I render Thee, O Lord, my moſt hearty thanks, for thy late mercies vouchſafed to me: Bleſſed be thy merciful kindneſs, that after a ſhort correction for my faults, Thou haſt graciouſly pardoned them; and healed all the ſores and grievous wounds which they had made.

4. *Who redeemeth thy life from deſtruction: who crowneth thee*

4. Bleſſed be God, who hath ſaved me from death; and not

with loving-kindness and tender mercies.

not only spared my life, but surrounded it most graciously with, I know not how, many benefits; which make it exceeding delightful to me. (I owe my Friends, Lovers and Acquaintance, my careful Attendants, my warm and quiet Habitation, the plentiful Estate Thou hast given me, the liberal Provision Thou makest for me, with all the rest of thy Mercies, to the bowels of thy tender Compassions towards me.)

5. *Who satisfieth thy mouth with good* things: so that *thy youth is renewed like the eagles.*

5. Blessed be thy almighty Goodness, that my mouth (which lately disgusted all things, or was restrained from what it desired, or was prescribed that which was disgustful to it) can now relish its Food again; and is satisfied with many good things: I can never sufficiently bless thy Goodness, who by this means dost restore my strength, and makest my youth and freshness return like the Eagles. (O that I may with fresh delight and joy be still praising Thee! and be lifted up to Heaven, (as they are when they have renewed their plumes) in more vigorous love, and affectionate desires and endeavours; to employ all my renewed strength in thy faithful service.)

6. *The* LORD *executeth righteousness and judgment for all* that are *oppressed.*

6. Nor am I alone, obliged to my gracious Lord for his singular favour to me: but, blessed be his name, He relieves all those who suffer wrong; and doth justice upon their Oppressors, who are too mighty for them.

7. *He made known his ways unto Moses, his acts unto the children of Israel.*

7. *Moses* and the rest of our Forefathers, are witnesses of this: whom the Lord delivered, in a stupendious manner, out of the house of bondage.

8. *The* LORD *is merciful and gracious, slow to anger, and plenteous in mercy.*

8. And by other methods of his Providence towards them, and dealings with

with them, declared how bountiful his bleſſed Nature is; and how ready to forgive: forbearing long when Men deſerve to be puniſhed; and ſoon releaſing them from their pain, when they heartily repent of their folly.

9. *He will not always chide: neither will he keep* his anger *for ever.*

9. He doth not love, bleſſed be his Name, to be always chaſtiſing us for our faults: And when He doth chaſtiſe us, He neither loves to prolong our miſeries; nor to inflict them proportionable to our deſerts.

10. *He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.*

10. No, bleſſed be his holy Name, there is mercy even in our puniſhments: our ſufferings are never ſo great as our ſins; but we might juſtly ſuffer a great deal more, than we do, for our faults.

11. *For as the heaven is high above the earth: ſo great is his mercy toward them that fear him.*

11. And were we never ſo obedient, there is not a greater diſproportion between the vaſt circumference of the Heavens, and this little ſpot of Earth; than there is between his mercies towards us, and our ſmall ſervices.

12. *As far as the eaſt is from the weſt: ſo far hath he removed our tranſgreſſions from us.*

12. To thoſe mercies alone it is to be aſcribed, that we are not bemoaning our ſelves under innumerable miſeries: but He hath quite taken away his wrath from us; and, adored be his Goodneſs, perfectly remitted the puniſhment due to our manifold offences.

13. *Like as a father pitieth* his *children: ſo the* LORD *pitieth them that fear him.*

13. O what bowels of Mercy are theſe! No Father can be more indulgent and tender-hearted to his returning Children, than the Lord, bleſſed be his Name, is to thoſe who ſo reform by his chaſtiſements, as to fear hereafter to offend Him.

14. *For he knoweth our frame: he remembreth that we* are *duſt.*

14. He eaſily relents and takes compaſſion on them; conſidering how frail He hath made them; and how ſoon of themſelves they will moulder into the duſt, out of which He took them.

15. As for *man, his days* are *as graſs: as a flower of the field, ſo he flouriſheth.*

15. For what is Man that the Almighty ſhould contend with him? He looks freſh and fair; but alas! is as feeble as the graſs, and as a flower in the field; whoſe beauty is far greater than its ſtrength.

16. *For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more:*

16. Many accidents ſnatch him away, even in his prime: juſt as the biting Wind, to which the field flowers are expoſed, blaſts them on a ſudden; and they ſpring up no more, in the place that was adorned with them.

17. *But the mercy of the LORD* is *from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children:*

17. O how much doth this magnifie the wonderful mercy of our God! who deſigns to be everlaſtingly kind (bleſſed be his Goodneſs) to ſuch ſhort-liv'd Creatures as we are: rewarding the faithful ſervices of a few years, with eternal life to our ſelves; and with many bleſſings to our poſterity, in future generations.

18. *To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.*

18. There is no doubt of this; which hath been verified in thoſe who have ſincerely kept their faith with Him; and, not only promiſed, but conſtantly performed the obedience they owed Him.

19. *The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.*

19. For none can hinder Thee, O moſt mighty Lord, from being as kind as Thou

Thou pleaſeſt: who art the univerſal Monarch; the bleſſed and only Potentate; to whom, not only the greateſt Men on Earth, but the higheſt powers in Heaven are ſubject.

20. *Bleſs the* LORD, *ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.*

20. Let the Angels therefore, who know his greatneſs, power and gracious Providence, better than I, bleſs his holy Name: Let thoſe mighty ones, whoſe ſtrength ſurpaſſes all the powers on Earth, and yet never diſpute his ſacred commands, give praiſe unto Him, with all their might; and with the ſame chearfulneſs, wherewith they obey his word.

21. *Bleſs ye the* LORD, *all ye his hoſts, ye miniſters of his that do his pleaſure.*

21. Let the whole company of Heaven, all the ſeveral hoſts of thoſe glorious Creatures, who have been employed by His Majeſty ſo many ways for our good, and underſtand how much we are beholden to his Love; ſpeak good of his Name, and bleſs his Mercy, both to themſelves and unto us.

22. *Bleſs the* LORD, *all his works in all places of his dominion: bleſs the* LORD, *O my ſoul.*

22. Yea let every Creature throughout the wide World, proclaim as well as it is able, the loving-kindneſs of the Lord: Let none of them be ſilent, but all with one conſent bleſs his holy Name: And thou, O my Soul, be ſure thou never forget to make one; O fail not to bear thy part in this joyful quire, that daily ſing his Praiſe.

PSALM CIV.

ARGUMENT.

The foregoing and the following Pſalm being certainly compoſed by David, *the Greeks, and from them ſeveral*

veral other ancient Interpreters, have aſcribed this alſo to the ſame Author. For which they had this farther reaſon; that it begins (as Aben Ezra obſerves) juſt as the foregoing Pſalm ends: and celebrates the mighty power and goodneſs of God, in the fabrick of the World; as the CIII. doth his benefits to himſelf, and to the reſt of the Children of Men.

As for the occaſion of it, we may look upon it as a probable opinion, that when David thought of building a Houſe for the Divine Service, and God ſent Nathan to forbid him; (2 Sam. VII. 5.) he fell not long after into the contemplation of the Majeſty of God; who having built this great World, as his Temple, needed none of his erecting; though He would be pleaſed to accept one for the burning Sacrifice before Him, as Solomon afterward ſpeaks, 2 Chron. II. 6. To ſtrengthen this conjecture of mine, it may be obſerved; that he begins this Pſalm with ſuch an Admiration of God's moſt excellent Perfection, as we meet withal in David's Prayer; immediately after God had certified him of his love towards him, though He would not let him build Him an Houſe, 2 Sam. VII. 22. Thou art great, O Lord, for there is none like unto Thee. In the ſame manner he ſaith here, O Lord my God, Thou art very great: as he proceeds to demonſtrate, from his wonderful Works. And firſt he begins with the Heavens, the Clouds, and the Angels: and then comes down to the Earth, the Sea, the Mountains, Valleys, Fountains, and other inferiour things: Which depend ſo much upon the Sun, the Moon and heavenly Bodies; that all of them together declare the moſt admirable Wiſdom of Him by whom they were compoſed: and ſhould excite all Mankind to his perpetual Praiſes. Which that we may do the more affectionately, when we uſe

uſe this Hymn, I have often repeated the beginning of it, as I did in the foregoing.

1. *BLeſs the* LORD, *O my ſoul: O* LORD *my God, thou art very great, thou art cloathed with honour and majeſty.*

1. STIR up thy ſelf, O my Soul, with all thy might to meditate the Praiſes of the Lord. For the higheſt of all our thoughts are infinitely below thy Greatneſs, O Lord, my moſt gracious God: who haſt ſhewn in thy moſt admirable Works, the ſurpaſſing excellence of thy Majeſty; which we can never worthily celebrate with all our praiſes.

2. *Who covereſt* thy ſelf *with light, as* with *a garment: who ſtretcheſt out the heavens like a curtain.*

2. The light, which dazles our eyes with its ſplendour, is the royal Robe, wherein thy inviſible and incomprehenſible brightneſs appears unto us: and the ſpacious Heavens are the royal Pavilion, which thy ſovereign Power hath extended, like a Canopy, for thy Majeſty, in this great Palace of the World.

3. *Who layeth the beams of his chambers in the waters, who maketh the clouds his chariots, who walketh upon the wings of the wind.*

3. The floor of whoſe Chambers, which the Lord hath laid in the upper region of the Air; O how highly is it advanced above the top of the ſtatelieſt piles that are raiſed by earthly Monarchs: whoſe pompous Chariots (whereof they boaſt) fall infinitely ſhort of thoſe glorious Clouds, wherein He makes Himſelf preſent to us; as their ſwifteſt Horſes are ſlow-paced, in compariſon with the quick motion, more ſpeedy than the wind, wherewith He viſits every part of his Dominion.

4. *Who maketh his angels ſpirits: his miniſters a flaming fire.*

4. Into which He ſends his Angels (and what King is there that hath ſuch noble Miniſters?) ſometimes in vehement Winds, and ſometimes in Lightning and Thunder; whereby they execute his royal Pleaſure.

5. Who

5. Who *laid the foundations of the earth*, that *it ſhould not be removed for ever.*

5. Who hath ſettled the maſſy Globe of the Earth even in the liquid Air, upon ſuch firm foundations; that none of thoſe ſtorms and tempeſts, which beat upon it from without, nor any commotions from within, can ever ſtir it out of the place He hath fixed for it.

6. *Thou coveredſt it with the deep, as* with *a garment: the waters ſtood above the mountains.*

6. It was all covered over at the firſt with waters, (*Gen.* I. 2.) which were ſo deep, that there was no appearance of the higheſt Mountains.

7. *At thy rebuke they fled: at the voice of thy thunder they haſted away.*

7. Till thy omnipotent word charged them to retire, (*Gen.* I. 9.) at which they ſtarted back, and ſuddenly ſhrunk away; as an affrighted Slave doth, when he hears the thunder of his Maſter's threatnings, if his commands be not obeyed.

8. *They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.*

8. Immediately the dry land was ſeen; part of which (by thy wonderful contrivance, O Lord) roſe up in lofty hills; and the reſt ſunk down in lowly valleys: where Thou haſt cut chanels, for the waters to run into the main Ocean; the place Thou haſt appointed for them.

9. *Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth.*

9. And there, though they reſtleſly toſs and ſwell, yet they cannot get over the ſhores, wherein Thou haſt incloſed them: nor ſhall they ever recover their former liberty, to overflow the Earth again.

10. *He ſendeth the ſprings into the valleys*, which *run among the hills.*

10. But ſtill, ſuch is the admirable Providence of the Lord,

Lord, they climb, through the hollow places of the Earth, up the ſteepeſt parts of it; and there break out in ſprings: which fall down into the valleys, to make brooks and rivers, that run between the hills; which, on either ſide, ſend into them freſh ſupplies to inlarge their ſtreams.

11. *They give drink to every beaſt of the field: the wild aſſes quench their thirſt.*

11. Which afford, not only to us, but to all the Beaſts of the Earth, ſuch abundant refreſhment, when they are dry; that even the dull Aſſes, who live in parched deſarts, find them out to quench their thirſt.

12. *By them ſhall the fowls of the heaven have their habitation, which ſing among the branches.*

12. The Birds of the air alſo delight to reſort thither: where having wet their throats, they ſit and chaunt their various notes, among the thick boughs of the trees, which grow upon the banks.

13. *He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.*

13. As for the hills which conſtantly thus inrich the lower grounds, he waters them from the regions above: whence dews diſtil, and ſhowers of rain come pouring down, by thy marvellous contrivance, O Lord, unto the ſatisfaction of them, and of all the reſt of the Earth.

14. *He cauſeth the graſs to grow for the cattel, and herb for the ſervice of man: that he may bring forth food out of the earth:*

14. O bleſs the Lord, my Soul, who, by this means, provideth the Beaſts with graſs and hay; and us with all variety of herbs, and roots, and fruit and pulſe: which he cauſes to ſprout out of the Earth; that we may never want what is neceſſary for our food, or for our phyſick.

15. *And wine* that *maketh glad the heart of man,* and *oil to make*

15. But rather take our pleaſure, and delight in the rich

his *face to ſhine, and bread* which *ſtrengtheneth mans heart.*

rich wines, which He produces to chear the drooping ſpirits of miſerable Men: together with oil to anoint their heads; and bread to recruit their ſtrength, when it is ſpent with toil and labour.

16. *The trees of the* LORD *are full* of ſap: *the cedars of Lebanon which he hath planted.*

16. Bleſſed be the Lord, who by this means alſo ſupplies, with abundant nouriſhment, the largeſt trees; which are not planted by the art, nor watered by the care of Man, but by his almighty Providence: who makes whole Foreſts of them grow, as the Cedars in *Libanus* do, even upon the moſt barren and ſtony Mountains.

17. *Where the birds make their neſts:* as for *the ſtork, the fir-trees are her houſe.*

17. In theſe trees the Birds both ſmall and great build themſelves convenient habitations: and ſome of them (as the Stork, for inſtance, who ſeats her neſt on the top of lofty Pines and Fir-trees) with admirable artifice.

18. *The high hills* are *a refuge for the wild goats,* and *the rocks for the conies.*

18. And with no leſs ſafety the wild Goats depoſit their young, in the top of thoſe craggy Mountains; whither they can climb as eaſily, as the Birds fly to the tops of Trees: and other feeble Creatures creep into the Rocks; and there lie ſecure from the violence, that ſtronger Beaſts would offer to them.

19. *He appointeth the moon for ſeaſons; the ſun knoweth his going down.*

19. By his moſt wiſe contrivance, the Moon hath her full, and her wane; and the Sun doth not always ſhine; but obſerves a conſtant time for its going down.

20. *Thou makeſt darkneſs, and it is night: wherein all the*

20. And then darkneſs covering the face of the Earth, and

beasts of the forest do creep forth. and inviting us to rest, gives the Wolves and other wild Beasts of the Forest (such is thy care, O Lord, of all Creatures) who were afraid to venture abroad before, security and confidence, to come out of their lurking places, and seek their food.

21. *The young lions roar after their prey, and seek their meat from God.*

21. Which the ravening young Lions then meet withal; falling upon their prey with a horrible noise; whereby they express the eagerness of their hunger; which is not so sharp and devouring, but, by the Divine Providence, it finds full satisfaction before the morning.

22. *The sun ariseth, they gather themselves together, and lay them down in their dens.*

22. When the Sun again appearing, and rouzing us out of our sleep, they all return with one consent; and lay themselves down in their several dens.

23. *Man goeth forth to his work, and to his labour until the evening.*

23. And so Man, refreshed by the night's repose, goes forth, without any danger, about his business in the Fields: and continues his labours, till the night call him to rest again.

24. *O* LORD, *how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.*

24. O eternal Lord! how many and how great are thy works? and with what admirable wisdom hast Thou contrived them all? If we look no farther than this Earth, what astonishing variety of good things do we behold, wherewith Thy bounty hath inriched it?

25. So is *this great and wide sea, wherein* are *things creeping innumerable, both small and great beasts.*

25. And this great and spacious Sea also, which seems to embrace the Earth in its arms, is no less

leſs full of thy wounderful works: For there ſwim Fiſh without number; ſome of which aſtoniſh us, as much with the art Thou haſt ſhewn in their ſmall Bodies, as others do with the prodigious greatneſs of their bulk.

26. *There go the ſhips*; there is *that Leviathan*, whom *thou haſt made to play therein.*

26. There the Ships ſail as ſwiftly, as the Fiſhes ſwim; fetching us the riches both of Sea and Land: and there that great Leviathan (in forming whom Thou haſt ſhewn thy mighty power) finds room enough to tumble up and down; and ſport himſelf, in his abſolute Dominion over all that the Sea contains.

27. *Theſe wait all upon thee: that thou mayeſt give* them *their meat in due ſeaſon.*

27. O how liberal is thy Goodneſs, which provides convenient ſuſtenance for ſuch a vaſt world of Creatures? Every one of which, though they know not their Benefactor, is duly and ſeaſonably ſupplied, with the food they ſeek, by the care Thou takeſt of them.

28. That *thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.*

28. For they only gather what Thou, without any care of their, diſpenſeſt to them: And Thou art not ſparing of thy bleſſings; but haſt made a moſt plentiful proviſion, which Thou ſcattereſt every where for them.

29. *Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.*

29. If it fail at any time, by the ſuſpenſe of thy heavenly influences, all things look moſt ruſully: they grow weak, nay die; and are diſſolved into the elements out of which they were made.

30. *Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.*

30. But then Thou ſendeſt forth again thy quickning power; whereby new ones are produced, in the room of thoſe that are dead:

dead: just as the Earth, after a sharp winter hath made it bare, looks fresh and green again at the return of the spring.

31. *The glory of the* LORD *shall endure for ever: the* LORD *shall rejoice in his works.*

31. Thus the World is still as full as ever it was; and all future ages shall praise, as well as we, the same Power and Wisdom, and Goodness of the Lord: which appears so gloriously in all his works, that He himself is still pleased, and delighted in the continuance of them; as He was at first in their contrivance, *Gen.* I. 31.

32. *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.*

32. Else they would all soon vanish, and come to nothing: for at his presence the very Earth trembles; and the Mountains, as our Fathers saw at mount *Sinai*, are full of fire and smoke.

33. *I will sing unto the* LORD *as long as I live: I will sing praise unto my God, while I have my being.*

33. I will never cease therefore to sing the Praises of the Lord; who as he created, so supports and maintains the whole fabrick of Heaven and Earth, and all the Creatures contained in them: And I will never forget his particular kindness to me, among the rest; but acknowledge to my very last breath, the innumerable benefits I have received from his bounty.

34. *My meditation of him shall be sweet: I will be glad in the* LORD.

34. With such affection will I praise Him; that all my thankful meditations and discourses, shall be, I hope, no less pleasing to Him, than they shall be to my self: who will take the highest satisfaction, in thinking and speaking of the Goodness of the Lord; from whom I shall still receive more abundant cause to rejoice in Him.

35. *Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the*

35. But as for them, whose only pleasure it is to satisfie their brutish Lusts,

LORD, O my ſoul. Praiſe ye the LORD.

Luſts, and abuſe the many good things they enjoy, (either denying, or never acknowledging Him who is the donor of them) they ſhall utterly periſh; and be no longer the care of that Providence, to which they are ſo ungrateful: O my Soul never imitate their impiety, or negligence; but be excited thereby to the greater diligence, in praiſing thy great Creator and Benefactor. And let all thoſe, who have any ſenſe of Him, ſtir up themſelves and join with me in his Praiſes.

PSALM CV.

ARGUMENT.

Though this Pſalm have no Title, yet we are aſſured by what we read in 1 Chron. *XVI.* 8, &c. *that the firſt part of it at leaſt (to the end of Ver.* 15.) *was made by* David; *and delivered by him to* Aſaph *and his Brethren, for the conſtant ſervice of God in the Tabernacle: when after ſeveral Victories over the* Philiſtins (1 Chron. *XIV.*) *he had ſettled the Ark of God in* Sion. *And it is moſt probable that he afterward inlarged this Pſalm (for who elſe would adventure to do it) that it might be a more compleat commemoration of all the mercies of God, towards their Nation, from the days of* Abraham *to their taking poſſeſſion of the Land of* Canaan. *Into which he ſhews, their gracious Lord conducted them by ſo many miraculous Providences, in ſeveral Ages (according to his faithful promiſe made to* Abraham *his faithful Servant) that it deſerved their moſt hearty acknowledgments: to which he excites them, by ten ſeveral expreſſions, in the five firſt Verſes of the Pſalm.*

To which the Greeks prefix an Hallelujah *(for they take the last word of the foregoing Psalm, and set it on the head of this) as a note how much they were obliged to* praise the Lord, *according to that exhortation; when they remembred in this Psalm, the benefits that he had bestowed upon their Forefathers: which were sufficient to excite and whet their minds, to the imitation of their vertue.*

And it may serve to admonish the new People of God, (as Theodoret *speaks) that is, us Christians, how much we ought to rejoice in God's goodness to us; and how dangerous it is to be ungrateful to Him: which provoked Him to deprive the* Jews *of that fatherly care which He had taken of their Ancestors.*

1. *O Give thanks unto the LORD; call upon his name; make known his deeds among the people.*

1. STir up your selves, all ye that are here assembled, to make your most grateful acknowledgments unto the great Lord; who is pleased to come, and dwell among you: never approach his presence to make your Petitions to Him, but join his Praises together with them; and proclaim to all the People round about, what great things He hath done for you, and for your Forefathers.

2. *Sing unto him, sing psalms unto him: talk ye of all his wondrous works.*

2. Sing his praise with a chearful voice, and with all the Instruments of Musick: and let the subject of your Hymns, and of your ordinary Discourse, be his many marvellous Acts; of which let not one be forgotten.

3. *Glory ye in his holy name: let the heart of them rejoice that seek the LORD.*

3. For nothing can be so great an honour to you, as that you are the Servants of such a mighty Lord; who infinitely transcends all other Beings: Triumph therefore, and make your

boaſt of this, as a greater happineſs than all worldly goods; let it fill the hearts of all his faithful Worſhippers with the higheſt joy and gladneſs.

4. *Seek the* LORD *and his ſtrength: ſeek his face evermore.*

4. Let it incourage them to addreſs themſelves unto Him, upon all occaſions; and, proſtrating themſelves before the Ark of his preſence, (2 *Chron.* VI. 41.) commend themſelves to his powerful protection: let them unweariedly ſeek his favour, and implore his gracious aſſiſtance.

5. *Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.*

5. Which you may with the greater confidence expect, if you call to mind, and thankfully commemorate the marvellous things He hath done for your deliverance; and his terrible Executions, (*Exod.* III. 20.) according to his juſt ſentence paſſed, (*Exod.* VII. 4.) upon your Enemies.

6. *O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.*

6. The benefit of which you ſtill enjoy, O ye who are the poſterity of his ſervant *Abraham*; (whoſe Faith and Obedience you ought to imitate) the Children of *Jacob*, whom he choſe (rejecting *Eſau*) to inherit the promiſed Bleſſing.

7. *He* is *the* LORD *our God, his judgments* are *in all the earth.*

7. He is ſtill the ſame mighty Lord, and our moſt gracious God; who continues to execute his Judgments every-where, upon our Enemies, (2 *Sam.* V. 7. 10, 17, &c.) and therefore let us never ceaſe to praiſe Him, and chearfully ſerve Him, and faithfully depend upon Him.

8. *He hath remembred his covenant for ever, the word* which *he commanded to a thouſand generations.*

8. For He is never unmindful of his ingagements to us; but punctually performs in all ages, what He hath promiſed in his Covenant.

9. *Which*

9. *Which* covenant *he made with Abraham, and his oath unto Isaac:*

9. Which he first solemnly made, (*Gen.* XV. 17, 18.) and then ſware (XXII. 16.) unto *Abraham:* and renewed with his Son *Isaac*; to whom He promiſed to perform that Oath, which He ſware unto *Abraham*, *Gen.* XXVI. 3.

10. *And confirmed the ſame unto Jacob for a law,* and *to Iſrael for an everlaſting covenant:*

10. And again confirmed it to *Jacob*, both when he went to *Haran*, (*Gen.* XXVIII. 13, *&c.*) and at his return, when He changed his name into *Iſrael*, (*Gen.* XXXV. 10, *&c.*) and at laſt paſſed it into a Law, in that Covenant which He made with their Poſterity, (*Exod.* XXIII. 22, 23, 31, 32.) never to be altered, if they keep their Covenant with Him.

11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*

11. The ſum of which was this; I beſtow upon thee, and will bring thee into that good Land, the Land of *Canaan*: which according to this faithful Covenant, you now poſſeſs; as by lot it was diſtributed to your ſeveral Tribes, for their inheritance, *Joſh.* XIV. 1, 2.

12. *When they were* but *a few men in number: yea, very few, and ſtrangers in it.*

12. This Covenant He began to make with your Forefathers, (and ſhewed his intention to perform it, by his ſingular care over them) when their Family was very ſmall, (*Gen.* XII. 1, 5.) and conſequently ſo weak, that they might eaſily have been deſtroyed in the Land, where they were ſtrangers, (*Gen.* XXIII. 4.) had no Friends nor Allies to ſupport them:

13. *When they went from one nation to another, from* one *kingdom to another people.*

13. Nor any ſettled habitation; but were forced to wander to and fro, from one part of *Canaan* into another, (*Gen.* XII. 6, 8, 9.) and then to ſojourn in other Kingdoms; ſometimes in *Egypt*, (*Gen.*

(*Gen.* XII. 10.) ſometimes in *Gerar*, (*Gen.* XX. 1. XXVI. 1.) and ſometimes in the Eaſtern Country from whence they came, *Gen.* XXIX. 1.

14. *He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes;*

14. And wherſoever they ſojourned, He took them into his protection, and ſuffered no Man to do them any injury, (*Gen.* XXXI. 24, 42.) but gave ſevere checks, even to the King of *Egypt*, (*Gen.* XII. 16.) and the King of *Gerar*, (XX. 3, *&c.*) to prevent the miſchief, which they were deſigning to them.

15. Saying, *Touch not mine anointed, and do my prophets no harm.*

15. For He told them, theſe were ſacred Perſons, whom He deſigned to make greater Men than themſelves; and therefore charged them not to hurt them; but to honour them, not merely as *Princes*, (*Gen.* XXIII. 6.) but as *Prophets*, (XX. 7.) by whoſe Prayers they ſhould receive great Bleſſings, if they were kind to them.

16. *Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.*

16. And when, in the days of *Jacob*, He puniſhed the Land of *Canaan*, as well as other Countries, with ſuch a dearth, (*Gen.* XLI. 54, *&c.*) that the Earth brought forth no kind of Grain, for the ſupport of humane Life;

17. *He ſent a man before them, even Joſeph, who was ſold for a ſervant.*

17. He took a ſpecial care, in a moſt wonderful way, to provide both for him and for his Family: for *Joſeph* (whom his Brethren firſt conſpiried to deſtroy, but afterward were diverted from their purpoſe and only ſold for a Slave) was brought into *Egypt*, by the ſecret Counſel of God, (*Gen.* XLV. 5, 7, *&c.*) to be the inſtrument of their preſervation.

18. *Whoſe feet they hurt with fetters; he was laid in iron.*

18. He was oppreſſed indeed, for a long time, by a moſt

most grievous Calumny: which was a sorer affliction to him, than the chains and fetters, that were, at first, laid upon him in Prison.

19. *Until the time that his word came: the word of the* LORD *tried him.*

19. Till mention at last was made of him to *Pharaoh*, by one of his Officers; who related how exactly *Joseph* predicted what had befaln him, and another of his Fellow-servants; as if he were a Man inspired, *Gen.* XL. 21, 22. XLI. 12. 13.

20. *The King sent and loosed him: even the ruler of the people, and let him go free.*

20. Whereupon the King presently sent for him, (*Gen.* XLI. 14.) that great Prince, whose Dominion extended over many Provinces, and commanded him to be set at liberty.

21. *He made him lord of his house, and ruler of all his substance.*

21. And received such satisfaction from him, about his Dream, which none of his wise Men could interpret; that he not only wholly discharged him from his Imprisonment, but made him the chief Officer in the Court: and, under himself, the supreme Governor of his whole Kingdom, *Gen.* XLI. 40, 41.

22. *To bind his princes at his pleasure: and teach his senators wisdom.*

22. Yea intrusted him with an absolute power, to command all the Rulers of his several Provinces, what he pleased; and to punish their disobedience according to his discretion: The most ancient and wisest Counsellors in the Realm, were ordered to repair to him; and to do nothing without his Instructions, *Gen.* XLI. 44.

23. *Israel also came into Egypt: and Jacob sojourned in the land of Ham.*

23. By which great Authority he procured not only the leave, but the invitation of *Pharaoh*, (*Gen.* XLV. 16, 17, *&c.*) to his Father, to come and bring all his Family with him into

Egypt: and accordingly he came, and dwelt in the beſt part of all the Country, *Gen.* XLVI. 26, 28.

24. *And he encreaſed his people greatly: and made them ſtronger then their enemies.*

24. Where, according to his promiſe, when He had *Jacob* accept that invitation, (*Gen.* XLVI. 3, 4.) the Lord multiplied them exceedingly, (*Exod.* I. 7.) and made them mightier than the *Egyptians*, (*Exod.* I. 9.) who, of Friends, were now become their Enemies.

25. *He turned their heart to hate his people, to deal ſubtilly with his ſervants.*

25. For the kinder God was to the *Iſraelites*, and the more He encreaſed their numbers, the greater jealouſie it begat in the heart of the *Egyptians*; which turned at laſt into an abſolute hatred of them: and provoked their malice to invent the cruelleſt ways, firſt to diminiſh, (*Exod.* I. 10, 11, &c.) and then to deſtroy them, (Ver. 15, 16.)

26. *He ſent Moſes his ſervant, and Aaron whom he had choſen.*

26. This moved the Divine compaſſion, when He ſaw their oppreſſion grew intolerable, to give commiſſion to *Moſes*, whom he had in an extraordinary manner preſerved from periſhing, (*Exod.* III. 10.) and to *Aaron*, whom he choſe to be his aſſiſtant, (*Exod.* IV. 15.) to go and demand their liberty of *Pharaoh*, *Exod.* IV. 23. V. 1.

27. *They ſhewed his ſigns among them, and wonders in the land of Ham.*

27. And, he diſputing their Commiſſion, (and refuſing to let *Iſrael* go) they proved it, and perſuaded him to obey it, by many miraculous Works: which God commanded them to do, as tokens that He had ſent them.

28. *He ſent darkneſs, and made it dark: and they rebelled not againſt his word.*

28. Among which the pitchy darkneſs, which over-ſpread the whole Land three days (except only where the *Iſraelites* dwelt) was a very remarkable puniſhment of *Pharaoh*'s blindneſs: who would

would not see the hand of God in all those other Plagues, which *Moses* and *Aaron*, not fearing his displeasure, but pursuing their orders, had inflicted on him.

29. *He turned their waters into blood, and slew their fish.*

29. At first of all, the Lord commanded them to stretch their hand upon all the waters of *Egypt*; which He turned into blood: and made them so putrid, that the Fish which was in the river died, *Exod.* VII, 20, 21.

30. *Their land brought forth frogs in abundance, in the chambers of their kings.*

30. And, at the next stroke, produced such a vast number of Frogs out of the stinking waters and mud; that not only the whole Earth was covered with them, but no House, no Room in their Houses; no, not the Cabinets of their King and his Princes, were free from their annoyance, *Exod.* VIII. 3, 6.

31. *He spake, and there came divers sorts of flies, and lice in all their coasts.*

31. And then followed an infinite swarm of the most pestilent sort of flies, (see *Psal.* LXXVIII. 45.) after a troublesom and filthy Plague of Lice, which had infested all the Country, *Exod.* VIII. 17, 24.

32. *He gave them hail for rain: and flaming fire in their land.*

32. Which was succeeded (after a Murrain upon their Cattel, and a fiery Ulcer on their own Bodies) by a dreadful storm of Hail, (when fruitful showers of Rain were most desirable) together with such lightning, as was never seen; for it ran upon the ground, and burnt up all that was not destroyed by the Hail, *Exod.* IX. 23, 24, *&c.*

33. *He smote their vines also, and their fig-trees: and brake the trees of their coasts.*

33. Which not only struck down the Grapes, and the Figs: but shattered the Vines and Fig-trees themselves; together with many other Fruit-trees in the Land,

34. *He*

34. *He ſpake, and the locuſts came: and caterpillers, and that without number,*

34. And whatſoever eſcaped this tempeſtuous ſtorm (for ſome things were not then grown up, *Exod.* IX. 31.) was, not long after, devoured by an innumerable army of various ſorts of Locuſts, *Exod.* X. 5, 12, *&c.*

35. *And did eat up all the herbs in their land: and devoured the fruit of their ground.*

35. Which, by his command, came and covered the whole face of the Country, eating up the very Leaves of the Trees, as well as all the Graſs and Herbs upon the ground, *Exod.* X. 15.

36. *He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.*

36. And at laſt He finiſhed their Plagues, in the ſlaughter of all the Firſt-born, both of Man and Beaſt: the Angel of the Lord killing, in one and the ſame night, (*Exod.* XII. 29.) the principal Prop of every Family; and the beſt of all their Flocks and their Herds.

37. *He brought them forth alſo with ſilver and gold: and* there was *not one feeble* perſon *among their tribes.*

37. Which terrible deſtruction ſo affrighted them, that they not only let *Iſrael* go, but were forward to thruſt them out of *Egypt*, and that loaded with Silver and Gold, (*Exod.* XII. 31, 35.) And which is very wonderful, among ſo many thouſand Perſons, (Ver. 37.) there was not one, at that time, ſo feeble, as to be unable to travel.

38. *Egypt was glad when they departed: for the fear of them fell upon them.*

38. And great was the joy at their departure; not only among the *Iſraelites*, but among the *Egyptians*: who thought themſelves not ſafe till the *Iſraelites* had their liberty; but were in dread of another Plague, which they thought might kill them, as the former had done their Children, *Exod.* XII. 33.

39. *He*

39. *He ſpread a cloud for a covering: and fire to give light in the night.*

39. Nor did the Divine Providence deſert our Fathers after it had brought them out of *Egypt*; but leſt they ſhould ſuffer any prejudice by the exceeding great heats, or miſtake their way, in a deſolate Wilderneſs, He defended them in the day, from the ſcorching rays of the Sun, by a Cloud: which it ſelf gave them light to comfort, and (if need were) to guide them in the night, *Exod.* XIII. 21, 22.

40. The people *asked, and he brought quails: and ſatisfied them with the bread of heaven.*

40. He provided alſo a delicate Food, for that vaſt multitude; even when they were ſo ungrateful as to murmur againſt Him: (*Exod.* XVI. 12, &c.) ſending them, in the evening, ſuch flights of Quails, and, in the morning, ſuch ſhowers of Corn, out of the Clouds; as abundantly ſatisfied every one of them.

41. *He opened the rock, and the waters guſhed out: they ran in the dry places like a river.*

41. And when they murmured again for want of drink, (*Exod.* XVII. 2, 6.) He was ſo kind as to ſtop their complaints, by making Water to ſpring out of a Rock: from whence it guſht ſo conſtantly, and in ſuch abundance, that it made a ſtream; which followed them in all the parch'd grounds, through which they marched.

42. *For he remembred his holy promiſe, and Abraham his ſervant.*

42. For the Lord was reſolved punctually to perform his promiſe, paſſed in former ages, (*Gen.* XV. 18. *Exod.* II. 24.) which made Him reward the fidelity of his ſervant *Abraham* even upon his incredulous Poſterity; at that very time which He had prefixed for it, *Gen.* XV. 13. *Exod.* 12. 41.

43. *And he brought forth his people with joy, and his choſen with gladneſs.*

43. When, with much mirth and joy, He brought his People out of the Egyptian Bondage; and made them ſhout to ſee the difference

ſence He made between them and the Egyptians; who were drowned in the red Sea; while they were conducted ſafe through it on dry Land, *Exod.* XV. 1, 13, 19.

44. *And gave them the lands of the heathen: and they inherited the labour of the people:*

44. And, in concluſion, He caſt out ſeven Nations, to make room for them in the Land of *Canaan:* where their Poſterity took poſſeſſion of Cities and Towns, Fields and Vineyards; which the labour of others had built and planted for them, *Deut.* VI. 10, 11. *Joſh.* XXIV. 13.

45. *That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the* LORD.

45. That they might have the more leiſure, to purge the Country of all its ancient ſuperſtition and filthineſs: and ſet themſelves heartily to worſhip God, after that manner that He preſcribed; in a ſtrict obſervance of all the reſt of his holy Laws.

For which, and all other his benefits, excite your ſelves to praiſe the Lord.

PSALM CVI.

Hallelujah, *i. e. Praiſe the Lord.*

ARGUMENT.

There is little doubt to be made, but this is the Title of the Pſalm, as it is of many other, (CXI. &c.) *whereby the Author excites them to acknowledge God's bounty to their ungrateful Forefathers. For as in the foregoing Pſalm* (they are the words of Theodoret) *the Divine Benefits are commemorated; ſo in this the Pſalmiſt both commemorates them, and alſo upbraids the ingratitude of thoſe that received them. Which magnified the mercies of God the*

more;

more; in being ſo very kind to thoſe wicked People, that when He puniſhed them, He did not utterly deſtroy them.

The opinion of that Father is, that the Pſalm was compoſed in the perſon of the more pious ſort of People; who bewail the common Calamities, and implore the Divine Indulgence. And moſt Interpreters, that I have met withal, imagin it to have been made in the time of the Captivity of Babylon: *but the proof of it is very weak. For the laſt verſe but one, upon which they ground that conjecture, may have another conſtruction; and mean no more but this; that God would be pleaſed when the Nation, or any part of it, ſhould be carried Captive, to take pity upon them; and reſtore them again to their Country. Or rather, in my opinion, it refers to thoſe, who in the days of* Saul, *or before, were taken Priſoners by the* Philiſtines, *and other Nations: whom* David *prays God to gather to their own Land again, that they might worſhip Him in that place, which He had prepared for the Ark of his preſence. For it ſeems plain enough that this was one of the Pſalms, which he delivered then to* Aſaph: *the* firſt *Verſe and the* two laſt *being ſet down in the* 1 Chron. *XVI.* 36, 37. *at the beginning and ending of another Pſalm, (which can be none but this) which he then gave in with the other two there mentioned,* (XCVI. *and* CV.) *to praiſe the Lord withal.*

1. PRaiſe ye the LORD, *O give thanks unto the* LORD, *for* he is *good, for his mercy* endureth *for ever.*

1. O Make your thankful acknowledgments to the great Lord of all the World; who was exceeding gracious to your Forefathers, and will continue his kindneſs, you may hope, unto all ſucceeding Ages.

2. *Who*

2. *Who can utter the mighty acts of the* LORD? who *can shew forth all his praise?*

2. Praise Him with all your might; for when you have done your best, you must acknowledge that it is impossible to express your obligations to his omnipotent Goodness. For who is able to tell how miraculous that Power was, which wrought such wonders for us in *Egypt*; and in the Wilderness, and in the Land of *Canaan*? where shall we find a Man, that can set forth, as they deserve, all the praise-worthy acts of the Lord?

3. *Blessed* are *they that keep judgment:* and *he that doth righteousness at all times.*

3. Which are so great and many, that they are most happy Men, who by faithful obedience to all his Precepts, (not only when they have newly received his benefits, but throughout the whole course of their lives) preserve themselves in the favour of so gracious a Lord and Master (which our Forefathers foolishly lost, by revolting presently from their merciful Deliverer.)

4. *Remember me, O* LORD, *with the favour* that thou beareſt unto *thy people: O visit me with thy salvation:*

4. Make me, good Lord, one of this happy number; and let me partake of the favour Thou still designest for thy people; and find Thee ready at hand, in all dangers, to preserve and deliver me, (1 *Chron.* XVIII. 6, 13, 14.)

5. *That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance.*

5. That I may live to see thy chosen People *Israel* settled in a peaceable enjoyment of all thy Blessings, (1 *Chron.* XXII. 18.) and have my share in their joy and felicity, (1 *Chron.* XXIX. 9.) nay triumph together with them, in the highest praises of thy bounty towards thy own Nation, and peculiar inheritance, 1 *Ch.* XXIX. 10, 11, 12, 13, *&c.*

6. *We have sinned with our fa-*

6. Our sins indeed may hinder

thers: we have committed iniquity, we have done wickedly.

these Blessings from us; for we are no better than our Forefathers, but have offended after their example, by which we ought to have been amended: we are guilty of many iniquities against one another, and much impiety against Thee.

7. *Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked* him *at the sea, even at the red sea.*

7. We are the wicked Off-spring of those who were so stupid, as not to be affected with the prodigious Works Thou didst in *Egypt*; or presently to forget that long series of miraculous Preservations and Deliverances, by which they were brought from thence: But in the very next strait into which they fell (at the borders of the Sea, that remarkable place, the red Sea) distrusted his power; and wisht He had left them in that cruel servitude, of which before they so heavily complained, *Exod.* XIV. 11, 12.

8. *Nevertheless, he saved them for his names sake: that he might make his mighty power to be known.*

8. And yet (such was his stupendious Goodness) He would not let them perish in their ingratitude; but, to preserve the name he had gotten of their mighty Saviour, gave them a new deliverance: that the World might not imagin He wanted power to complete what He had begun to do for them.

9. *He rebuked the red sea also, and it was dried up: so he led them through the depths as through the wilderness.*

9. On this consideration, He chekt the course of that Sea by so strong a Wind, that He made a path in the midst of it: and led them through those depths on as hard and dry ground, as they trod upon in their march through the parched desarts, *Exod.* XIV. 21, 22.

10. *And he saved them from the hand of him that hated* them: *and*

10. By which means He saved them from *Pharaoh's*

redeemed them from the hand of the enemy.

ob's Army; which pressed hard upon their backs, as the Sea was before their face, (*Exod.* XIV. 9, 10.) He rescued them from the power of those implacable Enemies, whose hatred carried them to pursue them eagerly even into the Sea, (*Exod.* XIV. 23.)

11. *And the waters covered their enemies: there was not one of them left.*

11. Where they were drowned, every Man of them; the Sea, which had stood fixed as a wall to save the *Israelites*, returning back with a mighty violence to overwhelm their Adversaries.

12. *Then believed they his words, they sang his praise.*

12. Which was so evident a token of his power and goodness, that they were perswaded by it, at that present, to believe God's promises, (*Exod.* XIV. 31.) and to sing a Song of Praise to Him, for this miraculous deliverance, *Exod.* XV. 1, *&c.*

13. *They soon forgat his works, they waited not for his counsel:*

13. But within three days they grew impatient again; (*Exod.* XV. 22, 24.) and forgetting the great and many pledges they had received of his Divine power, quarrelled with his Servants; and would not expect till He shewed what way He intended to relieve them.

14. *But lusted exceedingly in the wilderness, and tempted God in the desart.*

14. But not long after this, murmured again; (*Exod.* XVI.) And though, instead of punishing them for it, He satisfied them with Bread from Heaven, and gave them several other demonstrations of his Divine presence among them, in the Wilderness, (*Exod.* XVI, XX, XXIV, *&c.*) yet, to please their wanton appetite, they mutinied another time, and cried out vehemently for flesh to eat, (*Numb.* XI. 4, 5, *&c.*) and desired new proofs of his power to supply them.

15. *And he gave them their request, but sent leanness into their soul.*

15. Which He was pleased to grant in such abundance,

dance, that they ſurfeited of the Quails which He ſent them: and, inſtead of being nouriſhed, fell into a grievous Diſeaſe, whereby great numbers of them were waſted and conſumed, *Numb.* XI, 31, 32, *&c.*

16. *They envied Moſes alſo in the camp, and Aaron the ſaint of the* LORD.

16. And they that eſcaped were not cured of their rebellious Humour; but ſeditiouſly diſputed the Authority of *Moſes*: And accuſed both him and *Aaron*, whom the Lord had conſecrated for the ſervice of his Altar, as ambitious Men, that took too much upon them, *Numb.* XVI. 3.

17. *The earth opened and ſwallowed up Dathan, and covered the company of Abiram.*

17. Which moved the Divine Juſtice to puniſh their preſumption with a moſt terrible Vengeance: for the Earth opened, and buried alive both *Dathan* and *Abiram*, and the Faction that adhered to them, *Numb.* XVI. 32, 33.

18. *And a fire was kindled in their company; the flame burnt up the wicked.*

18. And the other Company raiſed by *Korah*, were ſmitten with Lightning from Heaven; which burnt up thoſe impious Men, who were ſo bold as to invade the Office of the Prieſts of the Lord, *Numb.* XVI. 35.

19. *They made a calf in Horeb, and worſhipped the molten image.*

19. Whoſe Anger they began very early to incenſe; for even at that very place where the Lord had newly appeared to them, in aſtoniſhing Thunder and Lightning and Clouds, (*Exod.* XX. 18.) and had ſpoken to them with an audible Voice, and at the ſecond word He ſpake had charged them not to make any graven Image, (*Exod.* XX. 4.) and had called *Moſes* up into the Mount to receive the reſt of his Laws (which He had begun in a moſt dreadful manner to deliver to them) they ſtupidly made a golden Calf, and proſtrated themſelves before the work of their own hands.

20. *Thus they changed their glory into the ſimilitude of an ox that eateth graſs.*

20. Slighting that glorious Preſence of the Majeſty of God, (*Exod.* XXIV. 16, 17.) which, appearing in the Cloud, had done many wonders for them: and chuſing rather to commend themſelves to the protection of an Image, in which they ſaw no glory; the Image of a dull Ox, a Creature without Reaſon, a Servant of Man, that is ſupported it ſelf by ſo weak a thing as Hay, *Exod.* XXXII. 14.

21. *They forgat God their Saviour, which had done great things in Egypt:*

21. The root of which ſottiſh Apoſtaſie was, that they did not keep in mind what deliverances God had granted them, under the conduct of *Moſes*; whom now they deſpiſed, (*Exod.* XXXII. 1.) But forgat his great Works in the Land of *Egypt*, where they never ſaw any ſimilitude of Him.

22. *Wondrous works in the land of Ham, and terrible things by the Red ſea.*

22. Miraculous Works which filled the whole Country with wonder and aſtoniſhment; and concluded at laſt in the fearful overthrow of *Pharaoh* and all his Hoſt in the red Sea, through which they paſſed ſafely.

23. *Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy* them.

23. Which provoked the Divine diſpleaſure ſo highly, that He reſolved to deſtroy them, (*Exod.* XXXII. 9, 10.) and had done it, if *Moſes*, for whom He had a great reſpect, had not, by his earneſt interceſſion, made up this breach; and reconciled Him ſo far to them, that He did not proceed then to take ſuch Vengeance on them, *Exod.* XXXII. 11, 12, 14, 35.

24. *Yea, they deſpiſed the pleaſant land: they believed not his word:*

24. But when after this they deſpiſed (*Numb.* XIII. 32.) that goodly Country,

Country, to the borders of which He had brought them, (*Deut.* I. 19, 20.) which the Spies themſelves confeſſed was rich and deſirable: (*Numb.* XIII. 27. XIV. 32.) and would not believe that God intended, or was able to perform his promiſe to them, *Numb.* XIII. 37.

25. *But murmured in their tents, and hearkened not unto the voice of the* LORD.

25. But murmured againſt *Moſes* and *Aaron* in their Tents, as if they had deluded them, (*Numb.* XIV. 1, 2, *&c.*) refuſing to march, when the Lord commanded them to go up, and take poſſeſſion of it, *Deut.* I. 21, 26, 32.

26. *Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:*

26. Then he ſolemnly ſware, that not one of that wicked Generation, who had ſo often rebelled againſt Him, ſhould ever come there; but all periſh in the Wilderneſs, *Numb.* XIV. 21, 22, 35. *Deut.* I. 34.

27. *To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.*

27. And ſome of them be overthrown by the Heathen, whom the Lord would have delivered up into their hand, (*Numb.* XIV. 45.) and others diſperſed in ſeveral parts of that Country, which they deſpiſed, *Numb.* XXI. 1.

28. *They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.*

28. Nor did they grow much better, by theſe dreadful threatnings and executions; but, not only moſt ſhamefully committed Whoredom with the Daughters of *Moab*, but embraced their Religion: devoting themſelves to the vile Service of *Baal*, whoſe Temple ſtood upon Mount *Peor*; and partaking with them, in the Sacrifices which they offered to dead Men, *Numb.* XXV. 1, 2, 3.

29. *Thus they provoked* him *to anger with their inventions: and the plague brake in upon them.*

29. Which abominable Wickedneſs incenſed the Divine Diſpleaſure to ſuch

ſuch a degree; that He commanded the Offenders to be kill'd and hang'd up, in the face of the Sun: and alſo ſent a grievous Plague among the People, *Numb.* XXV. 4, 5, 9.

30. *Then ſtood up Phinehas, and executed judgment: and ſo the plague was ſtayed.*

30. Which raged in the Camp, till *Phinehas*, in a holy Zeal, went as boldly to puniſh, as others did to commit their Crimes: and thruſt through the Body, one of the Princes of the People, whom the Judges feared to meddle withal; and then the Plague ceaſed, *Numb.* XXV. 5, 6, 7, 8.

31. *And that was counted unto him for righteouſneſs, unto all generations for evermore.*

31. Which ſeaſonable piece of Juſtice, the Lord, not only approved as a praiſe-worthy Act, but rewarded alſo with the promiſe of the Prieſthood: which He intailed upon his Poſterity, throughout all Generations, *Numb.* XXV. 12, 13.

32. *They angred* him *alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes;*

32. And, before this, they had been ſo unbelieving and rebellious, as, having had long experience of God's power and goodneſs in providing for them, to murmur for want of Water; at that place, which took its name from their quarrel with *Moſes*, (*Numb.* XX. 3, 13.) who ſadly ſuffered upon their account, *Numb.* XX. 12.

33. *Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.*

33. For, being exaſperated by their frequent Mutinies, he let fall ſome paſſionate words; which expreſſed ſuch diſtruſt and impatience, as did not become ſo great a Miniſter of God, (*Numb.* XX. 12.) who thereupon reſolved, he ſhould not have the honour to accompliſh his promiſe, of bringing them to their reſt, *Numb.* XXVII. 24. *Deut.* I. 37.

34. *They did not deſtroy the nations, concerning whom the* LORD *commanded them:*

34. In which, being ſettled, they did not deſtroy thoſe

those *seven* Nations (*Judg.* I. 21, 27. 29, *&c.*) whose Abominations were so foul; that the Lord gave them a strict charge, not to suffer them to live there any longer, *Exod.* XXIII. 30, 33. *Deut.* VII. 2.

35. *But were mingled among the heathen, and learned their works.*

35. But, quite contrary, they not only let them live, but against God's express Commandment, (*Josh.* XXIII. 7, 12.) entred into familiarity, and made a Covenant and League with them, (*Judg.* II. 1, 2.) and so at last learnt to do as they did, and imitated their evil manners.

36. *And they served their idols: which were a snare unto them.*

36. For they forsook the Lord, who had brought them thither; and worshipped the Gods of those people, whom they had conquered, (*Judg.* II. 11, 12. III. 5, 6.) which proved their utter Ruin, and destruction, *Deut.* VII. 16, 26. *Judg.* II. 3.

37. *Yea, they sacrificed their sons and their daughters unto devils,*

37. For they were so besotted with their Idolatry, as to imitate their most barbarous Rites: sacrificing to infernal Spirits, not only their Beasts, but (as the custom of that Country was, *Deut.* XII. 30, 31.) their Sons and their Daughters.

38. *And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

38. Whom they did not merely consecrate to the service of Devils; but offered their blood, the blood of innocent Babes, even of their own Sons and Daughters (as I said) upon the Altars of the Idols of *Canaan*: prophaning thereby the holy Land, with the most impious and unnatural Murthers.

39. *Thus were they defiled with their own works, and went a whoring with their own inventions.*

39. Besides other abominable Works wherewith they defiled themselves; such

ſuch as Whoredom, and all manner of beaſtly Luſts: which were the filthy Vices of thoſe Nations, whom God caſt out before them, *Lev.* XVIII. 24, 25, 27, 28, *&c.*

40. *Therefore was the wrath of the* LORD *kindled againſt his people, inſomuch that he abhorred his own inheritance.*

40. And ſo contrary to Nature as well as his Law, that the Lord was exceeding angry with them, (*Judg.* II. 14, 20.) and the more, becauſe He had made them his People: whom He now abominated, as impure and unclean; though once they had been very dear unto Him.

41. *And he gave them into the hand of the heathen; and they that hated them, ruled over them.*

41. And thereupon delivered them up to the power of thoſe impious Nations; with whom they contracted friendſhip, when they ſhould have deſtroyed them, (*Judg.* III. 3, 5. IV. 2. XIII. 1.) who retaining ſtill their ancient hatred, exerciſed a rigorous tyranny over them, *Judg.* IV. 3.

42. *Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.*

42. And ſo did many other of their neighbouring Enemies, the *Meſopotamians* and *Moabites*, (*Judg.* III. 8, 12.) the *Midianites* and *Amalekites*, (VI. 2, 3, *&c.*) and ſuch like, (X. 7, 8.) who not only grievouſly afflicted them; but deſervedly made thoſe their Subjects, nay Slaves, who would not ſerve their gracious God.

43. *Many times did he deliver them, but they provoked* him *with their counſel, and were brought low for their iniquity.*

43. Who ſtill continued ſo kind to them, that upon the firſt ſign of their Repentance, He conſtantly raiſed up the Spirit of ſome great Man or other; to reſcue them from every one of theſe Oppreſſors; though they as conſtantly provoked Him again, by relapſing to their former Idolatry; which in the iſſue brought them exceeding low, *Judg.* X. 8, 9.

44. *Never-*

44. *Nevertheless, he regarded their affliction, when he heard their cry.*

44. And yet, such was his tender compassion towards them; He did not absolutely refuse to help even these base Revolters, (*Judg.* X. 14, 15, 16.) when, in their distress, they made a lamentable moan, and promised amendment.

45. *And he remembred for them his covenant, and repented according to the multitude of his mercies.*

45. For He was not unmindful of the Covenant He had made with their Forefathers, (*Levit.* XXVI. 42, 44, 45. *Deut.* XXX. 1, 2, 3.) but let them reap the benefit of it: in ceasing to punish them; and, when they deserved to be utterly destroyed, bestowing many and exceeding great Blessings on them.

46. *He made them also to be pitied of all those that carried them captives.*

46. For He inclined the Hearts, even of those who had subdued, and implacably hated them, unto some compassion towards them: so that they did not endeavour their total extirpation, *Judg.* XIII. 1. XIV. 2. XV. 9, 10, *&c.*

47. *Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.*

47. And therefore we humbly hope still in the same great Mercies; and beseech Thee, O most mighty Lord, who hast been wont to do our Nation good, to deliver us, how unworthy soever, from all our present Enemies; and to restore such of us as are fallen into their hands, unto their own Country; that they may join with us in giving thanks to thy incomparable goodness, and setting forth thy Praises with the greatest joy and triumph, saying;

48. *Blessed be the LORD God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the LORD.*

48. Let the great Lord of all the World, who hath been so gracious unto *Israel*, as to

chuſe them for his own peculiar People, be moſt heartily bleſſed and praiſed: Let all generations bleſs Him, as long as the World ſhall laſt, and unto all Eternity: and let all his People concur in theſe deſires, and wiſh it may be ſo; let them all praiſe the Lord, and deſire He may be ever praiſed.

The End of the FOURTH *Book of Pſalms.*

The

The Fifth BOOK OF PSALMS.

PSALM CVII.

ARGUMENT.

The Fifth *Book of Pſalms (which conſiſts moſt of Praiſes and Thankſgivings) begins here; with an exhortation to thoſe whom God (according to the Prayer foregoing,* CVI. 47.*) had delivered from Pagan ſervitude, to acknowledge that ſingular benefit with their hearty Thankſgivings: and thence to take occaſion to magnifie his merciful Providence over all other Men, not only of that but of all Nations, when they addreſſed themſelves unto Him in their diſtreſſes. For inſtance, Travellers in the deſart who have loſt their way, Priſoners, Sick people, Mariners, Husbandmen, even whole Countries the Pſalmiſt ſhews are made ſtrangely proſperous, if they have a regard to God; and on the other ſide fall into great miſery, if they neglect Him. It had been endleſs to enumerate all other caſes; but by theſe any Man may underſtand, if he pleaſe (as he obſerves in the concluſion) how good the Lord is, and ready to help thoſe who fly unto Him for ſuccour, whatſoever their condition be.*

The *Author of the Pſalm is unknown; but if I have gueſſed aright at the connexion of this with the foregoing Pſalm, it is moſt probable it was compoſed by* David:

David: *who having in the* CV. *put them in mind (as* Theodoret *obſerves) of the promiſes made to the Patriarchs, and of the bleſſings beſtowed on their poſterity; and in the* CVI. *of their horrid ingratitude for ſuch benefits, and the puniſhments, for that cauſe, inflicted upon them: declares in this Pſalm the inexplicable kindneſs of God, in their freedom from ſlavery; and in his careful Providence, as I ſaid, over all Mankind: which might give them the greater incouragement to hope in Him, if they ſerved Him faithfully, who had taken them for his peculiar People.*

1. O *Give thanks unto the* LORD, *for* he is *good: for his mercy* endureth *for ever.*

1. O Make your grateful acknowledgments to the great Lord of the World; of whoſe Goodneſs you and your Forefathers have had ſuch long experience, that you may conclude his loving-kindneſs will extend it ſelf to all ſucceeding Ages.

2. *Let the redeemed of the* LORD *ſay ſo, whom he hath redeemed from the hand of the enemy:*

2. Let them eſpecially call upon one another to give thanks unto his Goodneſs, whom the Lord hath graciouſly redeemed from a ſad Captivity; into which they were reduced by their prevailing Enemies:

3. *And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.*

3. And hath brought them back to their own Country again; from all the Lands, on every ſide, into which they were diſperſed.

4. *They wandred in the wilderneſs in a ſolitary way, they found no city to dwell in.*

4. And they alſo, who, travelling through vaſt Wilderneſſes and ſandy Deſarts,

Deſarts, loſt their way, and could find no traſt to lead them to a City inhabited.

5. *Hungry and thirſty, their ſoul fainted in them.*

5. But, in this perplexity, wandred up and down ſo long, that all their Proviſion was ſpent, and they were ready to die with hunger and thirſt:

6. *Then they cried unto the* LORD *in their trouble, and he delivered them out of their diſtreſſes.*

6. Yet then recommending themſelves to the Lord, and earneſtly imploring his help in this miſerable ſtrait; He mercifully delivered them out of it, and freed them from all their anxieties:

7. *And he led them forth by the right way, that they might go to a city of habitation.*

7. Directing them, when they were in a Maze, into the right path again; which brought them to a place inhabited, where they found relief for their neceſſities.

8. *Oh that* men *would praiſe the* LORD for *his goodneſs, and for his wonderful works to the children of men!*

8. O that ſuch Men would never forget to make their thankful acknowledgments to the Lord, for this ſingular kindneſs; but every-where proclaim his wonderful works.

9. *For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.*

9. Who thus ſeaſonably preſerved them from ſtarving, by providing, in this languiſhing condition, drink to quench their thirſt, and plenty of good things to ſatisfie their hungry appetite.

10. *Such as ſit in darkneſs, and in the ſhadow of death,* being *bound in affliction and iron:*

10. They alſo who have no other dwelling but a dark Priſon, nay a horrible dungeon; where, to add to their affliction, they are loaded with iron Manacles or Fetters;

11. *Be-*

11. *Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:*

11. As a juſt puniſhment for the Crimes they had rebelliouſly committed, againſt the expreſs commands of God, and the plain dictates and frequent checks of their own Conſciences; which were the voice of the moſt High, giving them wholeſom counſel, though they contemned and deſpiſed it:

12. *Therefore he brought down their heart with labour, they fell down, and* there was *none to help.*

12. And thereby provoked Him to throw them into that miſerable condition, to humble their proud hearts by the hardſhip of a tedious and painful impriſonment; in which they lay ſo dejected and helpleſs, that they ſaw no humane means whereby they ſhould be delivered.

13. *Then they cried unto the* LORD *in their trouble,* and *he ſaved them out of their diſtreſſes.*

13. Yet they then making their addreſſes to the Lord, and earneſtly beſeeching Him to take pity upon their wretched Eſtate; He was pleaſed mercifully to hear their Prayers, and free them from thoſe miſerable ſtraits:

14. *He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.*

14. Bringing them out of their ſad confinement in that diſmal Dungeon; and ſetting their hands and feet at liberty, from the chains wherewith they were bound.

15. *Oh that* men *would praiſe the* LORD for *his goodneſs, and* for *his wonderful works to the children of men!*

15. O that ſuch Men would never forget to make their thankful acknowledgments to the Lord, for his ſingular kindneſs; but every-where proclaim his wonderful works:

16. *For he hath broken the gates of braſs, and cut the bars of iron in ſunder.*

16. Who when their caſe was deſperate, removed the greateſt obſtacles; and made even brazen Gates, and iron Bars give way to their eſcape.

17. *Fools*

17. *Fools becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.*

17. In like manner we ſee others, who forgetting God, and ſottiſhly giving themſelves up to all kind of Debauchery, in an irregular way of living, fall into grievous Diſeaſes:

18. *Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.*

18. Which not only quite take away their appetite, but make them naſeate all manner of food, which they formerly abuſed; and thereby lay them ſo low, that they are at the very brink of the grave:

19. *Then they cry unto the* LORD *in their trouble, he ſaveth them out of their diſtreſſes.*

19. Yet even theſe Men, when they make their addreſſes unto the Lord, and in the weak eſtate into which they have brought themſelves pray earneſtly to Him, are wont to find relief from Him; when no Medicines whatſoever will avail them.

20. *He ſent his word and healed them, and delivered* them *from their deſtruction.*

20. He orders their recovery, when all the preſcriptions of Phyſicians prove ineffectual: nay, when they are left for dead, raiſes them up to life and health again.

21. *Oh that* men *would praiſe the* LORD for *his goodneſs, and* for *his wonderful works to the children of men!*

21. O that theſe Men would be ſo grateful to the Lord, as never to forget his ſingular kindneſs to them; but every-where proclaim ſuch wonderful works as theſe.

22. *And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.*

22. And not contented themſelves with the Sacrifices of Beaſts (which in their ſickneſs they were apt to vow unto Him) but offer thoſe far more acceptable Sacrifices of a grateful Heart: acknowledging his Goodneſs, and telling every body they meet

meet withal, in ſuch a manner as may expreſs how much they are affected with it, what great things the Lord hath done for them.

23. *They that go down to the ſea in ſhips, that do buſineſs in great waters:*

23. Who ſhews no leſs kindneſs to thoſe that have occaſion to be much upon the Sea; to fiſh, or to traffick, upon the main Ocean.

24. *Theſe ſee the works of the* LORD, *and his wonders in the deep.*

24. Where they behold remarkable acts of Divine Providence; in the wonderful alterations which he makes in that vaſt collection of Waters.

25. *For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.*

25. For when they are ſmooth and ſtill, a ſudden tempeſt ariſes by his command; which puts them into ſuch a rage, that they are turned into ſwelling waves and billows.

26. *They mount up to heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.*

26. On which the Ships are ſometimes mounted up as high, as if they would touch the Clouds; and then ſink down as low, as if they would be buried in the bottom of the Sea; to the great aſtoniſhment of the paſſengers, who are ready to die with fear.

27. *They reel to and fro, and ſtagger like a drunken man, and are at their wits end.*

27. For they are ſo toſſed and whirled about, that as they are not able to ſtand upon the decks; ſo the moſt skilful Mariners do not know which way to ſteer; or what courſe to take, to ſave themſelves from periſhing.

28. *Then they cry unto the* LORD *in their trouble, and he bringeth them out of their diſtreſſes.*

28. And yet, when in the midſt of this great ſtrait they make their addreſſes

dresses to the Lord, with earnest prayers for his protection. He is graciously pleased to hear their cry, and to free them from that anguish of mind, which sorely oppresses them.

29. *He maketh the storm a calm, so that the waves thereof are still.*

29. For He silences the blustring wind, and makes so great a calm; that the swelling waves lie quiet and still.

30. *Then are they glad because they be quiet; so he bringeth them unto their desired haven.*

30. Which happy change turns their fear into joy; when they see, not only the storm appeased, but gentle gales arising to carry them directly to the port, for which they are bound.

31. *Oh that* men *would praise the* LORD *for his goodness, and for his wonderful works to the children of men!*

31. O that they who are thus unexpectedly preserved, would never forget to make their thankful acknowledgments to the Lord, for this singular kindness! But every where proclaim what wonders He hath done for them.

32. *Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.*

32. Let them magnifie his Power and Goodness in the greatest assemblies of the People; especially in his Temple: Let them praise Him in the supreme Court of the Kingdom; that the Judges and Governours may be excited to make Him their trust and confidence.

33. *He turneth rivers into a wilderness, and the water-springs into dry ground:*

33. Who turns well watered Countries into a mere Wilderness, and makes moist and fertil soils become dry and barren ground:

34. *A fruitful land into barrenness, for the wickedness of them that dwell therein.*

34. Where none of those fruits will grow which before it plentifully yielded;

ed; becauſe of the ill diſpoſition of the Inhabitants, who produce nothing but all manner of Vice and Wickedneſs.

35. *He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings,*

35. And on the other ſide He turns a barren deſart (for none of theſe things come by chance) into rich and fruitful paſtures: and ſends ſuch plenty of water into dry and ſandy grounds;

36. *And there he maketh the hungry to dwell, that they may prepare a city for habitation;*

36. That there they, who lived wretchedly before, find a comfortable habitation: and are invited to build Towns and Cities in thoſe formerly deſolate places.

37. *And ſow the fields, and plant vineyards, which may yield fruits of increaſe.*

37. Where they ſow all manner of grain, and plant vineyards: which recompenſe their pains with a plentiful harveſt, and a joyful vintage.

38. *He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe.*

38. His bleſſing alſo makes the inhabitants fruitful, as well as their ground: they grow exceeding populous, together with their flocks and their herds; which by the increaſe of people are not diminiſh'd.

39. *Again they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.*

39. But when they prove ungrateful to Him, He quite alters the courſe of his Providence; and on a ſudden ſends ſome grievous peſtilence, which leſſens their numbers: or lays them low by tyrannical Oppreſſors, (into whoſe hands He delivers them) by dearth, and other calamities, which make them pine away in grief and ſorrow.

40. *He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs,* where there is *no way.*

40. Their Princes and the moſt eminent Perſons in their Country, are not

not able to preſerve themſelves from contempt and ſcorn: To which they are ſo openly expoſed, that they who had troops of followers and attendants, are utterly deſerted, and forced to walk in ſolitary places to hide their ſhame; without any means, that they can ſee, to recover their thrones out of which they are diſgracefully thrown.

41. *Yet ſetteth he the poor on high from affliction, and maketh him families like a flock.*

41. Which He beſtows upon ſome poor deſpicable perſon, whom, from a low condition, He raiſes to the higheſt dignity; and gives him a very numerous iſſue, to maintain and continue the honour He hath conferred on him.

42. *The righteous ſhall ſee it, and rejoice; and all iniquity ſhall ſtop her mouth.*

42. Which is a great incouragement to the righteous; who herein behold with joy the wiſe and juſt providence of Almighty God: But gives the wicked (who under thoſe bad Princes were inſolent, and full of proud boaſts) ſuch a rebuke; that they hang down their heads, and are confoundedly put to ſilence.

43. *Whoſo is wiſe and will obſerve thoſe* things, *even they ſhall underſtand the loving kindneſs of the* LORD.

43. And therefore whoſoever will be truly wiſe, ought to mark and ponder ſuch paſſages as theſe in the Divine Government: that they may make others, who are leſs conſiderate, underſtand how very kind and gracious the Lord is, to thoſe who ſtudy to pleaſe Him, and to obtain his favour by dutiful obedience and humble ſubmiſſion to Him.

PSALM CVIII.

A Song or Pſalm of *David.*

ARGUMENT.

The Title tells us this Song-Pſalm *(ſee the reaſon of this name upon* Pſal. *LXVII.) was made by* David: *and was placed here, as I conjecture, becauſe now he was in a hopeful way to perfect ſome Victories, which he had begun to win; whereby ſome of thoſe Captives in ſtrange Lands (mentioned Ver. 2. and 3. of the foregoing Pſalm) were reſcued and ſet at liberty. What thoſe Nations were, over whom he was about to triumph, ſee in the Title of* Pſalm LX: *For the latter part of this Pſalm from Ver. 6. to the end, is the very ſame (with ſome light variations) with the eight laſt Verſes of that; As the former part of it is very little different from the five laſt Verſes of* Pſalm LVII. *Which the Pſalmiſt I ſuppoſe here placed inſtead of thoſe wherewith* LX. *begins (though he retains all the latter end of it) becauſe now, as I ſaid, he had made ſome progreſs in thoſe Wars, which he was but entring upon, when he made that* LX. Pſalm. *And therefore here he begins with thanks to God for his mercy, as there he laments the ill condition wherein he found the affairs of the Kingdom, when he came to the Crown.*

1. *O God, my heart is fixed, I will ſing and give praiſe, even with my glory,*

1. MY heart is ready, O moſt gracious God, it is firmly reſolved to give Thee moſt ſolemn thanks: my tongue alſo, wherewith I ought to glorifie Thee, ſhall ſing of thy Goodneſs; and, with all the expreſſions of joy, ſet forth thy praiſe.

2. *Awake pſaltery and harp: I*

2. Nor ſhall any of

my self *will awake early.*

of the instruments of Musick be silent, but accompany my Hymns: which I will sing unto Thee so early, that I will prevent the rising of the Sun.

3. *I will praise thee, O LORD, among the People: and I will sing praises unto thee among the nations.*

3. Nor will I meerly make Thee my private acknowledgments, but publish thy praise in the greatest assemblies of thy people, among whom this Song shall be sung: yea, other Nations shall read therein, how thankful I am for what thou hast begun to doe for us.

4. *For thy mercy is great above the heavens: and thy truth* reacheth *unto the clouds.*

4. For it is fit my thankfulness should be as boundless as thy mercy: which infinitely transcends all my expressions; and hath nothing equal to it, but thy faithfulness and truth.

5. *Be thou exalted, O God above the heavens: and thy glory above all the earth;*

5. Be thou more and more exalted in these, O God; and raise to thy self thereby the highest praises: spread the fame of them every-where, that Thou mayest be glorified throughout the world.

6. *That thy beloved may be delivered: save* with *thy right hand, and answer me.*

6. Especially now, I beseech Thee to grant my humble petitions, that by thy mighty power accompanying my Arms, I may be an instrument of delivering thy beloved people from their Oppressours.

7. *God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.*

7. Why should I doubt of it, and not rather rejoice in assured hope of a perfect Victory? since God who is most holy and cannot lie, hath said He will deliver them by my hand; (2 *Sam.* III. 18.) and hath

already put me in poſſeſſion, (as he alſo promiſed, Ver. 2.) of all the Country about *Samaria*; which I will diſtribute under ſuch Officers, as I think fit to ſet over them.

8. *Gilead* is *mine*, *Manaſſeh* is *mine*, *Ephraim alſo* is *the ſtrength of mine head*, *Judah* is *my Law-giver*.

8. *Gilead* alſo and *Manaſſeh*, who were lately under another King, (2 *Sam.* II. 9.) have ſubmitted themſelves to me; and ſo hath the Tribe of *Ephraim*, which is a main ſupport of my Authority. Theſe, and all the reſt of the Tribes of *Iſrael*, are united to the royal Tribe of *Judah*; which (according to the prophecy of our Forefather, *Gen.* XLIX. 10.) ſupplies me with wiſe and able men to adminiſter the Laws, and order the affairs of my Kingdom.

9. *Moab* is *my waſhpot*, *over Edom will I caſt out my ſhoe*: *over Philiſtia will I triumph*.

9. Which ſhall now extend its ſelf beyond the bounds of this Country; for I will tread the *Moabites* under my feet, and reduce them to the vileſt ſervitude; (2 *Sam.* VIII. 2.) I will trample alſo upon the *Edomites*, and make them my ſlaves: (*ib.* Verſe 14.) the *Philiſtines* alſo, whom I have begun to ſmite, (2 *Sam.* V. 17, *&c.* 22.) ſhall add to my Triumphs, and be forced to ſubmit unto me, as their conquering Lord, (2 *Sam.* VIII. 1.)

10. *Who will bring me into the ſtrong city*? *who will lead me into Edom*?

10. Theſe are difficult things indeed, and I may well ask, when I conſider how potent theſe Nations are, by what power or force I ſhall be able to enter that ſtrongly fenced City, in the frontiers of their Country? Who is it that will conduct me into *Idumæa*, and make me a Maſter of it?

11. Wilt *not* thou, *O God*, who *haſt caſt us off*? *and wilt not thou*, *O God*, *go forth with our hoſts*?

11. But I can ſoon anſwer my ſelf: For why ſhould I deſpair of thy preſence with us, O God of all power and might? who formerly indeed didſt reject us, and forſake the conduct

duct of our Armies, (1 *Sam.* XXXI. 1, 7.) but, now, I hope, wilt graciouſly aid us, and make us victorious.

12. *Give us help from trouble: for vain is the help of Man.* 12. Do not fruſtrate theſe hopes; but afford us thy help againſt the *Syrians* alſo (2 *Sam.* VIII. 5) now that they diſtreſs us: for no humane force is able to deliver us, nor have we any confidence in it, but in Thee alone.

13. *Through God we ſhall do valiantly: for he* it is that *ſhall tread down our enemies.* 13. By whoſe aſſiſtance we will behave our ſelves couragiouſly, and doe valiant Acts: For God will utterly rout our Enemies; and tread them down like the mire in the ſtreets.

PSALM CIX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

Moſt Interpreters conſent to the opinion of Aben Ezra, *and* D. Kimchi, *that* David *(to whom the Title aſcribes this Pſalm) hath reſpect here, in the firſt place, to the grievous perſecution which he ſuffered by* Saul, *and ſome of his Court: who would let him enjoy no reſt, but having driven him from his own houſe, purſued him ſo cloſe, whereſoever they heard he was, that he could have no certain dwelling: but became like a* Locuſt *(as he ſpeaks Verſe 23.) which having no neſt (as* Bochartus *obſerves,* P. II. L. IV. de Animal. ſac. cap. 2.*) leaps or flies from hedge to hedge; as he did from place to place. To provoke* Saul *to this rage againſt him, as they all loaded him with many calumnies (which made* David *curſe them to* Saul*'s face,* 1 Sam. *XXVI.* 19.*) ſo one eſpecially among the reſt, who is generally thought to be* Doeg

the Edomite, *was notoriouſly guilty of this wickedneſs: whom, by a prophetical Spirit, he here moſt ſolemnly curſes, in a direful manner; and pronouces the heavieſt judgment upon him and his Family: his inhumane villany being ſo great, that it made him an exact picture of the Traitor* Judas, *to whom the Apoſtle Saint* Peter, Act. I. 20. *applies the eighth Verſe of this Pſalm. The reſt of which is ſpent in Prayer to God, againſt ſuch falſe accuſers; and in vows of the Praiſes he would give Him, when he was delivered from the miſchief, which thereby they deſigned to him. Accordingly, when he was ſetled in his Throne, he ſent this Pſalm among others, unto the Maſter of Muſick in the Tabernacle, to perpetuate the memory of God's mercy to him.*

Concerning ſuch imprecations, as we here meet withal, ſee the Argument of Pſalm *XXXV. which is of the ſame nature with this.*

1. *Hold not thy peace, O God of my praiſe.*

1 O God, the ſupreme Judge of the World, who, as Thou haſt given me hitherto continual cauſe to praiſe Thee, ſo I hope wilt ſtill vindicate my honour; I appeal unto thy Majeſty: beſeeching Thee to declare thy ſelf on my ſide; and make it appear that I am innocent.

2. *For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.*

2. For men of no conſcience, have taken the liberty to invent the moſt miſchievous lies of me; whereby though they always ſpake me fair to my face, they have wickedly traduced me to *Saul*, behind my back.

3. *They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.*

3. And ſpread thoſe falſe reports ſo diligently, that I find they have made me odious every-where; and thereupon, without

any

any provocation from me, have levied war against me, to take away my life, 1 *Sam.* XXIII. 8, 25.

4. *For my love they are my adversaries: but* I give my self unto *prayer.*

4. Who have been so far from doing them any harm, that I have deserved well of them: (1 *Sam.* XIX. 4. 5,) and even now, when they requite my kindness with endeavours to destroy me, do nothing but recommend my self by prayer to thy protection; refusing to make use of the opportunity I had to revenge my self upon them, 1. *Sam.* XXIV. 9. 10, *&c.*

5. *And they have rewarded me evil for good, and hatred for my love.*

5. And yet this will not mollifie them but still they are so extreamly ungrateful, as to repay my kindness, with new attempts to doe me mischief, (1 *Sam.* XXVI. 2.) And the more affection I express, with the greater hatred, am I prosecuted.

6. *Set thou a wicked man over him, and let Satan stand at his right hand.*

6. So implacable is his malice, who is the principal Authour of the calumnies wherewith I am loaded, (1 *Sam.* XXII. 9, 11.) against whom therefore I implore thy justice, O most righteous Judge of the world: Let the worst man that can be found, be appointed to hear his cause when he is accused; and his most malicious adversary plead against him.

7. *When he shall be judged, let him be condemned, and let his prayer become sin.*

7. When sentence is given let him be condemned to be as guilty, as really he is; and if he petition for a pardon, let it not onely be rejected, but prove an aggravation of his crimes.

8. *Let his days be few, and let another take his office.*

8. Let him (and the false Traitour, who in future times will

will uſe the *Meſſiah*, as now they do me) be cut off before his time: and his Office, (1 *Sam.* XXI. 7. XXII. 9.) wherein he behaves himſelf with ſuch inſufferable inſolence and falſhood, be transferred to a better man.

9. *Let his children be fatherleſs, and his wife a widow.*

9. Let not his Fatherleſs Children ſucceed him in any thing that he hath: nor his Widow have any thing left to maintain her.

10. *Let his children be continually vagabonds, and beg: let them ſeek* their bread *alſo out of their deſolate places.*

10. Let them not have ſo much as an houſe, wherein to put their heads: but be perpetual Vagabonds, ſupporting a miſerable life by begging an Alms; and ſeeking where to lodge, becauſe their own dwellings are laid waſte and deſolate.

11. *Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.*

11. Let his Creditour (pretending a judgment) ſeize on all his eſtate: and a ſtranger by that means, reap the fruit of all his care and labour.

12. *Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.*

12. Let no man ſhew the leaſt kindneſs to his memory; or upon that account beſtow an Alms upon his fatherleſs Children.

13. *Let his poſterity be cut off,* and *in the generation following let their name be blotted out.*

13. Let them rather be odious for his ſake, and the ſooner deſtroyed; ſo that they be the laſt of the name; and, in the next generation, not one of that family be found.

14. *Let the iniquity of his fathers be remembred with the* LORD: *and let not the ſin of his mother be blotted out.*

14. But, according to the juſt ſentence of thy Law, (*Exod.* XX. 5.) let the puniſhments (which

(which were due long ago, but thy patience moved Thee to forbear) fall all upon him: let him ſuffer for the ſins of his progenitours on both ſide; in whoſe wicked ſteps he would not ceaſe to tread.

15. *Let them be before the* LORD *continually, that he may cut off the memory of them from the earth.*

15. Let it be ſeen that their wickedneſs is not forgotten, though committed many years ago: but proſecute it with a continued vengeance; till no body remember, that there were ſuch people in the world.

16. *Becauſe that he remembred not to ſhew mercy, but perſecuted the pooor and needy man, that he might even ſlay the broken in heart.*

16. This will be but a deſerved recompenſe of all his cruelties: For as he let all benefits ſlip out of his mind, and was ungrateful to thoſe, who had obliged him: ſo he had no ſenſe of that common compaſſion, which is due to the calamitous; but when he ſaw me in a neceſſitous condition, deſtitute of Friends, and dejected in Spirit, made no other uſe of it but to perſecute me to the death.

17. *As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing ſo let it be far from him.*

17. What can be more juſt, than that the miſcheif, in which he delighted, and both wiſhed and deſigned to others, ſhould fall upon himſelf? and that he ſhould never meet with the bleſſing of thoſe righteous courſes which he always hated and avoided?

18. *As he cloathed himſelf with curſing, like as with his garment: ſo let it come into his bowels like water and like oyl into his bones.*

18. His very buſineſs was to ſlander others, everywhere; taking a pride in the miſchievous effects of his curſed lies: and therefore let him feel the miſerable fruit of his wickedneſs, ſpreading it ſelf, like the water he drinks in to every vein of him; and ſticking as cloſe to him, as oyl unto the bones.

19. *Let*

19. *Let it be unto him as the garment* which *covereth him, and for a girdle wherewith he is girded continually.*

19. Let him be involved in perpetual misfortunes and miſeries; and never be able to ſhake them off: Let him be hampered in ſtraits and difficulties; without any poſſibility of getting out.

20. Let *this* be *the reward of mine adverſaries from the* LORD, *and of them that ſpeak evil againſt my ſoul.*

20. This ſhall moſt certainly be the reward, which the righteous Lord will give to my malicious adverſaries; for all the pains they have taken, by ſlanderous reports and calumnies, to take away my life.

21. *But do thou for me, O* GOD *the* Lord, *for thy name ſake: becauſe thy mercy* is *good deliver thou me.*

21. Which I commend to thy protection, O Lord, the Governour of all things; beſeeching Thee to take my pa[illegible] and appear for me: though not for my honour, yet for thy own; whoſe kindneſs is ſo exceeding bountiful unto all, that for that reaſon I am encouraged to hope Thou wilt deliver me; to whom Thou haſt engaged thy ſelf, by many promiſes of mercy.

22. *For* I am *poor and needy and my heart is wounded within me.*

22. Which I never needed more than now: For I am ſo poor, and forſaken of all my friends, (1 *Sam.* XXV. 8, *&c.*) that I am ready to faint away with grief and ſorrow, like one that is wounded at the very heart.

23. *I am gone like the ſhadow when it declineth: I am toſſed up and down as the locuſt.*

23. The evening ſhadow doth not vaniſh ſooner than I, from the place of my preſent abode, (1 *Sam.* XXII. 1, 3, 5. XXIII. 13, 14) which I am forced to quit on a ſudden; and to wander like the Locuſt, which flies, or is driven, with the wind, uncertainly from place to place.

24. *My*

24. *My knees are weak through fasting and my flesh faileth of fatness.*

24. And for want of food in those desart places, I am sometimes scarce able to remove; for my body, which heretofore was plump and fat, (1 *Sam.* XVI. 12.) is now grown lank and thin like one of those miserable lean Creatures.

25. *I became also a reproach unto them: when they looked upon me they shaked their heads.*

25. Which instead of moving their pity, hath exposed me to such contempt and scorn; that when I am seen by any of them, they deride and scoff at me as an undone wretch, that vainly hopes to escape their hands.

26. *Help me, O LORD my God: O save me according to thy mercy.*

26. But my hope is, that Thou, O Lord, who hast hitherto been my most gracious God, wilt seasonably interpose for my relief; and deliver me, out of that tender mercy, which is wont to extend it self to those who have nothing else to depend upon.

27. *That they may know that this is thy hand: that thou LORD hast done it.*

27. Whereby they themselves may be convinced, and forced to acknowledge; that, not by chance, no more than by my small forces, but by thy Almighty power alone, and thy care of me, O Lord, I am delivered.

28. *Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoice.*

28. Thy blessing and protection I implore; which if Thou wilt vouchsafe me, let them go on to curse and slander me as long as they please; it shall not hurt me, nay, let them assault me with armed force, they shall only be confounded at their vain attempt; and give thy servant the greater cause, to rejoice at their disappointment.

29. *Let*

29. *Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion as with a mantle.*

29. Which ſhall ſo increaſe the confuſion of my malicious adverſaries; that they ſhall not be able to bear the diſgrace: but wiſh they could hide themſelves from the ſight of their ſhame, which their own wickedneſs hath brought upon them.

30. *I will greatly praiſe the* LORD *with my mouth: yea, I will praiſe him among the multitude.*

30. In hope of which defeat, I vow before hand to the Lord the beſt expreſſions of my gratitude that I am able to make: not only in private, but in the greateſt Aſſemblies; where I will not ceaſe to praiſe his Almighty love.

31. *For he ſhall ſtand at the right hand of the poor to ſave* him *from thoſe that condemn his ſoul.*

31. And bid them truſt in God; who hath pleaded my cauſe, and reſcued me from death: and will ever be the Advocate of him that hath no helper; but depends on his goodneſs, to deliver him from the hands of thoſe Judges, who proſecute the unjuſt ſentence they have paſſed upon him to loſe his life.

PSALM CX.

A Pſalm of *David.*

ARGUMENT.

There is the ſame reaſon to think this Pſalm was compoſed by David *(not by ſome other concerning* David*) that there is to conclude all the reſt to be ſo, which have the ſame* Title. *And then, as it is very plain he ſpeaks of ſome perſon much greater than himſelf, whom he calls his* Lord, *ſo it can be no other, but the*

the Lord Christ, *of whom he here propheſies. Not, as he is wont to do elſewhere, with reſpect to himſelf, in the firſt place, as His type and figure; but in plain words, which can belong to none but* Christ *alone. For no other King but He, can be ſaid in any ſenſe, to ſit at God's right hand: nor was there any Prieſt of the order of* Melchiſedeck, *that could be a ſhadow of him.*

David *indeed ſeems once to have exerciſed the Office of a Prieſt, when he* bleſſed the people, *at the bringing of the Ark to* Sion, (2 Sam. *VI.* 18.) *and ſo to have been then both King and Prieſt, in one perſon, as* Melchiſedeck *was: but not a* Prieſt for ever, *on whom the Office was perpetually eſtabliſhed, and that* by an Oath; *as it was on the Prieſt here mentioned.*

And therefore it is in vain to endeavour to accommodate any part of this Pſalm to David; *who conquered many of the neighbouring Countries, ſmote their Kings, made them bring him tributes, and at laſt ſmote* the head of the Country of Rabbah *(as ſome render the laſt words of the* ſixth verſe *of this Pſalm) that is, the King of the Children of* Ammon: *But ſtill we are to ſeek, how the reſt can be applied to him, who never had any pretence to ſuch an authority as is here deſcribed; nor can in any ſenſe call himſelf, my Lord; but as our Lord* Chriſt *hath demonſtrated, ſpake concerning Him,* (Matt. *XXII.* 43, &c.) *and his Exaltation, after his Reſurrection from the dead, (as Saint* Peter *and Saint* Paul *alſo ſhew,* Act. *II.* 34. 35. 1 Cor. *XV.* 25. Heb. *IV.* 1, 13. *V.* 6.) *when he ſet up another Prieſthood and aboliſhed that of* Moſes: *which change is here predicted.*

And though the Jews *have taken a great deal of pains, to wreſt this Pſalm to another ſenſe; yet they are ſo divided in their opinions about it, (ſpeaking inconſiſtent things, like drunken men, as Saint* Chryſoſtom's

Chryſoſtom's *words are, or rather, ſays he, like men in the dark, running againſt one another,) that from thence alone we may be ſatisfied they are in the wrong, and have their eyes blinded: elſe they would not have embraced ſuch interpretations as thoſe which may be ſeen in them that have written upon this Pſalm which ſome of the* Jews *themſelves (ſuch as* R. Moſes Hadarſan, Saadias Gaon, *and divers others whom I might mention) have been forced to acknowledge belongs to* Chriſt: *and is a very plain prediction of his Divinity, his royal Dignity, his Prieſthood, and his victories and triumphs; which the Pſalmiſt ſets forth as follows.*

1. *THE* LORD *ſaid unto my Lord, Sit thou at my right hand until I make thine enemies thy footſtool.*

1. THis is the decree of the eternal LORD, that the great perſon whom we expect, and whom I honour as my Lord and Maſter, ſhall be advanced (after his ſufferings) to the higheſt dignity (1 *King.* II. 19.) in the heavens: and reign with Him as the King of all the world; till He have perfectly ſubdued (*Joſh.* X. 24.) the moſt powerful oppoſers of his Kingdom; and overcome death it ſelf, by whom all mankind are conquered, 1 *Cor.* XV. 25, 26.

2. *the* LORD *ſhall ſend the rod of thy ſtrength out of Sion, rule thou in the mids of thine enemies.*

2. The eternal Lord, who hath thus decreed to honour Thee, O moſt mighty Prince, will make *Sion*, firſt of all, to feel how powerful thy Sceptre is, (*Act.* I. 8. II. 34, 37.) and thence extend thy Empire over all the Earth: where I wiſh Thou mayeſt, and foretel Thou wilt, prevail over all Infidelity, Idolatry, Superſtition and Impiety; which will ſet themſelves againſt thy authority.

3. *Thy people* ſhall be *willing in the day of thy power, in the beau-*

3. For in the day when thy forces, (2 *Tim.* II. 3.) com-

ties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

compleatly armed with a Divine power, (*Act.* IV. 33.) ſhall march forth to ſubdue the world, unto thy obedience; they that are fit for thy Kingdom (*Luke* IX, 62. *Act.* XIII. 48.) ſhall chearfully ſubmit themſelves, and preſent Thee with free-will Offerings, in token of their abſolute ſubjection unto Thee, (*Act.* II. 45. IV. 34.) And great ſhall be the number of choſen men, (1 *Joh.* II. 13.) who glad to ſee the night of Ignorance gone, ſhall at thy firſt appearance by the celeſtial bleſſing, fall unto Thee, as thick as the morning dew.

4. *The* LORD *hath ſworn, and will not repent, Thou* art *a prieſt for ever, after the order of Melchiſedek.*

4. And happy are they who live under thy Government; for the Lord hath unchangeably reſolved that Thou ſhalt be a Prieſt as well as a King; with full power to bleſs all thy Subjects, not only in that, but in all future Ages, even to all eternity: For Thou ſhalt not be a Prieſt like thoſe after *Aaron*'s order, who die to make room for others; but, like that great King and Prieſt *Melchiſedek*, ſhalt neither have any Predeceſſour, nor Succeſſour in thine Office; but continue a royal Prieſt for evermore, *Hebr.* VII.

5. *The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.*

5. Who, as he will be moſt compaſſionate to all thoſe, that heartily acknowledge Him for their Lord, and ſubmit unto His Government; ſo will break in pieces the greateſt powers on earth that provoke his diſpleaſure, by obſtinate oppoſal of his Authority at thy right hand.

6. *He ſhall judge among the heathen, he ſhall fill* the places *with the dead bodies: he ſhall wound the heads over many countries.*

6. From whence He ſhall demonſtrate Himſelf to all the heathen world, to be their Law-giver and their Judge: taking a ſevere vengeance on thoſe that perſecute his Subjects; and deſtroying, at laſt, even that mighty Empire which ſhall then rule over many Countries.

7. *He*

7. *He ſhall drink of the brook in the way: and therefore ſhall be lift up the head.*

7. But before all this, He ſhall firſt humble Himſelf to the meaneſt condition; not living in the ſtate of a King here in this world, but of a way-faring man, (*Luke* IX. 56.) who is content with ſuch proviſion as he meets withal: For which cauſe, after the enduring many hardſhips, even death it ſelf, He ſhall be highly exalted to his Royal and Prieſtly dignity in the Heavens; from whence He ſhall never fall.

PSALM CXI.

Hallelujah, *i. e. Praiſe the Lord.*

ARGUMENT.

It is certain this is *the Title of the Pſalm: which conſiſts of as many ſhort Metres as there are Letters in the Hebrew Alphabet; and therefore cannot begin with* Hallelujah, *whoſe firſt Letter is the* fifth, *not the firſt Letter in that Alphabet. In which order it proceeds for the better help of the memory: being compoſed thus artificially, that every one, as well as the ſingers to (whom the* Hallelujah *perhaps is particularly directed) might have in their minds a brief form of thanking God (eſpecially upon feſtival days) for the wonderful things He had done for that nation.*

It was a Meditation which the Authour had in time of peace and quiet; for in diſtreſs, or immediately after a great deliverance, mens ſpirits are not at liberty to uſe ſuch art and curioſity in their compoſures, as there is in this Pſalm: being full at thoſe ſeaſons, of ſuch paſſions as make them neglect it, even when they are inclined to uſe it,

(*ſee*

(see Psalm *XXV.) For which reason I think* Theodoret's *opinion hath no ground; that the Psalmist hath respect to the great Victory obtained by* Jehoshaphat *over the* Ammonites *and other Nations, who invaded his Kingdom: for which they gave thanks to God, presently after,* 2 Chron. *XX. It is more likely that* David *who composed those larger forms of commemoration,* Psalm *CV. and CVI. made this (as I said) for a compendious remembrance of what is there more largely delivered. And that he might not exceed the number of the* Ten Commandments *(as some give the reason of it) in the Verses of this Psalm, the Metres of the two last are so short; that they have, each of them,* three *Letters of the Alphabet in them, whereas all the former have but* two.

1. *Praise ye the* LORD. *I will praise the* LORD *with my whole heart, in the assembly of the upright, and in the congregation.*

1. I Will make my thankful acknowledgments to the Lord, not only with my lips, or with some slight affections of my mind; but with all my heart and soul: And that not only in the private society of those good men, whom I am more intimately acquainted withal; but in the publick congregation of all his people.

2. *The works of the* LORD *are great, sought out of all them that have pleasure therein.*

2. Who ought to join together to praise the Lord for his mighty and wonderful works; which it will not cost them much labour to understand; for they are easily found out by all those, who take any pleasure in such inquiries.

3. *His work* is *honourable and glorious: and his righteousness endureth for ever.*

3. And there is not one of them but is full of Majesty and Splendour; and the fruit of his infinite bounty, and faithfulness to his promise: which He still expresses towards us; and will do so for ever.

4. *He hath made his wonderful works to be remembred: the* LORD *is gracious and full of compaſſion.*

4. And, ſuch is his Goodneſs, leſt we ſhould forget his Benefits, He hath inſtituted ſolemn times for the commemoration of the wonders He hath done for us, (*Exod.* XII. 14. XIII. 3, 9, &c.) which are everlaſting teſtimonies, that we ſerve a moſt gracious and compaſſionate Lord.

5. *He hath given meat unto them that fear him: he will ever be mindful of his covenant.*

5. Who gave our Forefathers (whom by his wonderful works He poſſeſſed with the fear of Him, (*Exod.* XIV. 31.) the ſpoil of the *Egyptians*, *Exod.* XII. 35, 36.) and afterward fed them with Manna in the wilderneſs (*Exod.* XVI.) according to his Covenant, which He had made long before, (*Gen.* XV. 14.) and will never forget in future Ages.

6. *He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.*

6. He hath evidently demonſtrated to his people the greatneſs of his power in deſtroying *Sihon* the *Amorite*, (*Deut.* II. 24. 25.) and *Og* the King of *Baſhan*, (*Deut.* III. 21, 24.) with the reſt of the *Amorites* and other Nations, in the Land of *Canaan*: (*Joſh.* X. 6, 11, 12, &c.) which he took from the ancient Inhabitants, that He might give it us for our poſſeſſion.

7. *The works of his hands* are *verity and judgment*; *all his commandments* are *ſure.*

7. In which He did them no wrong; but was exactly juſt in fulfilling his promiſe to us, and in executing his judgments upon thoſe wicked wretches: (*Deut.* IX. 5. *Gen.* XV. 16.) For all his orders of either kind, are in purſuance of moſt righteous decrees.

8. *They ſtand faſt for ever and ever*, and are *done in truth and uprightneſs.*

8. Which He doth not alter and change at pleaſure; but hath ſettled as eternal

eternal Rules: because there is no partiality, or iniquity in them; but they were enacted with a sincere respect to all mens good and happiness.

9. *He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend* is *his name.*

9. And it was in conformity to these that He at first sent *Moses* and *Aaron*, to bring our Fathers out of *Egypt*, (*Exod.* VI. 6.) and then exercised his supreme authority over them, in giving them a Law, which He tied them by a Covenant perpetually to observe; (*Exod.* XIX. 4, 5. XXIV. 8.) Appearing in such Majesty to them, (*Exod.* XX. 18. XXIV. 10, 11.) as might possess them with an awful regard to Him; and make them for ever dread, by any profaneness, to offend Him, who infinitely excells all other Beings.

10. *The fear of the Lord is the beginning of wisdom: a good understanding have all they that do* his commandments: *his praise endureth for ever.*

10. And indeed, it is the first and principal point of wisdom to fear the Lord, and carefully observe his Commandments: the practice of which gives men a better understanding of what is good for them, than any politick maximes, can infuse into them. Therefore let the Lord be for ever praised, who hath given us these good and wholesome Laws; and thereby shewn us the way to eternal honour and praise.

PSALM CXII.

ARGUMENT.

This Psalm is composed after the very same manner with the former; and seems to be intended for a short Commentary upon the last Verse of it: shewing how well and wisely they consult their own good and happiness, who observe God's Commandments; e-

ſpecially thoſe about Charity, or doing good to others. Of which that they might be always mindful the Pſalm is contrived, for the help of their memories, into as many ſhort Verſicles, as there are Letters in the Hebrew Alphabet. Hallelujah therefore is no part of them, but the Title prefixt to the Pſalm (ſee Arg. *upon* Pſalm CXI.*) to excite them to praiſe the Lord; who had made it their preſent intereſt to be religious.*

1. PRaiſe ye the LORD. *Bleſſed* is *the man* that *feareth the* LORD, that *delighteth greatly in his commandments.*

1. Happy is that man whoſe chiefeſt care it is to pleaſe the Lord; by obſerving his Commandments: which will yield, in the iſſue, the higheſt pleaſure and ſatisfaction to himſelf.

2. *His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.*

2. And procure a bleſſing alſo upon all belonging to him: firſt, upon his Children, and thoſe that ſhall deſcend from them in future times; who ſhall fare the better, and be more powerful and proſperous, for the ſincere vertue of their pious Forefathers.

3. *Wealth and riches* ſhall be *in his houſe: and his righteouſneſs endureth for ever.*

3. And next on his Eſtate: which ſhall not only be rich and plentiful, but ſo firmly ſettled and entailed on his poſterity; that they ſhall reap the perpetual fruit of his juſtice and charity.

4. *Unto the upright there ariſeth light in the darkneſs:* he is *gracious, and full of compaſſion, and righteous.*

4. Or if any affliction come, it will be ſo far from making him unhappy; that, beſides the Divine comforts imparted to him for his ſupport, it will make the vertue of upright men the more illuſtrious: while one exerciſes meekneſs and ſweetneſs to thoſe that provoke him; another forgives offences, and pities the inſtru-

inſtruments of his trouble; and a third exerciſes the greater juſtice or mercy, and will not be tempted to do any diſhoneſt or cruel thing for his own deliverance.

5. *A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.*

5. But, above all other men, he leads the moſt comfortable life, who is ſo kind, that he ſupplies the needs of others; giving to one, and lending to another, as occaſion ſerves: and yet ordering all his affairs ſo judiciouſly, that he doth not impair, but rather maintain, the good eſtate of his own family.

6. *Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.*

6. Sure it will not be in the power of the moſt mighty and malicious enemies (though they may diſturb him) quite to overthrow him: and when they are forgotten, or mentioned with contempt, the worthy actions of this ſort of righteous men, ſhall be celebrated with never ceaſing praiſes.

7. *He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the* LORD.

7. He is not affrighted and diſcompoſed at the falſe reports that are raiſed of him; nor at the rumour of dangers which threaten him: being prepared for ſuch things as theſe, by a ſettled truſt and hope in God; that He will take care of him, who hath been as kind as he could to others in their diſtreſſes.

8. *His heart* is *eſtabliſhed, he ſhall not be afraid, until he ſee* his deſire *upon his enemies.*

8. This confidence is the prop and ſupport of his ſoul; which will not let him be diſmayed: but makes him expect the time, when he ſhall be able ſecurely to look upon all his enemies.

9. *He hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.*

9. He doth not merely heap up riches for himſelf; but diſpenſes them to others, eſpecially

to the poor and needy, with a liberal hand: Nor is he weary of well-doing, but ever producing ſome new fruit of his charity, which ſhall gain him the greateſt honour, and raiſe him to an illuſtrious degree of power and authority.

10. *The wicked ſhall ſee* it, *and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.*

10. At the ſight of which the wicked (who ſhall not be able not to obſerve it) ſhall be extreamly vexed; or rather furiouſly inraged: he ſhall pine away with grief, envy and impatience, to ſee himſelf and his companions diſappointed in all that they wiſhed; either of good to themſelves, or evil to the righteous.

PSALM CXIII.

ARGUMENT.

This Pſalm, with the Five *next which follow, the Hebrews call by the name of* Hallel, *or* Hymn: *which they recited at their Table (as in the New Moons, and other Feaſts ſo) in the Paſchal Night, after they had eaten the Lamb; concluding it with* Hallelujah: *which is the Title of this Pſalm (as of the two foregoing) to excite all God's people, eſpecially thoſe that conſtantly attended in the Tabernacle, to the praiſes of God's good Providence; which extends it ſelf, as far as this earth where we live: ſeveral inſtances of which the Pſalmiſt here mentions.*

1. PRaiſe ye the LORD. *Praiſe, O ye ſervants of the* LORD, *praiſe the name of the* LORD.

1. O Ye Miniſters of the Lord, and whoſoever you are that love his Service, praiſe his eternal Majeſty; be not remiſs in this heaven-

heavenly employment; but, with your beſt affections, praiſe the power, wiſdom and goodneſs of his eternal Providence.

2. *Bleſſed be the name of the* LORD, *from this time forth and for evermore.*

2. Praiſe him now in this preſent Age; and wiſh that thoſe incomparable perfections of his, may be celebrated with the praiſes of thoſe, that live in future times, as long as the world ſhall laſt.

3. *From the riſing of the ſun unto the going down of the ſame, the* LORD's *name* is *to be praiſed.*

3. And not only here in this little ſpot of earth; but whereſoever the Sun ſhines, and lets men ſee how ſplendid and glorious his Majeſty is.

4. *The* LORD is *high above all nations,* and *his glory above the heavens.*

4. For all the Nations of the earth are his; and but a little parcel of his ſupreme Dominion: which extends far beyond the Sun, and Moon, and Stars; whoſe light is but a dim reſemblance of the brightneſs of his glory.

5. *Who* is *like unto the* LORD *our God, who dwelleth on high?*

5. Do not think that any of them (though worſhipped by other Nations as gods) is comparable to that great Lord and our moſt gracious God, whom we adore: for the very place where his glorious Majeſty reſides, is far higher than they.

6. *Who humbleth* himſelf *to behold* the things that are *in heaven, and in the earth?*

6. And it is a great condeſcenſion in him, that He will have any reſpect to the moſt illuſtrious of thoſe celeſtial bodies: though He be ſo gracious alſo as to extend his kind and careful Providence, even to us who dwell upon this earth.

7. *He raiſeth the poor out of*

7. Where among other manifeſt to-

the duſt, and *lifteth the needy out of the dunghil:*

kens of his ſtupendious goodneſs, He is pleaſed to take ſpecial notice of thoſe, whom the world deſpiſes: and to raiſe them out of a mean, nay ſordid, condition, to ſuch a pitch of honour and dignity;

8. *That he may ſet* him *with princes, even with the princes of his people.*

8. That at laſt they are advanced to ſit upon a Throne; and made the Governours of his own people: (1 *Sam.* II. 8. 2 *Sam.* VII. 8. 9. compared with 1 *Sam.* XXIV. 14.)

9. *He maketh the barren woman to keep houſe*, and to be *a joyful mother of children. Praiſe ye the* LORD.

9. And, which is ſtill more ſtrange, He opens the barren womb, (which according to the courſe of nature would have brought forth nothing) and makes a numerous Family ſpring from thence; to the great joy of her that bears them, 1 *Sam.* I. 20. II. 21. Praiſe the Lord in theſe, and ſuch like wonderful works of his.

PSALM CXIV.

ARGUMENT.

As the foregoing Pſam puts them in mind of ſeveral works of the Divine Providence, about particular perſons: ſo this makes a brief narration of ſome miraculous works; wherein the Lord declared his power, when He brought the whole Jewiſh Nation out of the Egyptian bondage

1. WHen *Iſrael went out of Egypt, the houſe of Ja-*

1. WHen our Fore-fathers, with their

cob

cob from a people of ſtrange language;

whole Family were brought out of *Egypt*; and not one of them left behind among that barbarous people who had long oppreſſed them.

2. *Judah was his ſanctuary, and Iſrael his dominion.*

2. There was a moſt glorious appearance of God among them; by that bright cloud, the token of his preſence: which then had no other peculiar place for its ſanctuary; but ſtood over the whole Camp of *Iſrael*, (*Exod.* XIII. 21. *Numb.* XIV. 14.) whom He then took for his peculiar Kingdom, (*Exod.* XIX. 6.)

3. *The ſea ſaw* it *and fled; Jordan was driven back.*

3. At which appearance the red Sea forſook its chanel, and left a dry path for them to march through: (*Exod.* XIV. 21. 24.) and ſo did *Jordan* alſo afterwards; to make way for their eaſie entrance into *Canaan*, *Joſh.* III. 15. 16.

4. *The mountains ſkipped like rams, and the little hills like lambs.*

4. All the Mountains great and ſmall, which adjoined unto *Sinai*, trembled and leaped, like ſo many affrighted rams, or little lambs; before the ſame moſt dreadful Majeſty, (*Exod* XIX. 18.)

5. *What* ailed *thee, O thou ſea, that thou fleddeſt? thou Jordan, that thou waſt driven back?*

5. To what elſe ſhall we aſcribe that ſudden ebb of the Sea? and that, no leſs ſtrange, retreat of *Jordan*, when it overflowed all its banks?

6. *Ye mountains*, that *ye ſkipped like rams*; and *ye little hills like lambs?*

6. What made the mountains and hills leap up, like affrighted rams or lambs? as if they would run away from the place, where they were ſo firmly fixed?

7. *Trem-*

7. *Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.*

7. But only the glorious preſence of the Divine Majeſty, who was then bringing his people to the reſt He had promiſed to give them. And let the whole earth be afraid and tremble before that great Lord who hath honoured us ſo far, as peculiarly to be our God:

8. *Which turned the rock into a ſtanding water, the flint into a fountain of waters.*

8. And was ſo kind as to ſupply the neceſſities of our Fore-fathers, even when they murmured againſt Him, by a new Miracle: bringing out of hard rocks, as hard as flint, ſuch plenty of water, as if they had been diſſolved into lakes or rivers, *Exod.* XVII. 8. *Numb.* XX. 11.

PSALM CXV.

ARGUMENT.

There is great reaſon to think, that this Pſalm was made in ſome time of ſore diſtreſs; when their Pagan Enemies began to boaſt and brag, as if their gods were too hard for the God of Iſrael. *But by whom it was made, or on what particular occaſion, there are ſo many conjectures; that it will be no preſumption to interpoſe mine: which is this. That when* Jehoſhaphat *ſaw that vaſt Army (which we read of* 2 Chron. *XX. 2.) compoſed of ſeveral Nations coming againſt him; and after his prayer to God for deliverance, was encouraged by a Prophet to hope for it; (Ver.* 14, 15.*) and had by the Levites given Him thanks for this hope; he, or that Prophet, compoſed this Hymn, to quicken and confirm their faith in God: unto which you read he exhorted them, Ver.* 20. *And it is likely that this was the Hymn* which,

which by common conſent the Singers were apppointed to uſe, when they went out to encounter thoſe Enemies: ſaying not only thoſe words, which we read there, Ver. 21. Praiſe the Lord, for his mercy endureth for ever; *but theſe,* Not unto us, O Lord, Not unto us, but unto thy Name give glory; for thy mercy, and for thy truths ſake, *&c.*

1. NOT *unto us, O* LORD, *not unto us, but unto thy name give glory, for thy mercy,* and *for thy truths ſake.*

1. PRoſper our arms, O Lord, and give us the victory over theſe enemies that invade us: not that *we* may grow more famous; (no, we have no thoughts of the glory that will accrue to our ſelves thereby) but that thy Divine Majeſty may be honoured, and thy goodneſs and faithfulneſs to thy promiſes be made the more illuſtrious.

2. *Wherefore ſhould the heathen ſay, where* is *now their God?*

2. What a ſad thing will it be to hear the Nations that ſurround us inſult, not ſo much over us, as over Thee; ſaying, What is become of their God, in whom they truſted? If He be ſo powerful as they boaſt, why doth He not deliver them?

3. *But our God* is *in the heavens, he hath done whatſoever he pleaſed.*

3. Let them know that Thou art infinitely ſuperiour to them, and all their Gods; being the poſſeſſour of the heavens, as well as the earth, (2 *Chron.* XX. 6.) whom no power of theirs can hurt, or ſo much as reſtrain; but are able to do whatſoever Thou pleaſeſt, for their confuſion, and for our deliverance.

4. *Their idols* are *ſilver and gold, the work of mens hands.*

4. Their Idols cannot hinder it in the leaſt; who are of no more value, than the ſilver and gold of which they are made: and are ſo far from being the makers of things, that

that they themſelves are the work of thoſe that adore them.

5. *They have mouths, but they ſpeak not; eyes have they, but they ſee not.*

5. They are mere lifeleſs Images; that have mouths, but cannot give a word of advice, or of encouragement and comfort to their ſupplicants: and eyes alſo, but cannot ſee the devotion wherewith they look up unto them, or proſtrate themſelves before them.

6. *They have ears, but they hear not; noſes have they, but they ſmell not.*

6. Let their worſhippers cry to them never ſo loudly, they cannot hear a word: All the Frankincenſe and ſweet Odours which they burn to them, are merely loſt; for they cannot ſmell them.

7. *They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.*

7. Though they have thunderbolts in their hands, they feel them not; nor are able to do either good or harm: They cannot ſtir a foot from the place where they ſtand, unleſs they be carried; nor make ſo much noiſe as a Fly; being utterly void of breath, as well as of ſenſe and reaſon.

8. *They that make them are like unto them; ſo is every one that truſteth in them.*

8. To what then, but to thoſe Idols, ſhall we compare the makers of them, and ſuch as confide in them? who are mere Images of men: having eyes, but do not ſee that the brutes are more excellent than ſuch gods; and that the leaſt help is not to be expected from them.

9. *O Iſrael, truſt thou in the* LORD: *he is their help and their ſhield.*

9. O ye *Iſraelites*, who by the Divine Favour are better inſtructed, repoſe that confidence in the eternal Lord, which they do in thoſe Vanities: And He will not only protect and defend you, againſt

againſt all the aſſaults of your enemies; but help you to overcome them, 2 *Chron.* XX. 9.

10. *O houſe of Aaron, truſt in the* LORD: *he* is *their help and their ſhield.*

10. O ye Prieſts and Levites, do you above all others rely upon that eternal Lord; whoſe praiſe you ſing, and to whom you offer continual Sacrifice; For He will never fail, not only to protect, but to aſſiſt all ſuch as piouſly confide in Him.

11. *Ye that fear the* LORD, *truſt in the* LORD: *he* is *their help and their ſhield.*

11. And let all that fear the Lord and devoutly worſhip Him, (of whatſoever Nation they be) place the like confidence in his Almighty Goodneſs: For He will never forſake thoſe that depend on Him alone, (though they be not of the ſeed of *Abraham*) but defend them alſo in all dangers, and aid them againſt all their enemies.

12. *The* LORD *hath been mindful of us, he will bleſs* us, *he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.*

12. We have had abundant experience of his care over us in all ages; and therefore tho' now for the preſent, our enemies afflict us, yet let us believe that the Lord will do us good, and bleſs us with a glorious deliverance: All the houſe of *Iſrael* ſhall ſee how kind he is; eſpecially they that miniſter unto Him in his holy Temple.

13. *He will bleſs them that fear the* LORD, both *ſmall and great.*

13. And He will not forget thoſe pious Proſelytes, that are come to worſhip Him there, as the only God; but, without any reſpect of perſons, give them his bleſſing alſo: which ſhall not be denied, either to old or young, to rich or poor.

14. *The* LORD *ſhall increaſe you more and more, you and your children.*

14. Nor will He grant you only a ſingle bleſſing, by ſending a preſent deliverance

liverance: but heap his benefits, and multiply his mercies upon you; and upon all thoſe that ſhall ſucceed you.

15. *You* are *bleſſed of the* LORD, *which made heaven and earth.*

15. Ye are a happy people, who live under the care, and love, and benediction, of that mighty Lord; whoſe power nothing can confine: for He is not made (like the Gentile Gods) but himſelf created both the Heaven and the Earth.

16. *The heaven*, even *the heavens* are *the* LORD*'s: but the earth hath he given to the children of men.*

16. In which He cannot be comprehended neither; for his Empire extends farther than you can ſee; to the heavens, which are above theſe viſible heavens: from whence his Providence reaches down, even to us the children of men; whom He hath placed upon this earth, to admire and praiſe his infinite Majeſty.

17. *The dead praiſe not the* LORD, *neither any that go down into ſilence.*

17. And therefore will not ſuffer us to be rooted out, as our enemies deſign, (2 *Chron.* XX. 11.) for then the earth would have none in it, to ſing his praiſes: which the dead who dwell in the ſilent grave, cannot celebrate.

18. *But we will bleſs the* LORD, *from this time forth and for evermore. Praiſe the* LORD.

18. But will continue us ſtill alive, that we may praiſe the Lord, and ſpeak good of his Name, as we do at this time, (2 *Chron.* XX. 21. 22.) and leave thoſe to ſucceed us, who ſhall continue his praiſes in all future generations to the worlds end. *Hallelujah*, Praiſe the Lord.

PSALM

PSALM CXVI.

ARGUMENT.

I do not understand the reason why Theodoret *applies this Psalm to the times of* Antiochus Epiphanes, *when it agrees so exactly to the condition of* David *in his flight from his Son* Absalom, *(which seems to be mentioned Ver.* 11.*) when* Ahitophel *and others proved very false to him; and he had little or nothing to depend upon, but only the Goodness of the Almighty; who was pleased to plead his cause, and deliver him. For which he resolved to be very thankful, and to call all his Friends to rejoice with him, as I have expressed it Ver.* 13. *where the first words sufficiently declare the sense; but I have added more to explain the phrase, which is borrowed from the custom of those days: about which the Reader may consult Mr.* Mede, *p.* 483. *last edit. In this resolution he was so serious that he repeats it in the conclusion, and saith he will pay his vows in the midst of* Jerusalem: *from whence the History tells us he was forced to fly in great haste, to save his life,* 2 Sam. *XV.* 14, &c.

This seems to be the occasion of the Psalm, which may very well befit any other persons, that receive any great deliverance from God; and accordingly I will order the Paraphrase, and fit it for the expressing of their devout affections.

1. I *Love the* LORD, *because he hath heard my voice,* and *my supplications.*

1. O How I love the Lord! He knows that I Love Him exceedingly: and there is the greatest reason for it; because He hath so graciously heard my prayer, when in my distress I cried unto Him.

2. *Be-*

2. *Becauſe he hath inclined his ear unto me, therefore will I call upon* him *as long as I live.*

2. I cannot chuſe but mention again this love of his, in granting ſo readily my deſires: which encourages, and engages me, on all ſuch occaſions, to addreſs my ſelf, with thankful acknowledgments, unto Him; and to the laſt breath of my life, to expect deliverance from Him.

3. *The ſorrows of death compaſſed me, and the pains of hell gat hold upon me; I found trouble and ſorrow.*

3. Great was my miſery; exceeding great; Death it ſelf, and the grave were ready to ſeize on me; and I ſaw no way to eſcape: nay, I my ſelf, in the anguiſh of my Soul, inconſiderately caſt my ſelf into danger.

4. *Then called I upon the name of the* LORD; *O* LORD, *I beſeech thee, deliver my ſoul.*

4. Yet I did not deſpond in theſe ſtraits; but made the mighty, wiſe and good Providence of God my refuge; to whom I cryed, ſaying; O Lord, who waſt before all things, and commandeſt them as Thou pleaſeſt; reſcue me, I moſt humbly beſeech Thee, from thoſe dangers, which threaten my deſtruction.

5. *Gracious* is *the* LORD, *and righteous: yea, our God* is *merciful.*

5. And it was not in vain that I cryed unto Him; for the Lord hath ſhewn me how ready He is to do good, and how faithful in his promiſes: and withal how gentle in his puniſhments, and inclinable to pardon our faults; which demonſtrates that no people ſerve ſuch a gracious Maſter as our merciful God.

6. *The* LORD *preſerveth the ſimple: I was brought low, and he helped me.*

6. I had periſhed, I am ſure, if I had relied only on my own wiſdom, or the skill and policy of others: But the Lord was my hope, who preſerves the moſt ſimple and incautious Souls, when they

they commit themſelves to Him, and wholly depend on his Providence. I ought to ſay ſo; who was reduced to a moſt forlorn eſtate, and then, by his aſſiſtance, in a wonderful manner delivered.

7. *Return unto thy reſt, O my ſoul, for the* LORD *hath dealt bountifully with thee.*

7. What haſt Thou then to doe, O my Soul, who haſt been ſo tempeſtuouſly toſſed, but to ſettle thy ſelf again in peace and tranquillity? loving and praiſing the Lord, who hath very many ways expreſſed his bounty moſt liberally to Thee.

8. *For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.*

8. For when the dangers of death ſurrounded me, Thou, O my God, didſt deliver me: whenever any ſadneſs ſeized on me, Thou haſt been my Comforter: and when I have been in danger of hurts, maims, or bruiſes (or of falling into the hands of my enemies) Thou ſtill haſt been my Protectour.

9. *I will walk before the* LORD *in the land of the living.*

9. I ought therefore, and I am reſolved to imploy all that health and chearfulneſs, that ſoundneſs of body and mind, that peace and ſafety, which Thou haſt thus graciouſly beſtowed on me, in doing Thee (to whom as my Sovereign Lord I owe) all faithful ſervice; as long as I ſtay in this world.

10. *I believed, therefore have I ſpoken: I was greatly afflicted.*

10. I had nothing, I will thankfully remember to depend upon, but only thy kind Providence: In this I placed my truſt; in this I gloried to others, when I was in my greateſt ſtraits: for the truth is I was extremely miſerable;

11. *I ſaid in my haſte, All men are liars.*

11. Preſſed on all ſides with dangers; from which when I fled as faſt as I was able, (2 *Sam.* XV. 14. XVII. 16, 22.) I concluded it was vain to rely on the friendſhip and help of men: For they in whom I truſted proved ſo

 falſe

falſe and treacherous (2 *Sam.* XV. 31.) that I had reaſon to think the reſt would deceive and fail my expectation, when I was in the greateſt need of them.

12. *What ſhall I render unto the* LORD for *all his benefits towards me?*

12. O the greatneſs of thy love! who even then didſt interpoſe and deliver me, by the aſſiſtance of ſome faithful Friends, who ſtill ſtuck to me! (2 *Sam.* XVII. 13, *&c.*) What ſhall I render unto the Lord, who heard my prayer? (2 *Sam.* XV. 31.) How ſhall I ſhew my ſelf grateful to Him for this, and for all other his benefits, which He hath heaped upon me.

13. *I will take the cup of ſalvation, and call upon the name of the* LORD.

13. All that I can do, cannot make Him more happy: But, as my duty binds me, I will praiſe the Lord, and ſpeak good of his Name, and give Him thanks, in the beſt and moſt ſolemn manner I am able: I will call all my Friends together to rejoice with me, and taking the Cup, which we call the *Cup of Deliverance*, (becauſe when bleſſed and ſet apart, we are wont to commemorate the bleſſings we have received) I will magnifie the Power, Goodneſs and Faithfulneſs of God my Saviour before all the company; and will drink my ſelf, and then give it to them, that they may praiſe his Name together with me.

14. I *will pay my vows unto the* LORD, *now in the preſence of all his people.*

14. And whatſoever I have promiſed Thee, O Lord, in the time of my diſtreſs, I will faithfully engage my ſelf to perform before them all: They ſhall ſee I am not forgetful of Thee, who waſt ſo mindful of me in my trouble.

15. *Precious in the ſight of the* LORD is *the death of his ſaints.*

15. As indeed Thou art of all good men, whoſe lives Thou preſerveſt as a precious Jewel: and wilt not give them up to the pleaſure of their enemies; nor ſuffer them to be loſt, but by thy ſpecial Providence.

16. *Oh*

16. *Oh* LORD, *truly* I am *thy ſervant*, I am *thy ſervant*, and *the ſon of thy handmaid: thou haſt looſed my bonds.*

15. Accept, good Lord, of theſe my reſolutions; for I am ſenſible that I am thy ſervant; every way thy ſervant, and entirely obliged to be faithful to Thee: both by my Birth and by my Education; and by this marvellous Deliverance, whereby Thou haſt reſcued me from the power of death, which had, in a manner, taken hold of me.

17. *I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the* LORD.

17. I can never ſure prove ungrateful to Thee, unto whom I am tied by ſo many bonds; But will always be making Thee my moſt thankful, ſolemn acknowledgements for the benefits I have received: And together with thoſe praiſes, and thankſgivings, wait upon thy Goodneſs, for the like mercies in time to come.

18. *I will pay my vows unto the* LORD, *now in the preſence of all his people.*

18. I reſolve again, religiouſly to make good theſe; and all other my vows, wherein I ſtand ingaged to the Lord: and that not only in private; but here at this ſolemnity, in the face of all his people:

19. *In the courts of the* LORD'*s houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the* LORD.

19. When they are gathered together at his Houſe, in the midſt of the holy City of our God; where they meet to worſhip Him, and to doe Him honour. There let them all join with me, to bleſs and praiſe the great Creatour and preſerver of all things.

PSALM CXVII.

ARGUMENT.

This Pſalm (like the CX.*) ſeems to be altogether Prophetical, of the joy that all the world ſhould conceive, at the coming of the* Meſſiah: *to give Salvation, firſt to the* Jews, *and then to all other Nations, according to his faithful promiſe. Saint* Paul *applies the firſt words of it to this buſineſs,* Rom. *XV.* 11. *and ſome of the Hebrews juſtifie his application; confeſſing that this Pſalm belongs to that matter. The brevity of it makes it the more remarkable; and eaſier to be remembred both by* Jews *and* Gentiles.

1. O *Praiſe the* LORD, *all ye nations: praiſe him, all ye people.*

1. LET not the praiſes, which are due to the great Lord of all, be confined to our Nation; but let all people upon the face of the earth praiſe Him: Let all mankind ſing thankful hymns unto Him.

2. *For his merciful kindneſs is great towards us: and the truth of the* LORD endureth *for ever. Praiſe ye the* LORD.

2. For they are all concerned in his tranſcendent kindneſs; which hath done mighty things for us: and the Lord, who changes not, will never fail to perform his faithful promiſes to the worlds end. Therefore let us all join our praiſes, to our common Benefactour.

PSALM

PSALM CXVIII.

ARGUMENT.

There is nothing more probable than that David *compoſed this Pſalm, after God had ſettled him upon the Throne of* Iſrael *as well as* Judah; *and alſo ſubdued the* Philiſtines *(who hoped to have cruſht him before he grew too powerful,* 2 Sam *V.* 17.*) together with other enemies round about him, who, though they are not mentioned, yet, in all likelihood joined with them; as we may gather from Ver.* 10, 11. *of this Pſalm, compared with* 2 Sam. *VII.* 1. *For that it was written after he had brought the Ark to* Jeruſalem, *(mentioned there Chap. VI.) and placed it in the Houſe he had prepared for it; ſeems very plain from Ver.* 19. *of this Pſalm: where he begins to praiſe God in ſuch words, as had not their compleat fulfilling till the* Lord's Chriſt, *(whom the* Jews *rejected, and ſaid, He ſhall not reign over us) was made King of the World. For to Him* R. Solomon *himſelf acknowledges thoſe words,* The ſtone which the builders refuſed, *&c. are to be applied.*

And as the latter part of the Pſalm is a Prophecy of Chriſt, *in* David *his Type; ſo the former part may be accommodated to all Chriſtians: who, being perſecuted (as* Theoderet *ſpeaks) and tormented, and diſgracefully treated, by many Princes and their people, by Kings and Governours; got a glorious Victory over them all, after they had endured a thouſand deaths.*

It ſeems alſo to have been pronounced, at firſt, in ſome ſolemn aſſembly of all the people, met together to praiſe the Lord for his benefits. And it is the common opinion of moſt interpreters, that they all had a part in this Pſalm. The greateſt part of which was

ſpoken by David; *who begins with a declaration how much he was indebted to God, deſiring all to aſſiſt him in his praiſes: And then coming in a ſolemn proceſſion, I ſuppoſe to the Gates of the* Tabernacle, *calls upon the* Porters, *Verſe* 19. *to open them to him, that he might praiſe God in his Sanctuary: which he doth in the very entrance Ver.* 20; *and then in the Courts of his Houſe, Ver.* 21. *After which all the people ſhout, and magnifie the Divine Goodneſs; in making him, who was baniſhed from his Country, their King, Ver.* 22, &c. *And then the Prieſts come forth, and bleſs both the King and people in the Name of the Lord, Ver.* 26; *and exhort them to be thankful, Ver.* 27. *And then* David *ſeems to take the words out of their mouth, and to declare that he will never be unmindful of God's benefits; deſiring all the people alſo to remember them, Ver.* 28, 29. *According to which account of the Pſalm, I have ordered the Paraphraſe.*

1. O *Give thanks unto the* LORD, *for* he is *good: becauſe his mercy* endureth *for ever.*

1. O Make your thankful acknowledgments to the great Lord of all the world; who as He is the Author of all good, and hath been exceeding bountiful unto us; ſo will continue his kindneſs to all ſucceeding generations.

2. *Let Iſrael now ſay, that his mercy* endureth *for ever.*

2. Let the Children of *Iſrael* who have had ſuch long experience of his love, and now ſee his promiſes fulfilled; let them confeſs and thankfully acknowledge, that his kindneſs continues to all generations.

3. *Let the houſe of Aaron now ſay, that his mercy* endureth *for ever.*

3. Let the Prieſts and the Levites, whoſe buſineſs it is to attend upon His ſervice

ſervice, confeſs now, and thankfully acknowledge, that his kindneſs extends unto all ages.

4. *Let them now that fear the* LORD, *ſay, that his mercy* endureth *for ever.*

4. And let all the devout Worſhippers of the Lord, of whatſoever Nation they be, join together with us, (for there is one Lord of all, who diſpenſes various benefits to every one of us) and confeſs now moſt thankfully, that there is no end of his kindneſs.

5. *I called upon the* LORD *in diſtreſs: the* LORD *anſwered me,* and ſet me *in a large place.*

5. You may ſee an example of it in me, who was in grievous ſtraits and dangers, (1 *Sam.* XXIII. 26. XXVII. 1.) but then imploring the Divine Protection, the Lord not only delivered me; but placed me in a ſecure eſtate, free from all ſuch moleſtation. 2 *Sam.* V. 3. VII. 1.

6. *The* LORD *is on my ſide, I will not fear: what can man doe unto me?*

6. For the Lord, it is evident, takes my part; and therefore, though I have many enemies, I am not afraid of them: for, when He is for me, what diſturbance can men, be they never ſo powerful, give me?

7. *The* LORD *taketh my part with them that help me: therefore ſhall I ſee* my deſire *upon them that hate me.*

7. It is ſufficient that the Lord, who hath done great things for me by weak inſtruments, is ſtill aiding to me; therefore I dare look the moſt malicious enemies in the face; and doubt not to ſee them turn their backs upon me, (2 *Sam.* VIII.)

8. It is *better to truſt in the* LORD, *than to put confidence in man.*

8. This is my hope; and long experience hath taught me, that it is much ſafer to rely upon Him, than upon the moſt numerous Armies.

9. It is *better to truſt in the LORD, than to put confidence in princes.*

9. Far more ſafe to depend upon his help and Protection, (who as He can doe what He pleaſes, and is conſtant to his word, ſo never dies) than to confide in the aid of the greateſt Princes; whoſe mind may change, or their forces fail, or they themſelves, on a ſudden, leave the World.

10. *All nations compaſſed me about: but in the name of the LORD will I deſtroy them.*

10. All the neighbouring Nations, round about (2 *Sam.* V. 17, *&c.* VII. 1.) combined with the *Philiſtines* to inviron me: but, by the Almighty power of the Lord, I was confident that I ſhould hew them in pieces.

11. *They compaſſed me about, yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.*

11. Again they made a new invaſion, and beſet me with ſtronger forces; (2 *Sam.* V. 22. *&c.*) but ſtill, by the Almighty power of the Lord, I doubted not, that I ſhould cut them off, and utterly defeat them.

12. *They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.*

12. Though they were exceeding numerous, ſwarming about me like angry bees, and flaming with ſuch rage and fury, as if they would preſently conſume me: yet it was but like the blaze of fire among thorns, for by the Almighty power of the Lord, I was confident I ſhould deſtroy them.

13. *Thou haſt thruſt ſore at me, that I might fall: but the LORD helped me.*

13. They preſſed me exceeding hard, and, as one man, conſpired with all their might to throw me down from the Throne, to which I was advanced: But, though they ſhaked it and it was ready to fall, yet, by the help of the Lord it was ſupported.

14. *The*

14. *The* LORD *is my ſtrength and ſong, and is become my ſalvation.*

14. To Him alone I aſcribe my preſent happineſs, ſaying with our Forefathers in their triumphant Song, (*Exod.* XV. 2.) the Lord hath armed me with invincible ſtrength; He, and He alone, is to be praiſed, who hath given me a moſt glorious deliverance.

15. *The voice of rejoycing and ſalvation is in the tabernacles of the righteous: the right hand of the* LORD *doeth valiantly.*

15. Which comforts the hearts of all righteous men; whoſe houſes ſound with ſuch joyful ſhouts of praiſe, for my deliverance, as theſe; *The mighty power of the Lord hath done moſt ſtupendious things:*

16. *The right hand of the* LORD *is exalted: the right hand of the* LORD *doeth valiantly.*

16. *He hath made his mighty power appear to be ſuperiour to all other; for not by man, but by that power we have, again and again, obtainned illuſtrious victories over our enemies,* 2 Sam. *XIX.* 9.

17. *I ſhall not die but live, and declare the works of the* LORD.

17. From whence I conclude, that I ſhall not fall into the hands of thoſe, that would take away my life; but ſtill prolong it, to declare what wonderful works the Lord hath done for me.

18. *The* LORD *hath chaſtened me ſore: but he hath not given me over unto death.*

18. Who hath let my enemies have power to Afflict me very ſorely, but not to proceed ſo far, as to deſtroy me.

19. *Open to me the gates of righteouſneſs: I will go in to them, and I will praiſe the* LORD:

19. No, inſtead of that, He hath brought me to his own Houſe again, from which I was baniſhed, (1 *Sam.* XXVI. 19.) where I will return thanks unto Him: And therefore, O ye that miniſter in the Tabernacle, open the Gates at which the righteous enter into the Courts of the Lord; that I may

may go in, and make Him my acknowledgments, for bringing me from a moſt forlorn condition to a Throne.

20. *This gate of the* LORD, *into which the righteous ſhall enter.*

20. This is the Gate (which I behold and approach with joy) that leads to the courts of the Lord: at which the righteous ſhall enter together with me, and hear me ſay;

21. *I will praiſe thee, for thou haſt heard me, and art become my ſalvation.*

21. *I will never ceaſe to praiſe and acknowledge Thy goodneſs, O Lord; who haſt graciouſly heard my prayer, when I implored thy help, and delivered me out of all my diſtreſſes*

22. *The ſtone* which *the builders refuſed, is become the head* ſtone *of the corner.*

22. And let them bear a part with me in this my Pſalm of praiſe, ſaying; *He whom the great men and Rulers of the people rejected,* (1 Sam. *XXVI.* 19.) *as the builders of a Houſe do a ſtone unfit to be employed in it; is now become our King, to whom we muſt all join our ſelves, if we hope for ſafety, in whom we ſee a figure of that glorious King, who ſhall hereafter be in like manner refuſed,* (Luke *XIX.* 14. *XX.* 17.) *and then by God exalted to be the Lord of all the world, and the foundation of all mens happineſs,* (Act. 4. 11, 12.)

23. *This is the* LORD's *doing,* it is *marvellous in our eyes.*

23. *This is the ſole work of the Lord, (not the effect of humane counſels, who oppoſed and obſtructed it) which ſurpriſes us with the greateſt admiration; to ſee a deſpiſed perſon become on a ſudden ſo renowned.*

24. *This* is *the day* which *the* LORD *hath made, we will rejoice and be glad in it.*

24. *This is the happy day which the Lord himſelf hath made illuſtrious by this marvellous work; and which it becomes us to celebrate with joyful hearts, and with all outward expreſſions of gladneſs for ſo great a benefit:*

25. *Save now I beſeech thee, O*

25. *Moſt humbly beſeeching Thee, O Lord;*

LORD: O LORD, I beſeech thee, ſend now proſperity.

Lord, to preſerve our King, and to advance and perpetuate his Kingdom: (eſpecially the Kingdom of Chriſt, *which ſhall be welcom'd into the world with theſe words,* Matt. *XXI.* 9, &c.) *It begins moſt gloriouſly; be pleaſed now, O Lord, to give it anſwerable ſucceſs and proſperity.*

26. *Bleſſed be he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the* LORD.

26. Which acclamations of the people, let the Prieſts of the Lord meet with their approbation ſaying; *Bleſſed be the King, which is ſet over us by the Divine appointment; and Bleſſed be all the people, who live under his happy Government: we, whoſe Office it is to miniſter to the Lord, give you his Bleſſing from the holy place; into which you are come to worſhip Him.*

27. *God* is *the* LORD, *which hath ſhewed us light; bind the ſacrifice with cords,* even *unto the horns of the altar.*

27. *Who is the omnipotent Lord, moſt faithful to his promiſe; who hath put an end to our troubles, and made peace among us: O be not ungrateful to Him, but ſolemnize this day with feſtival joys; bind your ſacrifices with cords, and bring them to the corners of the Altar, to be offered, as teſtimonies of your love and thankfulneſs, unto Him.*

28. *Thou* art *my God, and I will praiſe thee*; thou art *my God, I will exalt thee.*

28. And ſo for my part, I am reſolved; who muſt own Thee to be my moſt gracious God, and almighty deliverer; to whom therefore I will make continually my moſt thankful acknowledgments: to thy almighty Goodneſs alone I owe this greatneſs to which I am promoted; and therefore I will never ceaſe to ſpeak the higheſt things I am able in thy praiſe:

29. *O give thanks unto the* LORD, *for* he is *good: for his mercy* endureth *for ever.*

29. And let all good men join together with me, and make their thankful acknowledg-

acknowledgments to the great Lord of the world: who, as He is the Authour of all good, and hath been exceeding bountiful unto us; ſo will continue his kindneſs unto all ſucceeding generations.

PSALM CXIX.

ARGUMENT.

This Pſalm is contrived ſo artificially, that one would think, at firſt ſight, it was made after the foregoing: when God had ſubdued the reſt of David's *enemies,* (2 Sam. *VIII. X.*) *and given him leiſure for ſuch curious compoſures. For it is divided into as many Parts as there are Letters in the Hebrew Alphabet; each Part containing* eight *Verſes, and every one of thoſe Verſes beginning with that Letter, wherewith that Part begins. The Verſes, for inſtance, of the Firſt Part all begin with* Aleph, *or A; and all of the Second with* Beth, *or B,* &c. *And thence this Pſalm is called in the* Maſora, *the* great Alphabet: *which is an indication that* David *was now in a very ſedate condition, under no extraordinary motions, when he penned this Pſalm: but quietly conſidered things, as they were repreſented to his remembrance.*

But when we obſerve how frequently he mentions his affliction, as lying actually upon him, now when he wrote theſe Meditations; it forces us to conclude that it was penned during Saul's *perſecution. In which there were, I ſuppoſe, ſome quiet intervals; (ſee Verſe* 54.) *either between the time that* Saul, *(having his life given him by* David) *reſolved to perſecute him no more,* 1 Sam. *XXIV; and his renewed attempts to deſtroy him, upon the information the* Ziphites *again gave him,* 1 Sam. *XXVI: or after* David's

David's *freſh demonſtration of his loyalty to him, before he went to* Gath: *or while he was in that City: where he had liberty to meditate on the excellence of God's Laws, and the happineſs of thoſe that kept them; and the comfort they were to him in his affliction: which he found to be ſo ſweet and ſo great, that he begs of God little elſe, but that he might be more and more in love with them: which were already ſo much his delight, that he mentions them, under one name or other in every Verſe of this Pſalm: none excepted but one, Ver.* 122; *or two at the moſt, Ver.* 90: *where he celebrating God's* Faithfulneſs, *which relates to the ſtedfaſtneſs of his* promiſe, *(called in this Pſalm his* word) *it may well be thought to be no exception to that obſervation.*

I *ſhall not be ſo curious as to examine the nice difference which is made by ſome, between* Laws, Statutes, Teſtimonies, Judgments, Precepts, *&c. becauſe they ſeem here to be uſed promiſcuouſly: or if there be any peculiar meaning in ſome Verſes,* I *ſhall endeavour to expreſs it plainly in the* Paraphraſe.

Theoderet *hath a conjecture concerning* David's *deſign in this Pſalm, (both in his preface to it, and upon Ver.* 157.) *which* I *ſhall mention, that the Reader may take his choice.* David, *it is well known, had great varieties in his condition, for he both fled from enemies, and chaced them; lived ſometimes very melancholy, and again moſt pleaſantly; ran in God's ways, and ſtumbled, and roſe again to run that good courſe. Now all theſe things, ſays he (and it is not improbable)* David *afterward collected into this one* "*Pſalm; connecting all the Prayers which he had* "*made to God at ſeveral times, and on ſeveral oc-* "*caſions, and putting them together in this admi-* "*rable Meditation, divided into XXII. Parts: which* "*propound one and the ſame moſt profitable leſſon to*

"*all*

" *all men; and teaches them how it is possible to*
" *live vertuously in the worst condition. Nor doth*
" *he neglect dogmatical instruction, as he speaks;*
" *but adds it to the other: so that this Psalm is*
" *sufficient to perfect those that study exquisite ver-*
" *tue; and to stir up the diligence of those that are*
" *lazy; to comfort those that are sad; to correct the*
" *negligent, and in one word to afford all manner*
" *of medicines for the cure of the various diseases*
" *of mankind. And, if it would not have made this*
" *Book too big, I should have taken the pains to shew*
" *the design of every Part in an Argument before it.*

ALEPH. PART I.

1. *Blessed* are *the undefiled in the way, who walk in the law of the* LORD.

1. HAppy, more happy than can be expressed, are those men, who do not take the liberty to live as they list: but, making the Law of the Lord their Rule, order their life in an exact conformity therewith.

2. *Blessed* are *they that keep his testimonies*, and that *seek him with their whole heart.*

2. The stricter they keep unto that Rule, (wherein He hath testified his Will unto us) most heartily studying to please Him; intirely devoting themselves to seek his favour, in this way alone; the Happier still they are.

3. *They also do no iniquity: they walk in his ways.*

3. Especially when they will not be tempted to doe an evil action, though it were to gain the greatest good in this world: but constantly adhere to Him, in the way which He hath prescribed them.

4. *Thou hast commanded* us *to keep thy precepts diligently.*

4. We are infinitely beholden to Thee therefore, O Lord,

Lord, that Thou haſt obliged us to be ſo happy, by requiring us to uſe our utmoſt diligence to obſerve thy Precepts, (which we our ſelves know to be good for us) with all care and exactneſs.

5. *O that my ways were directed to keep thy ſtatutes!*

5. O that I may ever be one of thoſe happy men! I have no greater wiſh than this; that all the actions of my life may be ordered and governed according to thy Will.

6. *Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.*

6. Then ſhall I never be diſappointed of my hopes, nor bluſh at the crimes which are laid to my charge: when my own conſcience tells me, that there is not one of thy Commandments, but is ever before my eyes, as the Rule of my actions:

7. *I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.*

7. And is ſo dear unto me; that nothing can give me ſuch a joy, as to have learnt effectually, how juſt and how good they all are: for which I will moſt ſincerely thank Thee, as the greateſt benefit.

8. *I will keep thy ſtatutes: O forſake me not utterly.*

8. Deal with me according to the uprightneſs of my heart in this reſolution; that I will obſerve even thoſe Statutes, for which I ſee no other reaſon, but only thy Will: O do not abandon me too far; (1 *Sam.* XXVII. 1.) but ſtick to me, as I purpoſe to do to thy Statutes.

BETH. *PART* II.

9. *Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word.*

9. But how ſhall a young man, ſuch as I am, (1 *Sam.* XXVII. 33. 2 *Sam.* V. 4.) in an age that is prone to evil, be able to do as he reſolves? keeping himſelf ſo pure in all his ways, that

that they maintain an exact conformity unto thy Word?

10. *With my whole heart have I ſought thee: O let me not wander from thy commandments.*

10. Firſt, I implore, with all my Soul, thy gracious aſſiſtance: beſeeching Thee to afford me ſuch a meaſure of it; that, for want of thoſe heavenly ſupplies, I may not be drawn aſide at any time from thy Commandments.

11. *Thy word have I hid in my heart, that I might not ſin againſt thee.*

11. Next, I have laid up thy word in my heart, as the moſt precious treaſure: hoping that will be a ſecurity to me, and preſerve me from offending Thee, whoſe promiſes are no leſs comfortable, than thy threatnings are dreadful.

12. *Bleſſed* art *thou, O LORD: teach me thy ſtatutes.*

12. And I know alſo, that Thou, O Lord, art kind, and doſt not envy thy favours to any of us, but wilt for ever be praiſed for thy bounty towards us: and therefore I expect that Thou wilt hear my prayer, and enable me, effectually to learn thy Statutes.

13. *With my lips have I declared all the judgments of thy mouth.*

13. On which I have ſo much ſet my heart; that I have not ſpared to declare to others, the great regard I have to every thing, which Thou haſt pronounced juſt, or condemned as unrighteous.

14. *I have rejoyced in the way of thy teſtimonies, as* much as *in all riches.*

14. I can ſafely ſay likewiſe, that I have taken more ſatisfaction, now that I am poor, in doing that which Thou haſt teſtified to be acceptable to Thee: than I ſhould in all the wealth of the World, were it heaped on me.

15. *I will meditate in thy precepts, and have reſpect unto thy ways.*

15. I will ruminate alſo often on thy Precepts (which will be another means I truſt to preſerve me undefiled:) and never do any thing,

thing, but conſider beforehand, how it agrees with the Rules which Thou haſt preſcribed me.

16. *I will delight my ſelf in thy ſtatutes: I will not forget thy word.*

16. The ſtudy of thy Statutes (ſee Verſ. 8.) ſhall be my delight: and I will not let ſlip any word of thine: but preſerve it in faithful remembrance.

GIMEL. *PART* III.

17. *Deal bountifully with thy ſervant, that I may live, and keep thy word.*

17. Let theſe reaſons move Thee to deal graciouſly with me, who am devoted to thy ſervice: Render to me according to my integrity; and let not my enemies take away my life, which I intend to employ in doing whatſoever Thou haſt commanded.

18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.*

18. For which end, I beſeech Thee to illuminate the eyes of my mind: that I may clearly diſcern the admirable wiſdom, which diſcovers it ſelf in thy Law.

19. *I am a ſtranger in the earth, hide not thy commandments from me.*

19. I am no better than a ſtranger in the Land, wandring from place to place, (1 *Sam.* XXIII. 13.) and having no poſſeſſions: But do not let me want the knowledge of thy Will; and then I ſhall not think my ſelf deſtitute of an inheritance.

20. *My ſoul breaketh for the longing* that it hath *unto thy judgments at all times.*

20. For which my Soul longs ſo vehemently, that I am not more broken with the hardſhips of my baniſhment; than with my continual labour, and earneſt application of my mind, to have a full underſtanding of thy Judgments.

21. *Thou haſt rebuked the proud*

21. According to which, Thou haſt already

that are *cursed, which do err from thy commandments.*

already given a severe rebuke to those haughty men, who, without any respect to right or wrong, persecute and abuse thy servant: (1 *Sam.* XXIV. 11, *&c.* XXV. 10, 37.) And the curse which Thou hast pronounced (*Deut.* XXVII. 26.) shall light on all such men, as take the boldness to transgress those bounds, which Thou hast set them.

22. *Remove from me reproach and contempt, for I have kept thy testimonies.*

22. And thereby remove from me that disgrace and shame, unto which they expose me; as a Traitour to my King and Country: For I am not guilty of any such wickedness; but carefully observe thy Testimonies, (Ver. 14.) 1 *Chron.* XII. 18.

23. *Princes also did sit and speak against me: but thy servant did meditate in thy statutes.*

23. Though the Rulers and principal Senatours of the Kingdom, sate in consultation how to ruin me; declaring me guilty of the greatest crimes: the only care of thy servant hath been to study how to behave himself unblameably according to thy Statutes.

24. *Thy testimonies also are my delight, and my counsellers.*

24. Of which I have not been weary; but made the study of thy Testimonies my recreation: and never took advice of any other counsellers.

DALETH. PART IV.

25. *My soul cleaveth unto the dust; quicken thou me according to thy word.*

25. Consider therefore the forlorn condition wherein I lie, struggling for life, and utterly unable to help my self; and be pleased to revive and raise me out of it, according to thy promise, 1 *Sam.* XVI. 12.

26. *I have declared my ways,*

26. Thou knowest both my man-

and thou beardeſt me: teach me thy ſtatutes.

ner of life, and all the dangers to which I am expoſed; for I have ever laid them both before Thee, and found Thee ready on all occaſions to aſſiſt and relieve me: And therefore I hope Thou wilt not now leave me; but more perfectly inſtruct me in my Duty, as the ſureſt way to ſafety.

27. *Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.*

27. Give me ſuch a right underſtanding, that I may ever be preſerved in the way of thy Precepts: then ſhall I eſcape the ſnares of my enemies; and my ordinary diſcourſe ſhall be, what wonderful deliverances Thou haſt given me.

28. *My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.*

28. Pity my ſad condition, and now that my heart ſinks under the weight of my affliction; ſupport and ſtrengthen me according to thy promiſe; that I may never take any undue courſe for eaſe and relief.

29. *Remove from me the way of lying: and grant me thy law graciouſly.*

29. Far be all fraud and falſhood from me, whereby my enemies contrive to undo me: I deſire not to learn any of their wicked Arts; but only beſeech Thee to give me grace to obſerve thy Laws conſtantly.

30. *I have choſen the way of truth: thy judgments have I laid before me.*

30. That's the way I have reſolved upon, to deal truly and ſincerely; ſquaring all my actions according to thy judgments, which I have laid before me, as the moſt equal Rule of my life.

31. *I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.*

31. And hitherto I have kept my reſolution, and never ſtarted from thy Teſti-

Testimonies: Preserve me, good Lord, that I may not hereafter disgrace my self, by doing any thing contrary to them; nor be disappointed of my hope, by falling into the hands of those that seek my ruin.

32. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

32. And when Thou shalt have filled my heart with joy, by freeing me from these grievous straits, I will do Thee better service; and be more forward chearfully to execute all thy Commandments.

HE. PART V.

33. *Teach me, O LORD, the way of thy statutes, and I shall keep it* unto *the end.*

33. Instruct me therefore, good Lord, more and more in the right way of serving Thee; and I will shew my self most thankful for it, by keeping exactly to it all the days of my life.

34. *Give me understanding, and I shall keep thy law, yea, I shall observe it with* my *whole heart.*

34. Illuminate my mind to understand the excellence of thy Law: and then I shall not only observe it; but set my self to do it, with a watchful, impartial and most affectionate diligence.

35. *Make me to go in the path of thy commandments, for therein do I delight.*

35. Be Thou my Leader and Guide; that I may not stray from the path of thy Commandments: wherein I find the greatest satisfaction.

36. *Incline my heart unto thy testimonies, and not to covetousness.*

36. Incline my heart always to seek its contentment, in thy testimonies: and suffer it not to be drawn away, by the desire of worldly goods; which, having no measure, is never satisfied.

37. *Turn away mine eyes from beholding vanity:* and *quicken thou me in thy way.*

37. Help me to over-look those empty honours and fading beauties; which we are apt to behold with too much admiration: and with lively affections and vigorous endeavours, to persist in the pursuit of thy favour, in the way Thou hast set before me.

38. *Stablish thy word unto thy servant, who* is devoted *to thy fear.*

38. And at last make good thy promise to thy servant, (2 *Sam.* V. 2.) who fears to do any thing to offend Thee; though thereby he might win a Crown.

39. *Turn away my reproach which I fear: for thy judgments are good.*

39. Turn from me that disgrace, of which I cannot but be sometime afraid, (1 *Sam.* XXVII. 1.) and must certainly suffer, if I fall into my enemies hands: for Thou wilt proceed, I know, according to thy own judgments; which are all equitable, merciful and gracious.

40. *Behold I have longed after thy precepts: quicken me in thy righteousness.*

40. I appeal to Thee, whether I have not a great zeal for thy Precepts; unto which I desire above all things to be conform'd: let me not perish therefore in these troubles; but in much mercy revive me, according to thy faithful promise.

VAU. *PART* VI.

41. *Let thy mercies come also unto me, O* LORD; even *thy salvation according to thy word.*

41. To those infinite mercies of thine, which moved Thee to make me such gracious promises, I betake my self: and beseech Thee to let me feel the happy effects of both in my deliverance.

42. *So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.*

42. So ſhall I be able to put to ſilence, thoſe that reproach me for my confidence in Thee: which they call a vain preſumption; but is a humble reliance on thy own gracious promiſes to me.

43. *And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.*

43. Which till Thou art pleaſed to fulfil, do not ſo far abandon me, as to let me be diſheartened in aſſerting their truth and faithfulneſs, (which I am wont to oppoſe to all the threats of my enemies) for my whole dependance is on this, that Thou wilt not fail me; but pronounce a righteous ſentence for me.

44. *So ſhall I keep thy law continually, for ever and ever.*

44. And I for my part promiſe, when Thou ſhalt be ſo gracious to me, not to ſuffer my ſelf to grow more negligent in thy ſervice: but to be more careful than ever in the obſervance of thy Laws, to the very end of my days.

45. *And I will walk at liberty: for I ſeek thy precepts.*

45. For then I ſhall have no ſuch incumbrances on me, as I now have in theſe ſtraits and difficulties; from which when Thou freeſt me, I will do my duty with the greater chearfulneſs and joy: for it is not liberty, no, nor a Kingdom that I ſeek, ſo much as better advantages to fulfil thy Precepts.

46. *I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.*

46. Which I will not be aſhamed to juſtifie before the greateſt perſons in the world, to be the moſt excellent Rule of life, and the beſt Teſtimony of thy love to us: and will do it with ſuch reaſons, that they ſhall never be able to diſprove me.

47. *And I will delight my ſelf in thy commandments which I have loved.*

47. Nor will I confute my ſelf, by leading a voluptu-

ous

ous life; when I have liberty to do as I list: but as I have hitherto preferred thy Commandments before all other things, ſo then will I take the higheſt pleaſure in them:

48. *My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.*

48. Not only in their ſtudy; but ſhew the truth of my love to them, by a diligent and zealous practice of them: which ſhall be the end of my meditation in them.

ZAIN. PART VII.

49. *Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.*

49. Be pleaſed therefore in due time, to perform the promiſe, which thou haſt long ago made unto thy ſervant, (2 *Sam.* V. 2.) and, when I thought of no ſuch thing, given me an aſſured hope of it, (1 *Sam.* XVI. 11, 12, 13.)

50. *This is my comfort in my affliction: for thy word hath quickned me.*

50. Which as it hath been the occaſion of many and great troubles to me, ſo hath comforted me under them all: and, even when I deſpaired of ſafety, revived my ſpirit, and reſtored my courage to life again.

51. *The proud have had me greatly in deriſion*; yet *have I not declined from thy law.*

51. Though my inſulting enemies mocked exceedingly at my hope, and, in the pride of their hearts, attempted by the moſt unjuſt means to deſtroy me; it never moved me to imitate them, by taking any unlawful method for my preſervation.

52. *I remembred thy judgments of old, O LORD; and have comforted my ſelf.*

52. But I called to mind, O Lord, how, in all foregoing ages, Thou haſt ſuffered good men to fall into great calamities; thereby

thereby to render them, at laſt, the more illuſtrious: and with this conſideration alſo I comforted my ſelf.

53. *Horrour hath taken hold upon me, becauſe of the wicked that forſake thy law.*

53. I have been ſeiſed indeed ſometime with an horrible fear, when I thought what ſort of men were my perſecutours: who ſtuck at nothing, which would ſerve their ends; having no regard to right or wrong;

54. *Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.*

54. Yet in all my wandrings up and down, (1 *Sam.* XXII. 1, 2, 5. XXIII. 13.) I never tarried long in any place, but I paſſed the time delightfully, in compoſing ſome ſuch Song as this in praiſe of thy Statutes.

55. *I have remembred thy name, O LORD, in the night, and have kept thy Law.*

55. When others were aſleep, I was calling to mind, how good, how powerful, and how faithful Thou art: and reſolving with my ſelf ſtill to obſerve thy Laws.

56. *This I had, becauſe I kept thy precepts.*

56. Which make thoſe ſo happy that obey them; that I aſcribe this ſweet compoſure of mind, and chearfulneſs of ſpirit, under all my grievous afflictions, to my ſtrict obſervance of them.

CHETH. *PART* VIII.

57. Thou art *my portion, O LORD: I have ſaid that I would keep thy words.*

57. I have no poſſeſſions in this world, (1 *Sam.* XXVI. 19.) which I ſee others greedily ſharing among them: But I do not think my ſelf poor, as long as I have an intereſt in thy love, and in thy promiſes, O Lord; whoſe words I have reſolved to keep as the greateſt treaſure.

58. *I intreated thy favour with*

58. For there is nothing compara-

ble

my *whole heart: be merciful unto me according to thy word.*

ble to thy favour; which I have beſought with the heartieſt affection, and the moſt importunate prayers: and do again beſeech Thee, to deal mercifully with me, according to thy repeated promiſes unto me.

59. *I thought on my ways, and turned my feet unto thy teſtimonies.*

59. For upon ſerious deliberation, what courſe of life it was beſt to take; I rejected all other, which with ſpecious ſhews of worldly advantages would have ſeduced me: and determined to be guided wholly by thy Teſtimonies.

60. *I made haſte, and delayed not to keep thy commandments.*

60. And being thus reſolved, I admitted no farther debate about it; but inſtantly, without any delay, ſet my ſelf to the ſtrict obſervance of thy Commandments.

61 *The bands of the wicked have robbed me:* but *I have not forgotten thy law.*

61. Nor hath any thing been able to remove me from this reſolution; but, though I have been beſet with troops of wicked men, who ſtript me of all I had, (1 *Sam.* XXIII. 26.) it did not make me forget my duty; nor put me upon any unlawful means of being revenged of them: (1 *Sam.* XXIV. 6, 7.)

62. *At mid-night I will riſe to give thanks unto thee: becauſe of thy righteous judgments.*

62. But have bleſſed Thee, both night and day, and aroſe at mid-night to give Thee thanks; for thoſe juſt and good Laws, which Thou haſt taught me to obſerve.

63. I am *a companion of all* them *that fear thee, and of them that keep thy precepts.*

63. Aſſociating my ſelf willingly, with none but ſuch as fear to offend Thee; and do religiouſly obſerve thy Precepts: who are all truly dear unto me.

64. *The*

64. *The earth, O* LORD, *is full of thy mercy: teach me thy ſtatutes.*

64. And no other thing do I deſire of Thee, O Lord, whoſe kindneſs is ſo great that it diſpenſes its bleſſing plentifully throughout all the earth, but that Thou wilt inſtruct me ſtill to ſerve Thee as I ought.

TETH. *PART* IX.

65. *Thou haſt dealt well with thy ſervant, O* LORD, *according unto thy word.*

65. Many other benefits, I will thankfully acknowledge, O Lord, Thou haſt beſtowed upon thy ſervant; with whom Thou haſt faithfully kept thy Word.

66. *Teach me good judgment and knowledge; for I have believed thy commandments.*

66. And I am not ignorant of thy Commandments, which, by thy grace, I have believed to be the only way to happineſs; but ſtill I need thy farther aſſiſtance, to give me a delightful taſte and thorough ſenſe of what I know; which I beſeech Thee add to the reſt of the benefits I have received from Thee.

67. *Before I was afflicted, I went aſtray: but now have I kept thy word.*

67. And if it be neceſſary for this end, to deprive me ſtill of all other delights, I ſubmit unto it: for I muſt confeſs I committed many errours before I was thus afflicted; which ſince I have corrected, and grown more ſtrictly obſervant of thy Word.

68. *Thou* art *good, and doeſt good; teach me thy ſtatutes.*

68. Thou art in thy own nature kind and good; and nothing elſe can proceed from Thee, who deſigneſt our good even when Thou afflicteſt us: Take what methods Thou pleaſeſt with me; only teach me effectually, to do as Thou wouldeſt have me.

69. *The proud have forged a lie*

69. They that diſdain to be tied to

againſt me: but *I will keep thy precepts with* my *whole heart.*

to the common and plain rules of honeſty, have taken a great deal of pains to invent a lie againſt me: (1 *Sam.* XXIV. 9.) but as I am hitherto conſcious of no ſuch guilt, ſo I will always confute them by an impartial and moſt hearty obſervance of thy Precepts.

70. *Their heart is as fat as greaſe*, but *I delight in thy law.*

70. Which give me infinitely greater ſatisfaction in a poor ſtarved condition; than all the dull delights of ſenſe, which they enjoy, in the fulleſt plenty of worldly proſperity.

71. It is *good for me that I have been afflicted: that I might learn thy ſtatutes.*

71. This they ſtupidly imagin is the only happineſs; but I can truly ſay, it was more happy for me that I was afflicted: for thereby I learnt to apply my ſelf more ſeriouſly to thy Statutes.

72. *The law of thy mouth* is *better unto me than thouſands of gold and ſilver.*

72. Whereby thy Will is declared unto us by a voice from heaven (*Exod.* XX. 1.) which I prefer before all the gold and ſilver in the Kingdom.

JOD. PART X.

73. *Thy hands have made me, and faſhioned me: give me underſtanding, that I may learn thy commandments.*

73. Deſert me not then, who am thine own workmanſhip; that neither hath nor hopeth for any thing but from thy almighty Power: and deſires above all things to comprehend fully what thy Will is, that he may obey it.

74. *They that fear thee will be glad when they ſee me: becauſe I have hoped in thy word.*

74 It will be a very great comfort and encouragement to all good men, when

when they ſee me delivered out of all theſe troubles: For thereby they will be confirmed in their belief of thy faithfulneſs to thy promiſes; on which it will appear, I have not vainly depended, though I ſtay long for the performance.

75. *I know, O LORD, that thy judgments* are *right, and* that *thou in faithfulneſs haſt afflicted me.*

75. And I am ſatisfied, O Lord, that while thou makeſt me wait for the performance, Thou doeſt nothing contrary to thy juſtice, or to thy fidelity: but that all theſe croſs diſpenſations of thy Providence, in the heavy afflictions which have befallen me, are perfectly righteous: and will only make thy truth and faithfulneſs, at laſt, the more illuſtrious.

76. *Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.*

76. O haſten that happy time; when I ſhall ſee thy loving kindneſs turning this diſconſolate into a more comfortable condition: according to the promiſes which Thou haſt made unto thy ſervant, 1 *Sam.* XVI. 12. 13.

77. *Let thy tender mercies come unto me, that I may live: for thy law* is *my delight.*

77. Let me feel the ſpeedy effects of thy compaſſionate mercy; reſcuing me from thoſe that ſeek my life, and raiſing me out of this forlorn eſtate, (1 *Sam.* XXIV. 14.) For howſoever I am repreſented, my higheſt ſatisfaction is in obedience to thy Law.

78. *Let the proud be aſhamed, for they dealt perverſly with me without a cauſe*; but *I will meditate in thy precepts.*

78. Confound all thoſe proud Contemners of it, who, making no conſcience of what they ſay, have oppreſſed and overthrown me with lies and calumnies; as if I ſtudied to diſturb the Kingdom, when my only ſtudy is to obſerve thy Precepts.

79. *Let thoſe that fear thee,*

79. Let all pious men, who have a due

turn unto me, and thoſe that have known thy teſtimonies.

due regard to thy teſtimonies, be convinced of this: and be no longer abuſed by theſe ſlanders; but turn to my ſide, and become my Friends.

80. *Let my heart be ſound in thy ſtatutes; that I be not aſhamed.*

80. And in order to it preſerve me ſo blameleſs before Thee, in ſuch integrity of heart as well as life, that I may not be aſhamed of the hope I have, that Thou and all good men will take my part.

CAPH. PART XI.

81. *My ſoul fainteth for thy ſalvation:* but *I hope in thy word.*

81. For which bleſſing I have now attended ſo many years, that I am ready ſometime to faint away with vehement deſire to ſee thy long expected promiſe fulfilled, of deliverance from all my enemies.

82. *Mine eyes fail for thy word, ſaying, when wilt thou comfort me?*

82. That joyful ſight I have looked for, till I am in danger to be weary with expectation; ſaying, when will the time come of my deliverance from this diſconſolate condition?

83. *For I am become like a bottle in the ſmoke:* yet *do I not forget thy ſtatutes.*

83. I hope it will not be long delayed; for I am worn away, and my skin, (like an empty leathern bag, that hath hung a great while in the ſmoke) is ſhriveled up with toil and grief: and yet I have never taken any unlawful courſe, to rid my ſelf of all this miſery.

84. *How many* are *the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?*

84. I leave that to Thee, O Lord; beſeeching Thee to conſider how my days ſpend apace in trouble and ſorrow: which force me to ſigh and ſay; How

How long muſt thy poor ſervant ſtill lie in this calamitous condition? O when wilt Thou do me right againſt my perſecutours?

85. *The proud have digged pits for me, which* are *not after thy law.*

85. Who proudly contrive by all manner of frauds and treachery to take away my life, directly contrary to thy Law; to which they are as injurious as unto me.

86. *All thy commandments* are *faithful: they perſecute me wrongfully; help thou me.*

86. For all thy Commandments teach us to be juſt and true; being as faithful, as thoſe men are falſe and perfidious: therefore make good thy promiſes to me; and deliver me from thoſe who perſecute me with lies and forgeries.

87. *They had almoſt conſumed me upon earth: but I forſook not thy precepts.*

87. Which they have employed ſo ſucceſsfully, that I eſcaped very hardly with my life, when I was in the Land of *Judah*; (1 *Sam.* XXIII. 26.) and yet for all this I ſtuck to thy Precepts; and would not take away the life of him that ſought mine, when I could have eaſily done it, 1 *Sam.* XXIV. 6, 7.

88. *Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.*

88. Deal as kindly with me, O Lord; and not only ſpare my life, but raiſe me out of this forlorn eſtate, wherein I lie, like a man that is dead; (1 *Sam.* XXIV. 14.) and I will endeavour the more carefully to obſerve the Teſtimonies which Thou haſt ſolemnly (Verſ. 72.) given us in charge.

LAMED. *PART.* XII.

89. *For ever, O LORD, thy word is ſettled in heaven.*

89. Thou art eternal, O Lord, and changeſt not; and thy promiſes are like thy ſelf, fixed and ſettled in the heavens; which are a lively emblem of their conſtancy, and unvariable truth.

90. *Thy*

90. *Thy faithfulness is unto all generations, thou hast established the earth, and it abideth.*

90. One generation goes, and another comes; but thy fidelity is still the same to all: and alters no more than the earth; which thou hast firmly and immovably established, while all those creatures that live upon it, pass away and perish.

91. *They continue this day according to thine ordinances: for all are thy servants.*

91. All things remain to this day in the order at first appointed: and never vary from the Laws which Thou hast set them: for they are entirely subject to thy will and pleasure.

92. *Unless thy law had been my delights, I should then have perished in mine affliction.*

92. Which was a most comfortable Meditation in my afflicted condition: when my heart would have failed me, and I should have been undone; if thy Laws (which stand as fast as heaven and earth) had not given me constant consolation.

93. *I will never forget thy precepts: for with them thou hast quickened me.*

93. I will never therefore be guilty of neglecting thy Precepts: which have revived me, (by thy faithful promises Thou hast annexed to the observance of them) when I looked upon my self as a dead man, that could not escape the hands of those that sought to destroy me.

94. *I am thine: save me, for I have sought thy precepts.*

94. And be Thou pleased still to deliver me from falling into their hands: For though they have driven me from thy inheritance (1 *Sam.* XXVI. 19.) I still continue thine, and serve no other God; but have diligently enquired, in my greatest dangers, what would be most pleasing to Thee, as most advantageous to my self.

95. *The wicked have waited for me to destroy me: but I will consider thy testimonies.*

95. Those wicked men who are combined to destroy me, have long watched for

for an opportunity which they confidently expect to meet withal: but it doth not diſcourage my ſtudy of thy Teſtimonies; as the beſt defence againſt their bloudy attemps.

96. *I have ſeen an end of all perfection*; but *thy commandment* is *exceeding broad.*

96. For had I greater forces than my enemies, alas! I never yet ſaw any thing ſo compleat, but as it had its bounds and limits, ſo it is exceeding frail; and when it is arrived at perfection, comes to a ſpeedy end; whereas the wiſdom which Thou haſt revealed to us, hath infinite ſatisfaction in it, durable and laſting ſatisfaction; which never fails thoſe that depend upon it.

MEM. PART. XIII.

97. *O how love I thy law! it* is *my meditation all the day.*

97. It is impoſſible to expreſs the love I have to thy Law: which entertains my Meditation, or enables me to entertain others, with admirable variety, whole days together.

98. *Thou through thy commandments haſt made me wiſer then mine enemies: for they* are *ever with me.*

98. Mine enemies are very craftſy and uſe many artifices to deſtroy me: but by obſerving thy Commandments, I have defeated all their ſubtil devices; and confounded them, even by refuſing (becauſe thy Commandments, which are ever before my eyes, reſtrain me) to be avenged on them, 1 *Sam.* XXIV. 17, 18, *&c.* XXVI. 21.

99. *I have more underſtanding than all my teachers: for thy teſtimonies* are *my meditation.*

99. I have outſtripped all the Doctours of the Law, of whom I formerly learnt; and underſtand more perfectly than they, the beſt means of ſecuring my ſelf: becauſe my mind is ſtill employed in thy Teſtimonies, as the Rule of all my deſigns and undertakings.

100. *I*

100. *I understand more than the ancients: because I keep thy precepts.*

100. Though I am but young, yet I have more understanding in things, than the Judges and grave privy Counsellors; because my Maxim is, strictly to observe thy Precepts.

101. *I have refrained my feet from every evil way: that I might keep thy word.*

101. Whatsoever advantage it promised me, I have never proceeded in any evil course to obtain my end: but refused the seeming gain; that I might not offend against thy Word.

102. *I have not departed from thy judgments: for thou hast taught me.*

102. My respect to thee hath hindred me from doing any injury unto others: because I know thou art the Author of those Laws which forbid it; and in the observance of them, I have learnt, consists my happiness.

103. *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.*

103. And a happiness it is, I feel already, incomparably above all other: the pleasure I take in every word of thine, is inexpressibly far to be preferred before all the delights of sense, though never so sweet and luscious.

104. *Through thy precepts I get understanding: therefore I hate every false way.*

104. And by thy Precepts I am so fully instructed how to behave my self, that I need not to betake my self to any dishonest ways, which I utterly abhor.

NUN. *PART* XIV.

105. *Thy word is a lamp unto my feet, and a light unto my path.*

105. Thy word is my only Guide; whose Directions I follow in all the dark and difficult Passages of my Life.

106. *I have ſworn, and I will perform it, that I will keep thy righteous judgments.*

106. I have ſolemnly reſolved and bound my ſelf by the moſt ſacred ties, which I will never break but do now confirm; that I will carefully obſerve thy Decrees, which I find to be both juſt and good.

107. *I am afflicted very much: quicken me, O LORD, according unto thy word.*

107. I have ſuffered very much upon that account, and am ſtill ſorely afflicted: But I comfort my ſelf, O Lord, with thy Promiſe; according to which I beſeech Thee to deliver me from thoſe that ſeek to deſtroy me; and raiſe me out of this forlorn condition, wherein I can ſcarce be ſaid to live.

108. *Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.*

108. I have no other ſacrifices that I am able in this exile to offer to Thee, but theſe of Prayer, and thankful acknowledgments, and vows of ſincere and chearful Obedience; with which I do moſt freely and heartily preſent thee, O Lord: beſeeching Thee to teach me ſtill more effectually thy Judgments; that I may never fail to be conformed to thy will.

109. *My ſoul is continually in my hand: yet do I not forget thy law.*

109. To which I have hitherto ſo cloſely adhered, that though I go in continual danger of my life, (*Judg.* XII. 3.) it doth not move me in the leaſt (whatſoever ſhifts I am forced to make) to ſave my ſelf by forſaking thy Law.

110. *The wicked have laid a ſnare for me: yet I erred not from thy precepts.*

110. They that make no conſcience of their actions have contrived a ſubtil plot to ruin me: But I have never ſtepped out of the way of thy Precepts, to avoid the ſnares they have laid for me.

111. *Thy*

111. *Thy teſtimonies have I taken as an heritage for ever: for they* are *the rejoycing of my heart.*

111. I had rather alway continue as poor as I am, than do any thing againſt thy Teſtimonies; which I hold to be my chiefeſt good, and ſureſt poſſeſſion: out of which none can expel me; and which always yield me that inward ſatisfaction and joy which none can take from me.

112. *I have inclined mine heart to perform thy ſtatutes alway,* even unto *the end.*

112. This infinitely out-weighs all other conſiderations; and hath inclined my heart to reſolve to do alway as Thou bidd'ſt me, (whatſoever I may loſe by it) to the very end of my days.

SAMECH. PART XV.

113. *I hate* vain *thoughts: but thy law do I love.*

113. I hate all double dealing, and crafty devices, that are not warranted by thy Law: to which I have reſolved to ſtick with hearty affection.

114. *Thou art my hiding-place, and my ſhield: I hope in thy word.*

114. In that way I will truſt to Thee for ſafety and protection: having a firm hope, that Thou wilt be as good unto me as thy word.

115. *Depart from me, ye evil doers; for I will keep the commandments of my God.*

115. Do not perſuade me any longer, O ye evil doers, to join with you; but get you gone from me: for I will follow none of your counſels; but ſtrictly obſerve the Commandments of my God, who hath hitherto moſt graciouſly delivered me.

116. *Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.*

116. And on whom I ſtill depend, that Thou wilt ſupport me, O Lord, according to thy promiſe, againſt all the aſſaults

of my enemies ſeek my life: and not let me be aſhamed of the hope and expectation I have, that Thou wilt defend and deliver me.

117. *Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.*

117. Be Thou my ſupport in this weak condition, I humbly again beſeech Thee: and then they ſhall not be able to throw me down; but in ſafety and ſecurity, I ſhall make thy Statutes my perpetual ſtudy.

118. *Thou haſt trodden down all them that err from thy ſtatutes: for their deceit* is *falſhood.*

118. They ſhall fall to the ground, and not I; for Thou art wont, I obſerve, to abaſe and lay as low as the mire in the ſtreets, all thoſe that preſume to go out of the plain way of thy Statutes: for all their crafty tricks, and crooked arts, on which they rely, at laſt prove falſe unto them and deceive them.

119. *Thou putteſt away all the wicked of the earth* like *droſs: therefore I love thy teſtimonies.*

119. Thou caſteſt all ſuch wicked men out of the Land like droſs, that is good for nothing: which makes me addict my ſelf, with the greater love unto thy Teſtimonies:

120. *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.*

120. Trembling all over with fear leſt I ſhould, by any diſobedience to Thee, incurr thy ſevere diſpleaſure; and dreading above all things, thy judgments: which are threatned in the Law, and which I ſee executed upon the contemners of it.

AIN. *PART* XVI.

121. *I have done judgment and juſtice: leave me not to mine oppreſſours.*

121. This pious fear laid ſuch a reſtraint upon me, that I never did any wrong to them, nor ſo much as dealt hardly with them,

them, that now injure me: therefore ſuffer me not to fall into the hands of thoſe, who oppreſs me with their calumnies.

122. *Be ſurety to thy ſervant for good: let not the proud oppreſs me.*

122. Their pride is great, and having power equal to their malice, they hope to prevail over me: But do Thou graciouſly undertake my protection, and be my ſecurity, againſt the miſchief they deſign me; that inſtead of being my ruin, their calumnies may turn to my greater good and advantage.

123. *Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.*

123. I believe they will; but I have looked ſo long for that happy time, when Thou wilt deliver me (and yet am ſtill in apparent danger to fall into the hands of my enemies) that I am almoſt tired with expectance of thy promiſe: though I know it is faithful and true; and ſhall certainly be performed.

124. *Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.*

124. Pity my infirmity, and in much mercy, ſend ſpeedy relief unto thy ſervant: and in the mean time inſtruct me more perfectly in thy Statutes; that I may make the better uſe of that deliverance.

125. *I am thy ſervant, give me underſtanding, that I may know thy teſtimonies.*

125. I am devoted to thy ſervice, and deſigned by Thee to a high employment: inlighten my underſtanding therefore, that I may fully know my duty.

126. *It is time for* thee, *LORD, to work:* for *they have made void thy law.*

126. For now is the time to do all I can for the Lord (who may be pleaſed then to take this opportunity to perform his promiſe) when wicked men not only tranſgreſs; but are ſo prophane, that they reject, and would wholly lay aſide thy Law.

127 *Therefore I love thy commandments above gold, yea, above fine gold.*

127. This inflames my zeal, and heightens my love to thy Commandments: which I value far more than all the riches in the world; which ſhall not tempt me to violate one of them, or ſuffer them, if I can help it, to be contemned by others.

128. *Therefore I eſteem all* thy *precepts* concerning *all* things to be *right*, and *I hate every falſe way.*

128. For the more I conſider them, the more I approve every one of them, (as the exacteſt and beſt Rule whereby I ſquare all my actions) and abhor all thoſe baſe and diſhoneſt ways whereby others ſtudy to advance themſelves to riches and honours.

PE. PART XVII.

129. *Thy teſtimonies* are *wonderful: therefore doth my ſoul keep them.*

129. I cannot ſufficiently admire and extol the excellent wiſdom alſo of thy Laws; whereby Thou haſt teſtified thy will unto us: which makes me the more careful faithfully to obſerve them.

130. *The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.*

130. When a man doth but begin to be acquainted with thy Word, he finds his mind marvellouſly enlightened with ſuch clear and uſeful knowledge; as directs the moſt ſimple people how to live happily.

131. *I opened my mouth, and panted: for I longed for thy commandments.*

131. Which hath excited me to the moſt eager purſuit of this moſt excellent Wiſdom: for I longed to have a perfect underſtanding of thy Commandments; which at firſt ſight afford ſuch abundant ſatisfaction.

132. *Look*

132. *Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.*

132. Favour my deſires, I moſt humbly beſeech Thee; and vouchſafe me the ſame grace, which Thou art wont to beſtow on thoſe that ſincerely love Thee; and ſtudy, as I do, thy honour and glory.

133. *Order my ſteps in thy word: and let not any iniquity have dominion over me.*

133. And firſt of all enable me to walk ſteadily according to the Rule of thy Word; that I may not be a ſlave to any ſin whatſoever.

134. *Deliver me from the oppreſſion of man: ſo will I keep thy precepts.*

134. And then deliver me from the oppreſſion of him (1 *Sam.* XXVI. 24.) who unjuſtly ſeeks to deſtroy me; that I may have the greater liberty to ſtudy and obſerve thy Precepts.

135. *Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.*

135 Put an end to the troubles of thy ſervant: who is devoted to thy obedience; and for this reaſon, above all others, deſires to ſee better days, that he may have better opportunities to learn thy Statutes.

136. *Rivers of waters run down mine eyes: becauſe they keep not thy law.*

136. Which it is a very great grief to me, to behold ſo univerſally neglected: and hath coſt me many a tear; when I conſider, not merely the perſecution which I ſuffer, but how thereby my enemies violate thy law.

TSADDI. *PART* XVIII.

137. *Righteous* art *thou, O* LORD, *and upright* are *thy judgments.*

137. I leave it to Thee, O Lord, to redreſs theſe evils: who art both juſt

just and good; and governest all things with an unerring equity.

138. *Thy testimonies that thou hast commanded*, are *righteous, and very faithful.*

138. For as all the Laws Thou hast given us are perfectly righteous; so Thou dost exactly and most faithfully fulfil all the Promises or Threatnings which Thou hast made to the Observers, or against the Breakers of them.

139. *My zeal hath consumed me: because mine enemies have forgotten thy words.*

139. The consideration of which moves my Indignation to such a degree, that I am tormented to see my Enemies so forgetful of their own interest, as not to regard thy words.

140. *Thy word is very pure: therefore thy servant loveth it.*

140. Which I know to be infallibly true, and perfectly free from all falshood and deceit: which is the reason of that ardent affection thy servant hath unto them.

141. *I am small and despised: yet do not I forget thy precepts.*

141. Which will not suffer me, tho' I am mean and contemptible in the eyes of my enemies (who are honourable and mighty) to be guilty of neglecting any of thy Precepts.

142. *Thy righteousness* is *an everlasting righteousness, and thy law* is *the truth.*

142. For still I think with my self, that thy Justice, Goodness, and Fidelity are unchangeable; and whatsoever thou hast said in thy Law is the very Truth: upon which we may certainly depend, and never be deceived.

143. *Trouble and anguish have taken hold on me:* yet *thy commandments* are *my delights.*

143. And therefore, though I am unexpectedly (1 Sam. XX. 3.) involved in very sore straits and difficulties; yet I do not forsake, but find great consolation in the study of thy Commandments.

144. *The*

144. *The righteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.*

144. Eſpecially in this conſideration, (which comes often into my mind, Verſe 140,142.) that all the declarations thou haſt made of thy will to us, are ſo juſt and true, that they will never fail our expectation: O give me Wiſdom to order my Life according to them! and then it ſhall not be in the power of my Enemies to make me miſerable.

KOPH. PART XIX.

145. *I cried with my whole heart, hear me, O LORD: I will keep thy ſtatutes.*

145. I have beſought thy favour, in this ſorrowful and diſtreſſed condition, with moſt vehement cries and hearty affection: Be pleaſed to reſcue me out of it, O Lord, and I promiſe with the greater care to obſerve thy Statutes.

146. *I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.*

146. I have made it my conſtant buſineſs to cry unto Thee for help; from whom alone I ſeek it: deliver me, I again beſeech Thee, and I will not fail to make good my promiſe of obſerving thy Teſtimonies.

147. *I prevented the dawning of the morning, and cried: I hoped in thy word.*

147. I have ſent up early cries unto Thee, before the morning light appeared; conſtantly expecting the performance of thy promiſe to me.

148. *Mine eyes prevent the night watches, that I might meditate in thy word.*

148. Nor have I been leſs forward in the ſtudy of my duty, than in the imploring of thy mercy: but have awaked, before all the watches were ſet, to meditate in thy word.

149. *Hear*

149. *Hear my voice, according unto thy loving-kindneſs: O* LORD, *quicken me according to thy judgment.*

149. Let my Prayer prevail with Thee, O Lord, for that favour and kindneſs which I have oft experienced: and preſerve my life, as Thou haſt done hitherto, by ſuch means as Thou judgeſt beſt for me.

150. *They draw nigh that follow after miſchief: they are far from thy law.*

150. I am cloſely beſet, Thou ſeeſt, and in danger to be ſeized (1*Sam.* XXIII. 26.) by thoſe, who as they perſecute me, and ſeek my ruin, ſo care not by what wicked arts they compaſs their deſign: for they have no regard at all to thy Law.

151. *Thou* art *near, O* LORD: *and all thy commandments* are *truth.*

151. My only comfort is, that they cannot approach ſo near to hurt me, as Thou, O Lord, art to defend and preſerve me: and that all thy Promiſes annexed to thy Commandments (ſtill I think of that, Ver. 142.) ſhall faithfully be fulfilled.

152. *Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.*

152. This hath ever been my ſupport, long before I fell into theſe troubles; that whatſoever Thou haſt teſtified to be thy will and pleaſure is firm and ſtedfaſt, and ſhall never fail thoſe that depend upon it, Verſe 144.

RESH. *PART* XX.

153. *Conſider mine affliction, and deliver me; for I do not forget thy law.*

153. Shew then that thou doſt not neglect me; but art as mindful of me, as I am of thy Law in this afflicted condition; out of which I beſeech Thee to deliver me; for none of the Evils that have befallen me, have made me forget my duty to Thee.

154. *Plead*

154. *Plead thou my cauſe, and deliver me: quicken me according to thy word.*

154. I appeal to Thee, whether I have not a righteous cauſe; beſeeching Thee to do me juſtice upon mine enemies, (1 *Sam.* XXIV. 15.) and reſcue me from their perſecutions; for I am in great danger of periſhing; but depend upon thy promiſe for my ſafety.

155. *Salvation is far from the wicked: for they ſeek not thy ſtatutes.*

155. Far be it from Thee to afford any help to the wicked: for they have no regard to thy Statutes; but ſeek only how they may ſatisfie their own lewd and cruel deſires.

156. *Great are thy tender mercies, O LORD: quicken me according to thy judgments.*

156. To which I oppoſe the bowels of thy compaſſion, O Lord; whoſe tender mercies are many and great: and will preſerve my life, I hope, according to thy wonted care over me, and kindneſs to me, Verſe 149.

157. *Many are my perſecutors, and mine enemies:* yet *do I not decline from thy teſtimonies.*

157. I am not diſcouraged, either by the number or the ſtrength (which are both very great) of thoſe that perſecute me, with a deadly enmity; which doth not move me in the leaſt to depart from thy Teſtimonies (*Levit.* XIX. 18.) by ſeeking their deſtruction as they do mine, 1 *Sam.* XXIV. XXVI.

158. *I beheld the tranſgreſſours, and was grieved: becauſe they kept not thy word.*

158. It only provokes my ſorrow, to ſee that there is no faith, nor truth, not gratitude in them, (1 *Sam.* XXIV. 17, *&c.* XXVI. 2.) and troubles me beyond meaſure, that they have no regard to what Thou commandeſt or forbiddeſt.

159. *Conſider how I love thy precepts: quicken me, O LORD, according to thy loving kindneſs.*

159. Such is the love I have to thy Precepts; which, I beſeech Thee, let the

the world see Thou dost observe: and both preserve my life, O Lord; and, acording to the exceeding greatness of thy goodness, deliver me out of this sad condition.

160. *Thy word* is *true* from *the beginning: and every one of thy righteous judgments* endureth *for ever.*

160. As I doubt not Thou wilt; for none of thy promises have ever failed: but the very first of them, which Thou madest to our Forefather *Abraham*, (*Gen.* XII. 2.) hath been faithfully fulfilled; and so shall every thing else, which Thou hast resolved and declared to be thy will, be punctually performed to the end of the world.

SCHIN. *PART* XXI.

161. *Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*

161. The Rulers and prime Counsellours of the Kingdom persecute me, for pretended crimes; of which as I am not guilty; so I do not fear so much what they can do against me, as lest I should do any thing in my own vindication, against thy Word, 1 *Sam.* XXIV. 6. XXVI. 9.

162. *I rejoice at thy word, as one that findeth great spoil.*

162. I would not purchase my liberty, my peace, or the honour they enjoy, by any lawful Actions: for I take far more delight in doing thy will, and in what Thou hast promised to do for me; than in the compleatest Victory over all my enemies.

163. *I hate and abhor lying: but thy law do I love.*

163. I hate all fraud and deceit; even to the degree of abhorrence and abomination: but most heartily love those honest courses, to which thy Law directs me.

164. *Seven times a day do I praise thee: because of thy righteous judgments.*

164. It is the subject of my perpetual thanks and praise; that I have the happiness to be acquainted with the justice and goodness of those Laws, whereby Thou governest us,

165. *Great*

165. *Great peace have they which love thy law: and nothing shall offend them.*

165. The observance of which gives such inward satisfaction, and brings so many and great blessings to those who truly love them: that they take all things which befal them in good part; and nothing will tempt them to turn aside, and leave those vertuous paths wherein they lead them.

166. *LORD, I have hoped for thy salvation, and done thy commandments.*

166. I have met with the most grievous discouragements: But, Lord, in the midst of the greatest straits I have expected deliverance only from Thee; and never done any thing, for my preservation, contrary to thy Commandments.

167. *My soul hath kept thy testimonies: and I love them exceedingly.*

167. All my care hath been, still most heartily to observe thy Testimonies: which I prefer infinitely before all earthly enjoyments.

168. *I have kept thy precepts and thy testimonies: for all my ways are before thee.*

168. There is not one of thy Laws, of any sort, but I have carefully observed; even then when I might have privily broken them, and been a gainer by it: (1 *Sam.* XXIV. 4, *&c.*) for I knew that nothing can be done so secretly, but Thou art perfectly acquainted with it.

TAU. PART XXII.

169. *Let my cry come near before thee, O LORD: give me understanding according to thy word.*

169. As Thou art also with my most earnest petitions; to which I beseech Thee, O Lord, vouchsafe a gracious answer: and in the first place teach me, according as Thou hast promised, to walk, not only innocently, but prudently, in the midst of all the snares that are laid for me.

170. *Let*

170. *Let my ſupplication come before thee: deliver me according to thy word.*

170. Do not deny admittance to this humble ſuit; but in due time grant this farther requeſt: that I may, according to the ſame promiſe, be perfectly delivered from this long perſecution.

171. *My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.*

171. Then will I praiſe Thee without ceaſing: firſt for inſtructing me how to pleaſe Thee in all things:

172. *My tongue ſhall ſpeak of thy word: for all thy commandments* are *righteouſneſs.*

172. And next for fulfilling thy promiſe to me: which I will loudly proclaim, with my thankful acknowledgments; that whatſoever Thou haſt ſaid is truly and faithfully performed.

173. *Let thine hand help me: for I have choſen thy precepts.*

173. Let thy Divine power therefore ſuccour me, in this weak and diſtreſſed condition wherein I am: for I rely on that alone; having reſolved to be guided wholly by thy Precepts.

174. *I have longed for thy ſalvation, O LORD: and thy law* is *my delight.*

174. And I have long expected, with moſt ardent deſires, thy help, O Lord, for my deliverance: delighting my ſelf, in the mean time, in thy Laws; while Thou art pleaſed to delay it.

175. *Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me.*

175. O let me not periſh in theſe ſtraits wherein I am involved; but ſpare my life, according to thy wonted kindneſs, and I will ſpend it in thy praiſes: Send me relief, by executing the judgments Thou haſt decreed againſt my enemies.

176. *I*

176. *I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.*

179. Who have ſo chaſed me from place to place, during this tedious baniſhment; that like a wandring ſheep, which hath loſt its way, I know not whither to betake my ſelf for ſafety: But be Thou pleaſed, like a careful ſhepherd, to look after me, and to put thy ſervant into the right way of eſcaping all the dangers to which I am expoſed, and of recovering my liberty, reſt and peace again: For, how hard ſoever my condition hath been (I can ſtill ſeriouſly profeſs it) I have not been careleſs in the obſervance of thy Commandments.

PSALM CXX.

A Song of degrees.

ARGUMENT.

There can no certain account be given, why this and XIV. other Pſalms, which follow, are called Songs of degrees, *or* aſcents. *Their conjecture ſeems to me moſt probable, who think the Title denotes, either the* elevation *of the voice in the ſinging theſe Songs, or the* excellence *of the compoſure, or of the Muſick to which they were ſet, or the* high eſteem *they had of them upon ſome account or other; particularly becauſe they were ſo fit for their uſe (though moſt of them compoſed in former times) at and after their return from the Captivity of* Babylon. *Then, ſome think, this Title was given to them, becauſe they ſung them as they* went up *to their own Countrey again. But this preſent Pſalm ſeems to have been made by* David, *when the calumnies of* Doeg, *and others, forced him to flee his Countrey; and to go as far as the* Kedarens *or* Arabians *(Ver. 6.) whoſe company was very*

very irkſome to him. We do not read indeed in his Hiſtory, that he was there: but we may well think he ſought for ſafety in more places than are particularly mentioned; and might as well be there, as among the Moabites, *and in the wilderneſs of* Paran, (1 Sam. *XXV.* 1.) *which was not far from them. As for* Meſech, *I take that to ſignifie not a place, but the length of time, which he ſtaid there, before he durſt ſtir from thence; or, which he was forced to ſpend in exile: as all the ancient Interpreters, except one, underſtand it. See* Bochart. *in his* Phaleg. *L. III. Cap.* 12.

1. *IN my diſtreſs I cried unto the* LORD, *and he heard me.*

1. I Have had frequent experience of the goodneſs of the Lord; who, when I have earneſtly implored his help in my ſtraits and difficulties, hath conſtantly relieved me.

2. *Deliver my ſoul, O* LORD, *from lying lips*, and *from a deceitful tongue.*

2. May it pleaſe thee, O Lord, ſtill to continue thy mercy toward me: and now that men ſtrike at my life, by calumnies, and cunningly deviſed lies, (1 *Sam.* XXII. 9. XXIV. 9.) to preſerve me from the danger into which they have thrown me.

3. *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?*

3. O thou falſe Accuſer! what doſt Thou hope to get by theſe ſpecious Tales which thou haſt forged? What will they add to that heap of wealth which thou treaſureſt up? (*Pſal.* LII. 7.)

4. *Sharp arrows of the almighty, with coals of juniper.*

4. They ſhall be ſo far from turning to thy advantage, that they ſhall prove thy undoing: for the mighty Lord (whom none can reſiſt) ſhall take a ſharp and a ſwift vengeance on thee; which ſhall never ceaſe, till it hath utterly conſumed thee.

5. *Wo*

5. *Wo is me that I ſojourn in Meſech, that I dwell in the tents of Kedar.*

5. For it is but fit thou ſhouldſt ſmart for the miſchief thou haſt done; under which I groan moſt ſadly: not only in a tedious baniſhment from my own Country, but in that I am forced to ſeek for ſhelter among the barbarous *Arabs*.

6. *My ſoul hath long dwelt with him that hateth peace.*

6. Where my mind cannot but perpetually reflect upon the implacable ſpirit of my enemies: whoſe bitter hatred will not ſuffer them to come to any terms of agreement.

7. *I* am *for peace: but when I ſpeak, they* are *for war.*

7. As I never gave them the leaſt offence, ſo there is nothing that I more vehemently deſire, than peace and reconciliation; but when I make a motion for it, they are the more exaſperated; and, as if I diſtruſted my cauſe, or craftily ſought advantage by a Treaty, betake themſelves more fiercely and reſolutely to their arms.

PSALM CXXI.

A Song of Degrees.

ARGUMENT.

If David *was the Author of this Pſalm (and to whom can we with ſo much likelihood aſcribe it?) it is an expreſſion of the high truſt and confidence which he repoſed in God, when he was in great ſtraits, and ſaw no hope of humane help: being either environ'd by* Saul's *Forces, or purſued by his Son* Abſalom. *It is hard to ſay to which it belongs; but if by* hills *in the firſt Verſe we underſtand* Sion *and* Moriah, *where* David's *Palace and the Ark of God were*

placed; then it muſt be referred to the latter: for Sion *was not theirs, during* Saul's *perſecution.*

There are thoſe indeed, who, following Kimchi, *take the firſt Verſe to be a military form of ſpeech; and ſuppoſe* David *to have looked round about him, as a Captain in danger doth; to ſee if he could ſpy any aſſiſtance coming to him, down the neighbouring hills wherewith he was encompaſſed. But the other ſenſe ſeems to me more ſimple; which therefore I have followed: though, if we ſhould adhere to that conjecture, ſtill it will beſt agree to the diſtreſs into which* Abſalom *had reduced him. For then he might well look to ſee if any of his Subjects, continuing their fidelity to him, would appear to defend him. Why called* A Song of degrees, *ſee* CXX.

1. *I Will lift up mine eyes to the hills from whence cometh my help.*

1. THough I am driven, not only from my own Palace, but from God's Dwelling-place, (2 *Sam.* XV. 14, 25.) yet my eyes ſhall be ever directed thitherward: from whence I expect a powerful aid againſt thoſe numerous enemies that are combined to deſtroy me.

2. *My help* cometh *from the* LORD, *which made heaven and earth.*

2. I have no dependance on any other help, but wait for deliverance wholly from the preſence of the Lord: to whom all Creatures are ſubject, and who hath Angels at his command, to ſend to the ſuccour of his ſervants; for he made the heaven as well as the earth.

3. *He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.*

3. And methinks I hear his Miniſters calling to me out of his holy place, and ſaying, Fear not, ſince Thou haſt placed thy confidence in the Lord alone, He will not let thee be ſubverted: thou haſt a ſtronger guard than the moſt valiant Army would

be

be to thee; for they may be tired and fall aſleep, but he that hath thee in his cuſtody will exerciſe a moſt unwearied care over thee.

4. *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.*

4. Be confident of it; he that is the protector of all good men, will never in the leaſt neglect thee; much leſs abandon the care of thee: but, by a moſt watchful providence, keep thee in ſafety.

5. *The* LORD *is thy keeper: the* LORD *is thy ſhade upon thy right hand.*

5. The omnipotent Lord of the World is thy Guardian: the very ſame Lord that covered your Forefathers with a glorious cloud (*Exod.* XIII. 21.) is always preſent with thee; to defend and aſſiſt thee, againſt all the enemies that aſſault thee.

6. *The ſun ſhall not ſmite thee by day; nor the moon by night.*

6. Be not troubled that thou art forced to take up thy quarters in the open field; for the Sun ſhall doe thee no hurt by its vehement heat in the day, nor the Moon by its cold and moiſture in the night, (2 *Sam.* XVII. 1, 6, 22.)

7. *The* LORD *ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.*

7. The Lord ſhall preſerve thee from all manner of harm: He will preſerve thy life, and not ſuffer thee to fall into the hands of thoſe that contrive to take it away, (2 *Sam.* XVII. 1, 2, 14.)

8. *The* LORD *ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.*

8. The Lord ſhall ſecure thee, whitherſoever thou marcheſt; and proſper thee all along in all thy undertakings, either abroad or within doors: not only now, but in all future times, to the end of thy days.

PSALM CXXII.

A Song of degrees of *David.*

ARGUMENT.

The Title ſatisfies us that David *was the Author of this Pſalm: who having ſettled the Ark (which before had no certain place) at* Jeruſalem, *and being, at this time, upon ſome occaſion in the Country, heard the good people there ſpeak one to another, as ſome of them did to him, of going to worſhip God; at ſome of the three ſolemn Feaſts. Which devotion of theirs, as it rejoiced his heart, ſo it moved him, I conjecture, to compoſe this Pſalm for their uſe, at ſuch times.*

If the Talmudiſts *may be believed, they were wont to ſing the* firſt *Verſe of this Pſalm as they went out of the Country towards* Jeruſalem, *carrying their firſt-fruits to the Houſe of the Lord; as the Law* (Deut. *XXVI.* 2.) *directed them. And when they entred within the gates of the City, they ſang the* ſecond *Verſe. There they were met by ſome of the Citizens, who, if this be true, ſang the reſt of the Pſalm, it is likely, together with them, as they went toward the Temple. Of this Cuſtom Mr.* Selden *treats* L. III. *de Synedr. Cap.* 13. *Of* A Song of degrees, *ſee* CXX.

1. *I Was glad when they ſaid unto me, Let us go into the houſe of the* LORD.

1. I Was exceedingly pleaſed with the chearful devotion of thoſe who came unto me, before the approaching Feaſt, and ſaid, Let us go and pay our thankful Acknowledgments to the Lord, in the place where he dwells, and makes Himſelf preſent among us.

2. *Our*

2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.*

2. Which motion ought to be the more readily embraced, becauſe now he hath fixed his habitation: and we need not travel farther than *Jeruſalem*, to enquire after the Ark of his preſence.

3. *Jeruſalem is builded as a city, that is compact together:*

3. To *Jeruſalem*, I ſay, that fair and beautiful City; whoſe buildings do not now lie ſcattered and divided: but are all compacted, and united together (as we ought to be) in a goodly order, 1 *Sam.* V. 9. 1 *Chron.* XI. 8.

4. *Whither the tribes go up, the tribes of the* LORD, *unto the teſtimony of Iſrael, to give thanks unto the name of the* LORD.

4. Thither all the twelve Tribes of *Iſrael*, who own the great LORD for their God, go up from all the parts of the Country, by his ſpecial Commandment, (*Exod.* XXIII. 17.) to acknowledge before the Ark of his Teſtimony, (*Exod.* XXV. 21, 22.) all the benefits they have received from his almighty Goodneſs; and this above the reſt, that he thereby teſtifies his ſingular care and providence over them.

5. *For there are ſet thrones of judgment: the thrones of the houſe of David.*

5. Thither alſo they repair for Juſtice; for the ſupreme Judicatory of the Kingdom ſits there, (2 *Chron.* XIX. 8.) and there is the ſeat of the Royal Family (where *David* and his Sons have their reſidence, and govern the People, 2 *Sam.* VIII. 15, 18.)

6. *Pray for the peace of Jeruſalem: they ſhall proſper that love thee.*

6. O let this be part of your devout Prayers, when you come there; that God would preſerve *Jeruſalem* in peace: Happy ſhall they be, who out of love to the Religion and Juſtice which is adminiſtred in thee, (O beloved City) contribute their endeavours, as well as their Prayers, for thy ſafety and proſperity.

7. *Peace be within thy walls, and proſperity within thy palaces.*

7. Let no enemy (this ſhall be my conſtant Prayer) approach ſo much as to thy out-works to diſturb thee: and let plenty of all good things abound within thy Palaces.

8. *For my brethren and companions ſakes, I will now ſay, Peace be within thee.*

8. The kindneſs I have for my kindred, and my neighbours and friends, whether in the City, or the Country, will not let me ceaſe my earneſt Prayers to God, that he will confer his bleſſings on thee.

9. *Becauſe of the houſe of the LORD our God, I will ſeek thy good.*

9. But above all, the love I have to the Lord our God, whoſe houſe is here, (whither all his devout ſervants reſort to worſhip him and celebrate his name) ſhall excite not only my Prayers, but my ſtudy to promote thy welfare.

PSALM CXXIII.

A Song of degrees.

ARGUMENT.

This Pſalm, it is certain, was compoſed in a time of great diſtreſs; when they were extreamly afflicted by ſome haughty and inſolent enemies, Ver. 3, 4. who thoſe enemies were, there are ſeveral conjectures; And I will add mine: that this ſhort form of prayer was made by ſome pious perſon, when the King of Aſſyria *(whoſe pride the Prophet* Iſaiah *deſcribes* VIII. 7. *and many other places) ſent* Rabſhakeh *and other of his Captains, to beſiege* Jeruſalem: *where, they poured out moſt contemptuous, nay blaſphemous words*

words, againſt God, and his people, 2 King. *XVIII, XIX. It is probable, if this conjecture be admitted, that it was made by* Iſaiah, *whom* Hezekiah *deſired* to lift up *his prayer for the remnant that was left,* 2 King. *XIX.* 4. Iſa. *XXXVII.* 4. *Accordingly we read,* 2 Chron. *XXXII.* 20.) *both he and* Hezekiah *cried unto the Lord: and we may ſuppoſe, lift up his eyes to heaven, and ſaid theſe words.*

1. *UNto thee lift I up mine eyes, O thou that dwellſt in the heavens.*

1. THough all humane help fail us in this ſore diſtreſs; yet I do not deſpair of relief from Thee, O Lord: whoſe Majeſty and Power, incomparably excels all earthly Monarchs.

2. *Behold, as the eyes of ſervants* look *unto the hand of their maſters,* and *as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes* wait *upon the* LORD *our God, until that he have mercy upon us.*

2. Behold, how not only I, but the reſt of thy faithful people, wait upon Thee: ſubmitting our ſelves to this ſevere puniſhment, as poor ſlaves do to the ſtroke of their offended Maſter or Miſtreſs; and reſolving to bear it patiently, till Thou our LORD who doeſt inflict it, wilt be pleaſed to ſhew thy ſelf our moſt gracious God; and in much pity towards us remove it.

3. *Have mercy upon us, O* LORD, *have mercy upon us: for we are exceedingly filled with contempt.*

3. O be gracious unto us, good Lord, be gracious unto us; and in much mercy take away this heavy ſcourge from us: for we are become ſo beyond all meaſure contemptible, (2 *King.* XVIII. 23, 24. XIX. 34.) that we can ſcarce any longer endure it.

4. *Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe,* and *with the contempt of the proud.*

4. We have a long time groaned under the intollerable load of the

deriſion and contempt of thoſe, whoſe conſtant proſperity puſſs them up with pride: nay, makes them inſolently oppreſs all thoſe, who are unable to reſiſt them.

PSALM CXXIV.

A Song of degrees of *David.*

ARGUMENT.

If the Title had not told us that this is a Pſalm of David's; *I ſhould have thought it had been compoſed by the Author of the former; to acknowledge the wonderful power and goodneſs of God in delivering them from* Senacherib's *Army, which came in* like a flood, (Iſa. LIX. 19.) *and had overflown all the Country as far as* Jeruſalem, (Iſa. VIII. 7, 8.) *which might well make them be called* proud waters, *(as the Pſalmiſt here ſpeaks, Ver. 5.) becauſe they fanſied nothing could ſtand before them. Such it ſeems were, either the* Philiſtines; *upon whom, when they ſpread themſelves in the valley of* Rephaim, *the Lord broke forth* as a breach of waters, 2 Sam. *V.* 19: *or the* Ammonites *and their Aſſociates,* 2 Sam. *X.* 6. 15, 16. *Of* A Song of degrees, *ſee* CXX.

1. IF it had not been *the LORD who was on our ſide, now may Iſrael ſay:*

1. IF we had not had ſuch a mighty helper as the Lord; who took our part, may *Iſrael* now moſt thankfully acknowledge;

2. *If* it had not been *the LORD who was on our ſide, when men roſe up againſt us:*

2. If it had not been the Lord (whom none can reſiſt) who took

out

our part, when ſuch numerous enemies united their forces, as one man, to make war upon us;

3. *Then they had ſwallowed us up quick, when their wrath was kindled againſt us.*

3. They would then have made but one morſel of our ſmall Army: and in the furious rage wherein they were, have immediately devoured us; as monſtrous beaſts do their prey, which they greedily ſwallow down alive.

4. *Then the waters had overwhelmed us, the ſtream had gone over our ſoul.*

4. Then they would have overrun all the Country like a violent torrent: and we ſhould have been buried in the floud.

5. *Then the proud waters had gone over our ſoul.*

5. Having once made a wide breach, by the overthrow of our Army; they would have poured in more numerous forces upon us: till, like an inundation of water, which ſwells more and more, they had wholly overwhelmed us.

6. *Bleſſed* be *the* LORD, *who hath not given us* as *a prey to their teeth.*

6. Thanks be to the Lord, to whoſe infinite mercies we ought to aſcribe it; that He hath not permitted them to domineer over us, and excecute their cruel intentions againſt us.

7. *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.*

7. They thought they had laid their deſign ſo ſtrongly, that we could not eſcape; no more than a little bird, which a fowler hath taken in his ſnare: but, bleſſed be the Lord, who hath aſſiſted our weakneſs; their plot is defeated, they are broken in pieces; and we thereby moſt wonderfully deliver'd.

8. *Our help* is *in the name of the* LORD, *who made heaven and earth.*

8. This was not a work of our wit, no more than of our power; nor were we beholden to the help of any of our neighbours; but

but we owe it wholly to his almighty Goodneſs; who commands, becauſe He made, all Creatures: in whom we ought to place our confidence for ever.

PSALM CXXV.

A Song of degrees.

ARGUMENT.

We may well look upon this Pſalm as a pious Exhortation to the people to truſt in God; when Senacherib's *Army threatned to deſtroy* Jeruſalem. *And perhaps theſe were ſome of the comfortable words, which we reade,* (2 Chron. *XXXII.* 6, 7, 8.) Hezekiah *then ſpake to them; when God chaſtiſed them by that rod of his anger, (as He calls* Senacherib, *Iſa.* X. 5.) *which the Pſalmiſt here foretold (Verſ.* 3.) *ſhould not long afflict them. Of* A Song of degrees, *ſee* CXX.

1. *THEY that truſt in the* LORD, ſhall be *as mount Sion,* which *cannot be removed,* but *abideth for ever.*

1. THERE are none ſo ſafe, as they that repoſe a pious confidence in the Lord: by which they ſhall both maintain themſelves in a ſettled peace and tranquility; and remain for ever, as unmoveable, conſpicuous and illuſtrious, as mount *Sion.*

2. As *the mountains* are *round about Jeruſalem, ſo the* LORD is *round about his people, from henceforth even for ever.*

2. For as *Jeruſalem* is furrounded with high hills, which make it not eaſily acceſſible by any enemies; ſo the Divine Providence incompaſſes his people, who depend upon Him: to guard and defend them from all dangers; not only now, but in all ſucceeding ages, to the end of the world.

3. *For*

3. *For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.*

3. The power of wicked Tyrants indeed may heavily afflict the righteous for a time: but they ſhall not always harraſs their Country, nor continue their oppreſſion ſo long; as quite to tire out the patience of the righteous, and tempt them to forſake their pious confidence in Him, and lay hold on any means, though never ſo unjuſt, of obtaining deliverance.

4. *Doe good, O LORD, unto thoſe that be good, and to them that are upright in their hearts.*

4. To prevent ſo great an evil, be pleaſed now, good Lord, to deal well with thoſe who are truly good: and reward their fidelity; who notwithſtanding all theſe calamities ſincerely perſiſt in thy ways, and preſerve their integrity.

5. *As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity:* but *peace* ſhall *be upon Iſrael.*

5. But as for thoſe who, inſtead of growing better by theſe oppreſſions, decline more and more from the ways of piety; unto the moſt perverſe, and crooked courſes: the Lord ſhall deliver them over to be puniſhed with their oppreſſours; when *Iſrael*, after all theſe ſore afflictions, ſhall be ſettled again in peace and happineſs.

PSALM CXXVI.

A Song of degrees.

ARGUMENT.

This Pſalm is ſo univerſally thought to be a joyful Song compoſed by Ezra, *or ſome ſuch good man, when they returned out of* Babylon; *that I ſhall ſeek for no other interpretation. But obſerve, with*

with Theodoret, *that when* Cyrus *gave them all leave to return to their own* Land, *some were so ill minded that they chose to continue where they were: But such as had any sense of the piety of their Forefathers, and desired to see the worship of God, according to the* Law, *restored, gladly embraced the opportunity of returning to their own Country. Where they thought themselves so happy in the liberty which they enjoyed, that they pray (Ver.* 4.) *all the rest of the Nation who remained still behind, would come and partake of it.*

This is the most received sense; else I should have thought the deliverance from Senacherib *might be here celebrated: who had carried many of them captive,* (Isa. *V.* 13. *and other places*) *and when they were delivered from his oppression, they were indeed* like men that dreamed, *as the Psalmist here speaks. For awaking in the morning, and seeing his vast Army to be dead Corpses,* (2 King. *XIX.* 35.) *they could scarce believe, what they beheld with their eyes, it was so wonderful.*

And perhaps it was first made then, and afterward applied with some alteration, to their return from Babylon. *See* CXXXIII.

1. *When the* LORD *turned again the captivity of Sion, we were like them that dream.*

1. TO the Lord alone must we ascribe this wonderful change; (which is like the sudden recovery of health, out of a tedious and desperate sickness) For when the proclamation unexpectedly came forth, to give us liberty to return to our own Country, out of a long Captivity, (*Ezra* I. 2, 3.) we could scarce believe it; but were apt to look upon our selves, as only in a dream of so great a happiness.

2. *Then*

2. *Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The* LORD *hath done great things for them.*

2. Which presently turned our heaviness into such a heighth of joy, that it filled all places with our mirth; especially with chearful hymns; in which the Heathen themselves accompanied us, saying; This truly is the Lord's work, who hath magnified his power in the strange deliverance of this Nation.

3. *The* LORD *hath done great things for us:* whereof *we are glad.*

3. And truly so He hath (we should be very ungrateful, if we should not thankfully acknowledge the singular benefits which strangers admire) the Lord hath not only restored our liberty, but declared the greatness of his power in this deliverance; which justly fills us with joy and triumph.

4. *Turn again our captivity, O* LORD, *as the streams in the south.*

4. O that the Lord would be pleased to perfect what he hath begun! and bring back, in greater numbers, the rest of our brethren that still remain in *Babylon:* which would be as welcome to this desolate Country, as streams of water to the dry and thirsty grounds.

5. *They that sow in tears, shall reap in joy.*

5. Then this small handful of people, who are come to plant themselves here again, and have laid the foundation of the Temple, with a great mixture of sadness and tears, (*Ezra* III. 12.) shall shout for joy, to see so great an increase, and this pious work, by their help, brought unto perfection.

6. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves* with him.

6. Just as we behold the poor husbandman, going to and fro with a little seed, which in a scarce Year he throws

throws with an heavy heart into the ground, returning again and again from the field, with ſongs of joy in his mouth; when the harveſt comes to reward his paſt labours with a plentiful crop of corn.

PSALM CXXVII.

A Song of degrees for *Solomon*. *See* CXX.

ARGUMENT.

The Hebrew Particle which here we tranſlate for, *is thought by our Interpreters, in moſt other places, to ſignifie* of: *and ſo they tranſlate it a little before, in the Title of* Pſal. CXXIV. *and a little after, in that of* CXXXI. *Therefore I ſhall look upon this Pſalm as compoſed by* Solomon; *who, you reade,* 1 King. *IV.* 32. *made above three thouſand Songs: though none of them (except that large Poem called the* Song of Songs, *and as ſome think,* Pſal. CXXXII, *and, as I ſuppoſe, the next to this) have been tranſmitted to poſterity, but only this: which is a Commentary upon a pious Maxim of his, often repeated in the Book of his* Proverbs; *that it is in vain to attempt any thing, if the Lord do not proſper it. Teaching us therefore in all our ways to acknowledge him,* (Prov. III. 6. *XVI.* 3.) *and not to preſume, that it is in our power* to direct our own way *(that is, our deſigns, enterpriſes, and actions) to what iſſue we pleaſe. For,* though a man's heart deviſeth his way, yet it is the Lord that directeth his ſteps, *Prov.* XVI. 9. XX. 24. XXI. 30, 31. *A Truth to be deeply pondered by all, eſpecially by Princes; in whoſe affairs, this over-ruling Providence is moſt viſible. Of* A Song of degrees, *ſee* CXX.

1. *Ex-*

1. *Except the* LORD *build the house, they labour in vain that build it: except the* LORD *keep the city, the watchman waketh* but *in vain.*

1. THE ſucceſs of all our Undertakings depends ſo entirely upon the Lord's bleſſing, that it is in vain, by building Houſes and Cities, to enter into Societies, unleſs He proſper the deſign: and when they are framed, all the care of the Soldier and the Magiſtrate is to no purpoſe, unleſs His good Providence be their guard.

2. It is *vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows:* for *ſo he giveth his beloved ſleep.*

2. And as fruitleſs, unleſs He favour it, is the toil and ſolicitude of you the Artificers and Tradeſmen in the City; who riſe betime, and go to bed late, and fare hardly: when they whom He loves (becauſe they own his Providence, and depend upon His Bleſſing, more than their own diligence) live ſecurely, and want nothing that is fit for them; though they have no ſuch ſtrong guard of Soldiers to defend them; not break their ſleep with labour and care, to ſupply their neceſſities.

3. *Lo, children* are *an heritage of the* LORD: and *the fruit of the womb* is his *reward.*

3. Obſerve it alſo; it is not in the power of the ſtrongeſt and moſt healthful perſons (though Nature deſigns above all things the propagation of Mankind) to have Children when they pleaſe, to inherit the riches they have got: but the Lord beſtows them as freely as Parents do their eſtates; and makes thoſe Women fruitful, whoſe pious reliance upon Him, He thinks good to reward.

4. *As arrows* are *in the hand of a mighty man: ſo* are *children of the youth.*

4. And yet there is nothing of which we are more deſirous, than a numerous iſſue; eſpecially in the flower and vigour of our youth: for they will be no leſs defence to us in our age, than arrows or darts are in the hand of a valiant Champion, to beat off his Aſſailants.

5. *Happy*

5. *Happy is the man that hath his quiver full of them, they ſhall not be aſhamed: but they ſhall ſpeak with the enemies in the gate.*

5. Happy is that Man who hath obtained ſo much favour of the Lord, as to have his houſe as full of them as the Champion's quiver is of arrows: they will undauntedly appear for him, to anſwer any challenge ſent him by his Enemies *; or any accuſation put in againſt him before the Judges.

* See *Theodoret.*

PSALM CXXVIII.

A Song of degrees.

ARGUMENT.

It is not unlikely, that this Pſalm was compoſed by the ſame Author that made the former; to excite Men to be truly Religious, as the only way to obtain the bleſſings there mentioned, of the Lord. Which as he there ſhews we muſt have from his free gift, and not think to acquire merely by our own induſtry: ſo here he ſhews the Lord is wont to beſtow on thoſe, who, fearing to offend him, ſincerely keep his Commandments.

Some think this was a form preſcribed to be uſed at the bleſſing of their Marriages: when they wiſhed the new-married couple all manner of happineſs; eſpecially a long life in peaceable times, Verſ. 5, 6. Of A Song of degrees, *ſee* CXX.

1. *BLeſſed is every one that feareth the LORD: that walketh in his ways.*

1. WHoſoever thou art that deſireſt to be happy, be ſure to add unto the devout Worſhip of the Lord, the practice of Juſtice and Charity,

Charity, and all other Vertues: and thou ſhalt never miſs of it.

2. *For thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it* ſhall be *well with thee.*

2. For then he will proſper thy honeſt Labours; and give thee an heart alſo to enjoy the fruit of them: yea, this will ſeem no ſmall part of thy happineſs, that thou art able to live of thy ſelf, and not be beholden unto others.

3. *Thy wife* ſhall be *as a fruitful vine by the ſides of thine houſe, thy children like olive-plants: round about thy table.*

3. He will bleſs thee alſo in thy Wife; and make her as fruitful as the Vine, which ſpreads it ſelf, laden with full cluſters, over all the ſides of thy houſe: and in thy hopeful Children too; who ſhall grow up and flouriſh like the young Olive-plants, that are ſet in thy Arbour, round about thy Table.

4. *Behold, that thus ſhall the man be bleſſed: that feareth the* LORD.

4. Obſerve it, that this ſhall be the comfortable portion of the Man that religiouſly ſerveth the Lord: who alone can bleſs our Labours; and continue the product of them in our Families.

5. *The* LORD *ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem, all the days of thy life.*

5. Addreſs thy ſelf unto Him in His holy place; and the Lord ſhall beſtow on thee whatſoever bleſſings thou askeſt of him: yea, may'ſt thou be ſo happy as to ſee *Jeruſalem*, the Seat of Juſtice and Religion, in a flouriſhing condition, all thy life long.

6. *Yea, thou ſhalt ſee thy childrens children: and peace upon Iſrael.*

6. And long may'ſt thou live, to ſuch a good old age, as to ſee thy Childrens Children: and the whole Nation, all the time, in a proſperous tranquillity.

PSALM CXXIX.

A Song of degrees. *See* CXX.

ARGUMENT.

This Psalm was made when some new Calamity threatned them: either by Senacherib, *or as* Theodoret *thinks, by those Nations which combined to destroy the* Jews, *as soon as they returned from the Captivity of* Babylon. *When they were taught by* Ezra, *or some such holy Man, to recount what God had done for them, ever since they were a People, and to denounce the divine Vengeance against those that now sought their ruin. The former conjecture seems the truer; because as yet, he saith Vers. 2. their Enemies had not prevailed against them: unless we expound that Phrase, as I have done in the Paraphrase, (according to the received interpretation of the Psalm) that they had not quite destroyed them, and made them cease to be a Nation.*

1. *Many a time have they afflicted me from my youth: may Israel now say.*

1. OUR Adversaries, may *Israel* now upon this occasion say, have very often, and very sorely distressed us; ever since we began to be a People.

2. *Many a time have they afflicted me from my youth: yet they have not prevailed against me.*

2. It is hard to number how oft, or to tell into how great straits they have reduced us; ever since we began to be a Nation: and yet, by the special favour of God, they have not been able to compass their desire, of our utter extirpation.

3. *The*

3. *The plowers plowed upon my back: they made long their furrows.*

3. They have laid us sometimes exceeding low: and not only scourged us so severely, that the marks of it might be seen as plainly as the furrows are which the Plow makes in the ground; but long continued also our vexation and torment.

4. *The* LORD *is righteous: he hath cut asunder the cords of the wicked.*

4. But the Lord, at last, in much mercy, hath made good his faithful Promises, and broken in pieces the power of wicked Oppressors: that they might not always hold us under their yoke, and thus miserably tyrannize over us.

5. *Let them all be confounded and turned back, that hate Zion.*

5. And may all those that still hate us and our Religion, never have better success: but be shamefully defeated; and forced to desist in all their attempts upon us.

6. *Let them be as the grass upon the house tops: which withereth afore it groweth up;*

6. Let none of their designs ever come to maturity; but be blasted like the grass upon the house top: which having no root, withers of it self; and needs no bodies hand to pluck it up.

7. *Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his bosome.*

7. And as it lies unregarded by those that reap or that carry in the fruits of the Earth; so let these men and all their enterprises become contemptible, and be looked upon as good for nothing.

8. *Neither do they which go by, say, The blessing of the* LORD *be upon you: we bless you in the Name of the* LORD.

8. Let all their hopes so speedily vanish, that there be none to favour them; nor so much as to wish prosperity to them: No more than there are gatherers of such withered grass appear, to whom the

Paſſengers (after the uſual form, *Ruth* II. 4.) ſhould ſay; The Lord give you a good harveſt; We pray God you may reap the fruit of your labours.

PSALM CXXX.

A Song of degrees. *See* CXX.

ARGUMENT.

Some think David *made this Prayer, after he had plunged himſelf into a very deep guilt, by his ſin with* Bathſheba. *I rather think, when he was perſecuted by* Saul, *and reduced to ſo low a condition, that his heart began to ſink within him.* For the flouds of ungodly men (*as he ſpeaks* Pſal. *XVIII.* 4.) made him afraid, *that he ſhould one day periſh in them,* (1 Sam. *XXIX.* 1.) *and he complains elſewhere,* that he ſunk in the mire, where there was no ſtanding, *&c.* Pſal. *LXIX.* 2, 14, 15.

In this condition he implores the divine Mercy with great earneſtneſs: and beſeeches him to pardon his ſins, and the ſins of all the people: which made them deſerve that ill government, under Saul *and his Flatterers.*

It is the laſt but one, of the VII penitential Pſalms.

1. OUT *of the depths have I cried unto thee, O* LORD.

1. IN the greateſt ſtraits, when I can ſee no bottom, no end of my troubles, but I ſtill ſink lower and lower into them; I never deſpair of thy mercy, O Lord: but cry unto Thee moſt earneſtly to deliver me.

2. *LORD hear my voice; let thine ears be attentive to the voice of my ſupplications.*

2. Vouchſafe, good Lord, the Governour of all things, to grant my

my Petition: Do not reject it, I humbly beſeech Thee; but give me a favourable anſwer, when I deprecate thy diſpleaſure.

3. *If thou, LORD, ſhouldeſt mark iniquities: O Lord, who ſhall ſtand?*

3. I do not plead any merits of mine, but rather accuſe my ſelf before Thee: knowing that if I were the moſt innocent perſon in the world, yet if Thou, Lord, ſhouldeſt ſtrictly examine my life, and proceed againſt me, according to my deſerts, (Lord, what would become of me?) I ſhould certainly be condemned.

4. But there is *forgiveneſs with thee: that thou maiſt be feared.*

4. But Thou moſt graciouſly inviteſt us unto thy ſervice, by thy readineſs to pardon all thoſe that are truly penitent: without the hope of which, we could not ſo much as think of becoming religious.

5. *I wait for the LORD, my ſoul doth wait: and in his word do I hope.*

5. This incourages me to wait and expect, when the Lord will deliver me: my Soul is earneſtly bent to expect this happy time: which I believe will come; becauſe I have his Promiſe for it, on which I depend.

6. *My ſoul* waiteth *for the Lord, more than they that watch for the morning:* I ſay, more than *they that watch for the morning.*

6. I direct my thoughts to the Lord alone for ſafety and relief; which I implore inceſſantly with my early Prayers: For they that watch in the Temple for the break of day; I ſay, the Prieſts that watch in the Temple for the break of day, are not more forward than I, to offer up their morning Sacrifice to the Lord.

7. *Let Iſrael hope in the LORD, for with the LORD* there is *mercy: and with him* is *plenteous redemption.*

7. In whom let all his People place their truſt and confidence: for the Lord is very ready to do good

good; and hath more ways than we can imagine, to reſcue thoſe that hope in Him out of the ſoreſt diſtreſſes.

8. *And he ſhall redeem Iſrael, from all his iniquities.*

8. And he will at laſt free them from all thoſe troubles; which he hath inflicted on them, as a puniſhment for their iniquities.

PSALM CXXXI.

A Song of degrees of *David*. *See* CXX.

ARGUMENT.

Though David *could not purge himſelf from all manner of guilt (as he confeſſes in the foregoing Pſalm ver. 3.) yet in that matter, which he was charged with at by his enemies (of affecting the Kingdom) he could ſafely proteſt he was as innocent as a little Child. Which he doth in this Pſalm particularly; and in ſeveral parts of other Pſalms.*

1. LORD, *my heart is not haughty, nor mine eyes lofty: neither do I exerciſe my ſelf in great matters, or in things too high for me.*

1. O Lord, I am accuſed of traiterous deſigns againſt my Sovereign, and of aſpiring to the Throne wherein Thou haſt placed him: But Thou, who ſearcheſt the hearts, knoweſt that I harbour no ſuch ambitious thoughts; nor hath my behaviour betrayed any ſuch intentions: For I never looked upon any man ſuperciliouſly; nor medled with affairs of State, or any thing elſe, that is above my place and calling.

2. *Surely*

2. *Surely I have behaved and quieted my self as a child that is weaned of his mother: my soul is even as a weaned child.*

2. But have levelled my mind (else let me perish) to an equality with my condition; and resolved to acquiesce in the present state of things: committing my self unto thy care, and depending on thy Providence, as a Child that is newly weaned, doth upon its Mother: just so, do I silence my natural desires; and am content to be disposed of, as Thou pleasest.

3. *Let Israel hope in the LORD, from henceforth and for ever.*

3. And let all good men, in like manner, modestly place their confidence and hope in the Lord, as long as they live: and choose rather to be depressed, than by any undue means raise themselves to greatness and honour.

PSALM CXXXII.

A Song of degrees. *See* CXX.

ARGUMENT.

This Psalm seems to have been composed by some holy man, after God had given commandment to David, *by* Gad *the* Seer, *to build an Altar in the threshing-floor of* Araunah *the* Jebusite, *(where the destroying Angel stood) and the Lord had answered him by fire upon that Altar*, 1 Chron *XXI.* 18. 26. *whereby* David *knew, what he had till now been ignorant of, that this was the place where God would be worshipped, and have his* Temple *built*, XXII. 1. *Accordingly we reade expressly, that* Solomon *therefore built the Temple in this place, because God here appeared to* David *his Father, and* David *designed and prepared this place for it:* (2 Chron. III. 1.) *that there God's habitation might be fixed, and not*

removed, from place to place, uncertainly, as it had been in former times. For the Tabernacle, which the Hebrews call Miſchkan, *had been in an unſettled condition, except one period of time, ever ſince they came into the Land of* Canaan. *It was firſt pitched in* Gilgal, *and ſtaid there* 24 *years. Then it was removed to* Shiloh, *where it remained, to the death of* Eli, 369 *years. After his death,* Shiloh *being laid waſte, it was tranſlated to* Nob: *where it remained, they ſay,* 13 *years: (but was now no better than a Cabinet without its Jewel; the Ark being in another place and never reſtored to it, after that deſolation of* Shiloh; *ſee* Pſal. LXVIII.) *After the death of* Samuel, *they ſay,* Nob *was alſo deſtroyed. And then it was carried to* Gibeon, *where* Solomon *found it, and from thence fetcht it, when he had finiſhed the Temple. Which the Hebrews therefore call* Beth Olamim, *the eternal Houſe; becauſe it was fixed to a place, and out of it the Ark never departed, as it had done out of the Tabernacle: but there (as the Pſalmiſt here ſpeaks Verſ.* 14.) *the Lord took up* his reſt for ever: *Never to depart, that is, to any other place, till the* Meſſiah *came; who was* the Temple of God, in whom the fulneſs of the Godhead dwelt bodily.

There are thoſe that think Solomon *penned this Pſalm; becauſe (in the* 2 Chron. VI. *the two laſt Verſes) he concludes his prayer, at the conſecration of the Temple, with ſome part of it,* viz. *Ver.* 8, 9, 10. *And truly, ſince he ſpeaks as if the Prieſts were juſt taking up the Ark to carry it into this reſting place, and there begs that God would not, for* David's *ſake, turn away the face of his Anointed,* (i. e. *refuſe to hear his prayer) it is not an improbable conjecture: which I ſhall follow in my Paraphraſe. And connect alſo this Pſalm with the former; to which it ſeems to have reſpect: if we render the* laſt *word*

of

of the firſt *Verſe, as the ancient Interpreters do*; *not* affliction, *but* humility, meekneſs, *or* modeſty. *Yet I have not forgot to take notice of the other ſignification: and in like manner have expounded that phraſe*, the mighty God of Jacob, *two ſeveral ways, Ver. 2. and 5.*

1. LORD, *remember David*, and *all his afflictions.*

1. LET it appear, O Lord, that Thou art not unmindful of the pious humility of my Father *David* (CXXXI. 1.) who choſe to endure many Afflictions, rather than by unlawful means to prefer himſelf to a Kingdom.

2. *How he ſware unto the* LORD, and *vowed unto the mighty* God *of Jacob.*

2. Which when he enjoyed, his principal care was to provide a ſettled place for the Worſhip of God: for he bound himſelf with a ſolemn Oath unto the Lord, and vowed unto the mighty one, who had preſerved him as he did *Jacob*, in all his troubles:

3. *Surely I will not come into the tabernacle of my houſe, nor go up into my bed:*

3. Saying, I am reſolved, as I hope to proſper, that I will not come into the new Palace, which I have built for my ſelf, 1 *Chron.* XIV. 1.) much leſs, go to dwell and take up my lodging there;

4. *I will not give ſleep to mine eyes*, or *ſlumber to mine eye-lids*,

4. Nay, I will not lay my ſelf down to reſt, nor take a wink of ſleep;

5. *Until I find out a place for the* LORD, *an habitation for the mighty* God *of Jacob.*

5. Until I have found out a convenient place for the Ark of the Lord, (1 *Chron.* XV. 1. XVI. 1, 43.) an habitation for that mighty One; who there makes Himſelf preſent to his people, the poſterity of *Jacob*.

6. *Lo*,

6. *Lo, we heard of it at Ephratah: we found it in the fields of the wood.*

6. And now, behold, the Lord himſelf, to our great joy, hath told us the very place where he will fix his habitation, (1 *Chron.* XXI. 18, 26.) in the territory of *Bethlem Ephrata*, (*Gen.* XXXV. 16, 19.) in the fields of that Foreſt, where the Angel ſtood, and directed *David* to build an Altar unto the Lord, 1 *Chron.* XXI. 18. XXII. 1.

7. *We will go into his tabernacles: we will worſhip at his footſtool.*

7. Let us go therefore into his Tabernacles; and proſtrating our ſelves before his Majeſty, let us take up the Ark, on which his Glory ſtands, (1 *Chron.* XXVIII. 2,) with humble reverence: and bring it into the Temple, which is now built for it, 2 *Chron.* V. 2, 3, 4, &c.

8. *Ariſe, O LORD, into thy reſt: thou, and the Ark of thy ſtrength.*

8. And be pleaſed, O Lord, together with the Ark, the token of thy powerful preſence among us, to tranſlate thy divine Glory thither; (2 *Chron.* V. 13, 14. VII. 1, 2, 3.) there to ſettle it ſelf, and ſtir from thence no more for ever.

9. *Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſhout for joy.*

9. Guard alſo thy Prieſts, who miniſter unto Thee here, and incompaſs them with thy Goodneſs: (2 *Chron.* VI. 41.) that they may procure thy bleſſings for others; and make all thy pious Worſhippers, who are dear unto Thee, triumph in thy kindneſs to them.

10. *For thy ſervant David's ſake, turn not away the face of thine anointed.*

10. I beſeech Thee, have a reſpect to the ſincere piety of my Father *David*, and thy gracious promiſe to him; (1 *Chron.* XXII. 2, 10, 14. XXVIII. 2, 6, &c.) and upon that account deny me not; but grant the petitions of thy ſervant, who by thy ſpecial appointment, ſucceeds him in the government of thy people.

11. *The*

11. *The* LORD *hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne.*

11. According to that Oath, whereby the Lord ſecured the Kingdom to his Family; that faithful Oath, which He will never break, ſaying; One of thy Sons will I advance to ſit upon thy Throne, when thou ſhalt leave it, 1 *Chron.* XVII. 11. XXVIII. 5. 2 *Chron.* VI. 10.

12. *If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children alſo ſhall ſit upon thy throne for evermore.*

12. Yea, I will perpetuate this royal Dignity to thy Children in all ſucceeding Generations, (and not take it from them, as I did from *Saul*, 2 *Sam.* VII. 15, 16.) if they prove faithful and conſtant in their Religion; and obſerve all the Commandments, whereby I will teach and inſtruct them how my pleaſure is, that they ſhould worſhip and ſerve me, 1 *King.* II. 4. IX. 4, 5, 6.

13. *For the* LORD *hath choſen Sion: he hath deſired* it *for his habitation.*

13. For the Lord hath ſuch a love to *Sion*, the ſeat of the royal family, (2 *Sam.* V. 7, 9.) that He hath choſen to place his own dwelling very near unto it, 2 *Chron.* III. 1. VII. 12.

14. *This* is *my reſt for ever: here will I dwell, for I have deſired it.*

14. Saying, this is the place where my Glory ſhall fix it ſelf for ever (2 *Chr.* VII. 16.) I will remove no more; but here will I take up my abode: for I have pitched on this place, and declared that it is acceptable unto me, above all other, 1 *Chr.* XXI. 26. XXII. 2.

15. *I will abundantly bleſs her proviſion: I will ſatisfie her poor with bread.*

15. From whence I will diſpenſe my bleſſings ſo abundantly, that *Sion*, (which is become the City of *God*, as well as of *David*) ſhall never be in any want: But I will make ſuch liberal pro-

proviſion for it, by fruitful years; that the pooreſt perſon there ſhall be ſatisfied with food, 2 *Chr.* VII. 13, 14.

16. *I will alſo cloth her prieſts with Salvation: and her ſaints ſhall ſhout aloud for joy.*

16. I will alſo defend her Prieſts, and they ſhall be giving continual thanks and praiſe for the bleſſings they ſhall procure for my pious Worſhippers: who ſhall exceedingly triumph in my kindneſs towards them.

17. *There will I make the horn of David to bud: I have ordained a lamp for mine anointed.*

17. There will I make the Regal Power and Majeſty of *David*, to put forth it ſelf afreſh in his royal Succeſſours: no ſooner ſhall one be extinguiſhed, but another ſhall ſhine, (1 *King.* XI. 36. 2 *Chron.* XXI. 7.) in ſuch ſplendour, as ſhall give a luſtre to the name of that anointed Servant of mine; till the great Prince, the *Meſſiah*, appear.

18. *His enemies will I cloth with ſhame: but upon himſelf ſhall his crown flouriſh.*

18. And whoſoever they be that go about to deſtroy this ſucceſſion, they ſhall be ſo miſerably defeated; that they ſhall not be able to ſhew their faces; while, with ſhame and confuſion, they behold the regal Dignity in his Family (notwithſtanding all their attempts againſt it) in an unfading glory.

PSALM CXXXIII.

A Song of degrees of *David*. *See* CXX.

ARGUMENT.

When there was no other ſtriſe among all the Tribes of Iſrael, *than who ſhould be moſt forward in returning to their Allegiance; and the Children of* Judah *alſo were inclined as one man to bring back* David *to his Kingdom, from which his ſon* Abſalom *had*

had driven him, (2 Sam. XIX. 9, 14.) *he fell into a rapturous admiration of that happy unity and concord, which made them meet together in one place to worſhip God: (for ſo, I think,* Zanchius *rightly underſtands the laſt word of the* firſt *Verſe, which we tranſlate* together in unity, *to relate to the publick Aſſemblies:) which unity he commended to them afterwards in this Pſalm, as their beſt preſervative and ſecurity in future ages. This ſeems to me more probable to be the occaſion of it, than the concurrence of all the Tribes to make him King after* Saul's *death, (which is the common account that is given of it) for then* Sion *was not in his poſſeſſion: and it is not likely he would then have made ſuch mention of it as he doth here, while it remained in the hands of the* Jebuſites. *But whatſoever was the firſt occaſion, it was aptly applied to their condition after the return of their Captivity from* Babylon, *when, as* Theodoret *notes, the Tribes, which had been divided by the imprudence of* Rehoboam, *were then again united: living under one and the ſame Government; and worſhipping God in the ſame place, and the ſame manner, as the Law preſcribed. It was as fitly uſed by the firſt Chriſtians, to expreſs their joy for the bleſſed union of Jews and Gentiles; and may now ſerve the uſes of all Chriſtian Societies, whoſe happineſs lies in holy peace and concord.*

1. *BEhold, how good and how pleaſant* it is, *for brethren to dwell together in unity.*

1. O Conſider, how beneficial and delightful it is, beyond all expreſſion, for thoſe that come from the ſame ſtock, and are of the ſame Religion; to have no differences one with another: but to live, and worſhip God together, in ſuch a friendly Agreement, as if they had but one Soul among them all.

2. It

2. It is *like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.*

2. I cannot reſemble it to any thing better than to that excellent ointment compounded of ſeveral Spices, (*Exod.* XXX. 21, *&c.*) which conſecrated the High Prieſt to the Divine Service, (*Levit.* VIII. 12.) and was poured in ſuch plenty, that, running over all his face even to the collar of his garment, (where he did bear the names of all the Tribes of *Iſrael*) it perfumed all the place with its fragrant odour: for juſt ſo doth this holy concord make you both dear to God, and procure you an excellent fame among men; who cannot but be pleaſed to ſee ſuch variety of humours and inclinations all conſpiring with one accord, to promote the common good of the whole Society.

3. *As the dew of Hermon, and as the dew that deſcended upon the mountains of Sion; for there the* LORD *commanded the bleſſing, even life for evermore.*

3. The dew of heaven is not more neceſſary for the parch'd mountains, which though never ſo diſtant one from another, (as far as from *Hermon* to *Sion*) are refreſhed with it, than this is for men of all ranks and conditions, who every where perceive the comfortable fruits of it: for to this the Divine favour is immutably annexed, which will pour upon ſuch Societies innumerable bleſſings; giving them an happy and long life, (an earneſt of endleſs felicity) in a conſtant enjoyment of all manner of good things.

PSALM CXXXIV.

A Song of degrees.

ARGUMENT.

It is uncertain by whom this Pſalm was compoſed; but it ſeems to have been made to be ſung by ſome one or

or more of the Levites, at the ſhutting up of the Gates of the Temple: to excite the reſt, whoſe turn it was to watch that night, to be diligent in their office of ſinging Pſalms, and making devout prayers for the people. It is the laſt of thoſe that have the Title of A Song of degrees, *concerning which ſee* CXX.

1. *Behold, bleſs ye the* LORD, *all ye ſervants of the* LORD, *which by night ſtand in the houſe of the* LORD.

1. Attend to your duty, O ye Miniſters of the Lord; who not only by day, but by night alſo, reverently wait upon Him in his Houſe: (1 *Chron.* IX. 33.) ceaſe not to declare how great, and how good, the Lord is.

2. *Lift up your hands in the ſanctuary: and bleſs the* LORD.

2. Be fervent in your devotion; and, diſclaiming all dependance on any thing elſe, praiſe the Lord in his Sanctuary with pure hearts and clean hands; and give thanks for all his benefits.

3. *The* LORD *that made heaven and earth, bleſs thee out of Sion.*

3. Pray alſo for his people *Iſrael*, and ſay; The great Lord, who, though He cannot be confined, being the Creator of all things, yet hath his ſpecial reſidence in this place, diſpenſe his bleſſings both heavenly and earthly from hence, unto every one of you.

PSALM CXXXV.

ARGUMENT.

This perhaps was the morning Hymn, which the Præcentor *(Ver. 4, 5.) called upon the Levites to ſing, at the opening of the Gates of the Temple: as the former*

former was ſung at the ſhutting up of the Gates in the evening. It recounts ſeveral of the great works of the Lord; eſpecially towards that Nation: whom it excites to ſtedfaſtneſs in their Religion; and to contempt of Idols and Idolaters. It both begins and concludes with an Exhortation to give praiſe to God; and ſo was intituled, as ſeveral other Pſalms are, (CVI, CXI, *&c.*) Hallelujah, *or* Praiſe the Lord. *That is, by this Hymn ſet forth the moſt excellent perfections, and works of the Lord.*

There are thoſe who conjecture, from what we reade Ver. 14. *of this Pſalm, that when it was compoſed they were (or rather, had been lately) infeſted by ſome of their idolatrous neighbours. Whoſe gods the Pſalmiſt derides in the very ſame manner as he doth Pſalm* CXV. *For the* four *following Verſes of this Pſalm* (15, 16, 17, 18.) *differ very little from the* 4, 5, 6, 8. *of that, which it is certain was compoſed in a time of great diſtreſs; as this was, when it was over.*

1. *PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe* him, *O ye ſervants of the LORD.*

1. LET all here preſent, praiſe the moſt wiſe and omnipotent goodneſs of the Lord: Let Him eſpecially be praiſed, by you His Prieſts, who miniſter unto His Majeſty.

2. *Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God.*

2. And by the Levites who attend upon Him in His Houſe: together with all the reſt of His people, that frequent the Courts of God's Houſe; who is our conſtant and moſt liberal benefactour.

3. *Praiſe ye the LORD, for the LORD* is *good: ſing praiſes unto his name, for* it is *pleaſant.*

3. Let this excite you all to praiſe the Lord For, as his Nature is moſt excellent,

excellent, ſo He is the fountain of all the good we enjoy: and no employment is ſo delightful as to acknowledge his perfections, and commemorate the benefits we have received from Him; by ſinging Pſalms and Hymns of praiſe and thanks unto Him.

4. *For the* LORD *hath choſen Jacob unto himſelf*, and *Iſrael for his peculiar treaſure.*

4. I invite you above all other people to this heavenly duty: both becauſe the Lord had a peculiar kindneſs for *Jacob* your Forefather; and doth ſtill exerciſe a ſpecial providence over you his Children, as far more dear and precious to Him, than the reſt of mankind, who are under his care:

5. *For I know that the* LORD *is great, and* that *our Lord is above all gods.*

5. And becauſe I am ſenſible that the Lord, under whoſe government we are, is ſo great and powerful above all other Beings, though called by the name of gods; that you can never praiſe his Majeſty enough.

6. *Whatſoever the* LORD *pleaſed*, that *did he in heaven and in earth, in the ſeas and all deep places.*

6. His own will alone gives bounds to his power: for, as none can act without his leave, ſo none can hinder Him from doing what pleaſes Himſelf; in the heavens as well as in the earth, and the ſeas, and other deep waters.

7. *He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.*

7. He raiſes vapours, for inſtance, from any quarter of the earth, and makes them go up into the air: where ſome of them break forth in flaſhes of lightning; and that (which is ſtrange) is followed with great ſhowers of rain; and, from unknown places and cauſes, ſtrong and violent winds blow; with ſuch continuance, as if they came out of ſome treaſury, where he had gathered, and long lockt them up, till he had occaſion to bring them forth.

8. *Who ſmote the firſt born of Egypt, both of man and beaſt.*

8. He made the *Egyptians* feel how much ſuperiour He was to all their gods; (*Exod.* XII. 12.) who could not defend them from his ſtroke: but He ſent his Angel, and, in one night ſlew all the firſt born in the Country, both of man and beaſt, *Exod.* XII. 29.

9. Who *ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.*

9. Before which terrible blow, He had given many other wonderful demonſtrations of his power, in ſeveral miraculous plagues; which He openly inflicted on thee, O *Egypt*; not only on the meaner ſort, but upon the King and all his Court, *Exod.* VII, VIII, IX, *&c.*.

10. *Who ſmote great nations, and ſlew mighty kings:*

10. And after He had by theſe means brought you out of their bondage, He overthrew ſeveral great Nations, and ſlew potent Kings: who, preſuming of their ſtrength, oppoſed the accompliſhment of his promiſes to you.

11. *Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:*

11. Firſt of all *Sihon* King of the *Amorites*, who were eſteemed invincible, (*Numb.* XXI. 24. *Amos* II. 9.) and then *Og*, that giantly King of *Baſhan*, (*Numb.* XXI. 33. *Deut.* III. 11.) and at laſt all the Kingdoms and Kings of the Land of *Canaan*, *Joſh.* XII. 7, 24.

12. *And gave their land* for *an heritage, an heritage unto Iſrael his people.*

12. Which He graciouſly beſtowed upon us, the Children of *Iſrael*, as an inheritance we ſhould hold of Him, by a Divine right: of which none, while we continue his obedient people, ſhall be able to diſpoſſeſs us.

13. *Thy*

13. *Thy name, O LORD, endureth for ever, and thy memorial, O LORD, throughout all generations.*

13. O Lord, how aſtoniſhing is this thy omnipotent Goodneſs! the fame of which ſhall never be forgotten: But an illuſtrious memory, O Lord, ſhall be continued of it, from generation to generation.

14. *For the LORD, will judge his people, and he will repent himſelf concerning his ſervants.*

14. For though our enemies may ſometimes oppreſs us, when we offend Him, yet the Lord at laſt will take the part of his people and deliver them: and, being reconciled unto his ſervants, will turn his ſeverity into kindneſs towards them.

15. *The Idols of the heathen* are *ſilver and gold, the work of mens hands.*

15. It is not in the power of the Idols, which the heathen worſhip, to divert his kindneſs from us; for they are of no more value than the ſilver, and the gold of which they are made: and are ſo far from being able to do any thing, that they themſelves are made by thoſe that adore them.

16. *They have mouths, but they ſpeak not; eyes have they, but they ſee not.*

16. They are mere Images of things, without their life: having mouths but cannot give a word of advice, or comfort to their ſupplicants: and eyes alſo; but cannot ſee, much leſs prevent, any danger that doth approach them.

17. *They have ears, but they hear not; neither is there* any *breath in their mouths.*

17. Ears they have; but cannot hear a word that is ſaid to them: and noſes alſo; but they do not ſo much as breath, much leſs can they ſmell the odours that are offered to them.

18. *They that make them are like unto them: ſo is every one that truſteth in them.*

18. They that make them therefore, or put any confidence in them, are

are as ſenſeleſs as themſelves: having eyes for inſtance, but do not ſee, that brutes are more excellent than ſuch gods; and that no help is to be expected from them.

19. *Bleſs the* LORD, *O houſe of Iſrael: bleſs the* LORD, *O houſe of Aaron.*

19. O how much then are we all bound to bleſs the Lord, the Creatour of all; who hath freed us from this ſtupid blindneſs. Let the whole Nation of the Children of *Iſrael*, eſpecially the Prieſts of the Lord, praiſe Him and give thanks to Him, who hath better inſtructed them.

20. *Bleſs the* LORD, *O houſe of Levi; ye that fear the* LORD, *bleſs the* LORD.

20. Let all the Levites declare how gracious He is: yea, let all his pious Worſhippers of whatſoever Nation they be, join in this heavenly employment, of ſpeaking good of the Lord.

21. *Bleſſed be the* LORD *out of Sion, which dwelleth at Jeruſalem. Praiſe ye the* LORD.

21. Let them all ſay, with one accord, the Lord be ever praiſed in this holy place, who, though he be the owner of all the World, yet makes his ſpecial reſidence at *Jeruſalem*.

The honour the Heathens give to their lifeleſs Images ought to excite you all, with the greater devotion, to praiſe the Lord of the World.

PSALM CXXXVI.

ARGUMENT.

This Pſalm, like the former, is a commemoration of the goodneſs of God, expreſſed in his wonderful works: particularly thoſe He had done for that Nation. And, it is likely, was compoſed to be ſung upon the great Feſtivals; as every day I ſuppoſe they ſung the foregoing: which is of the ſame ſtrain with this, and contains much of the ſame matter: only here, at

at every half Verſe, one half of the Quire anſwers to the other in theſe words; For his mercy endureth for ever. *A form of acknowledgment preſcribed by* David *to be uſed continually in the Divine Service*, 1 Chron. *XVI.* 41: *and accordingly followed by* Solomon, 2 Chron. *VII.* 3, 6. *when he dedicated the Temple*; *and by* Jehoſhaphat, *when by the incouragement of a Prophet he went out to encounter a vaſt Army with ſmall Forces*, 2 Chron. *XX.* 21. *and here is repeated* ſix and twenty *times, to make them the more ſenſible that they owed all they had to the mere bounty of God: and to excite them to depend intirely upon it*; *and reſt aſſured it would never fail them if they did piouſly and moſt heartily acknowledge it. Such repetitions we uſe now in our earneſt Prayers, when we ſay*; Lord have mercy upon us, *&c, which are no more vain than theſe. I have variouſly expreſſed the ſenſe of this repeated acknowledgment, according as the other part of the ſeveral Verſes ſeemed to direct me.*

1. O *Give thanks unto the* LORD, *for he is good: for his mercy* endureth *for ever.*

1. OFfer your thankful Hymns unto the Lord of all; who is as good as he is great: and will continue his kindneſs (which hath been exceeding abundant towards us) unto unto all ſucceeding generations.

2. *O give thanks unto the God of gods: for his mercy* endureth *for ever.*

2. He is the Sovereign of all the heavenly Hoſts; and therefore praiſe Him, and give thanks unto Him; for He can imploy them all for your help and protection (as He hath in former times) and you need not doubt of His kindneſs, which continues unto all Ages.

3. *O give thanks unto the Lord of lords: for his mercy* endureth *for ever.*

3. All the Kings and Princes of the Earth are His Subjects; upon which account alſo, give Him praiſe and thanks: For His kindneſs endures throughout all Ages, to defend you, as He hath done hitherto, from their tyrannical violence.

4. *To him who alone doth great wonders: for his mercy* endureth *for ever.*

4. He it is, and He alone whoſe Works are ſo great that they ſurpriſe all thoſe who ſeriouſly conſider them, with wonder and aſtoniſhment; and therefore give Him praiſe and thanks: For His kindneſs will never fail, ſtill to imploy His infinite Power for the good of thoſe, who are truly grateful to Him.

5. *To him that by wiſedom made the heavens: for his mercy* endureth *for ever.*

5. Look upon the Heavens, and behold, with admiration and praiſe, the ſplendour and the order wherein His wiſdom hath contrived and ſettled them: For His kindneſs is as large, and as firm and durable as they.

6. *To him that ſtretched out the earth above the waters: for his mercy* endureth *for ever.*

6. And then look down to the Earth, and thankfully praiſe Him; who brought it out of the waters, and preſerves it, in its juſt extent, from being again overflowed by them: for His kindneſs is no leſs immoveable, and by length of time can never be impaired.

7. *To him that made great lights: for his mercy* endureth *for ever.*

7. Witneſs thoſe great Lights which never go out; but always call upon us to praiſe, and give thanks to Him: who made them to illuminate the world; and to be the emblems of His kindneſs; which ſends its benign influences continually upon us unto all generations.

8. *The*

8. *The Sun to rule by day: for his mercy* endureth *for ever.*

8. By day the Sun exerts his power to quicken all inferiour Beings; and excites us to praiſe Him, and be thankful to Him: whoſe kindneſs thereby, perpetually adminiſters to us all neceſſary things; and will do ſo, to the end of the world.

9. *The Moon and Stars to rule by night: for his mercy* endureth *for ever,*

9. And by night the Moon, or the Stars ſupply its place; and let us ſee how much we are bound to praiſe and thank Him; whoſe kindneſs is ſo conſtant, that, in the worſt condition, it will never quite forſake us.

10. *To him that ſmote Egypt in their firſt-born: for his mercy* endureth *for ever.*

10. We muſt needs ſay ſo, and think our ſelves ingaged above all others, to give him thanks; if we call to mind that memorable night (*Exod.* XII. 29.) when He puniſhed the *Egyptians* with the loſs of all their firſt-born: For His kindneſs ſtill continues, for ever to relieve thoſe that are injured; and to puniſh their inſolent Oppreſſours.

11. *And brought out Iſrael from among them: for his mercy* endureth *for ever.*

11. Let us not forget how after that ſtroke, He brought our Foreſathers out of the cruel Bondage, wherein they had long held them (*Exod.* XII. 41, 42.) but thankfully acknowledge that wonderful deliverance: For it is an argument why we ſhould never diſtruſt His kindneſs, in the ſoreſt ſtraits that can befall us.

12. *With a ſtrong hand, and with a ſtretched out arm: for his mercy* endureth *for ever.*

12. His Power let us remember, is irreſiſtible, which firſt by leſſer, then by greater ſigns and wonders delivered us out of their hands (*Exod.* VI. 5, 6. VII, VIII, *&c.*) to praiſe and magnifie Him, whoſe kindneſs is ſtupendiouſly great, and will never ceaſe to ſuccour thoſe who depend upon Him.

13. *To him which divided the red ſea into parts: for his mercy* endureth *for ever.*

13. Let us therefore give thanks to Him; who when our Forefathers utterly deſpaired of ſafety (*Exod.* XIV. 10, 11.) commanded the red Sea to retire, and leave a broad way for them to paſs, (*v.* 21.) which plainly proves that his kindneſs is inexhauſtible, and alway ready to help us in the moſt dreadful dangers.

14. *And made Iſrael to paſs thorough the midſt of it: for his mercy* endureth *for ever.*

14. For he led them ſafely through the very midſt of the Sea (which roſe up like a wall on either hand of them, *Exod* XIV. 22.) and will by His kindneſs eternally ſecure all thoſe, that piouſly confide in Him.

15. *But overthrew Pharaoh and his hoſt in the red ſea: for his mercy* endureth *for ever.*

15. But throw thoſe that oppoſe Him, headlong into deſtruction, as He did *Pharaoh* and his Hoſt, in the very ſame place, where *Iſrael* was preſerved; (*Exod.* XIV. 27, *&c.*) For his kindneſs loves to compleat His favours, and perfect what He hath begun for His people.

16. *To him which led his people through the wilderneſs: for his mercy* endureth *for ever.*

16. And accordingly, when He had thus delivered them, He led His people by the direction of a glorious Cloud, through an untrodden Deſert; and there (with our thankful praiſes let it be remembred) made a miraculous proviſion for them, (*Exod.* XVI.) For His endleſs kindneſs, whereſoever they went, ſtill with new Benefits purſued them.

17. *To him which ſmote great kings: for his mercy* endureth *for ever.*

17. When potent Kings oppoſed their paſſage to the promiſed Land, He utterly diſcomfitted them (to his praiſe be it thankfully acknowledged) For His kindneſs was not ſtopt by difficulties, but ever overcame them.

18. *And*

18. *And ſlew famous kings: for his mercy* endureth *for ever.*

18. Though they were Kings famous for their proweſs; yet, ſuch was his for ever to be praiſed kindneſs towards us, He gave us as eaſie and as abſolute a victory over them; as He had done before over *Pharaoh* and his Hoſt.

19. *Sihon king of the Amorites: for his mercy* endureth *for ever.*

19. Over *Sihon*, King of that fierce Nation of the *Amorites*, who were thought invincible, (*Amos* II. 9.) For his kindneſs was mightyer than they, and gave us this as an earneſt of future conqueſts over our Enemies.

20. *And Og the King of Baſhan: for his mercy* endureth *for ever.*

20. Over that huge Tyrant *Og* the King of *Baſhan*, (*Deut.* III. 11.) For his kindneſs added that, as a new pledge of what He intended to do for us, when we came into *Canaan*.

21. *And gave their land for an heritage: for his mercy* endureth *for ever.*

21. And gave both their Countries to be held of Him, as a perpetual inheritance: For his kindneſs doth not decay (nor loves to revoke his Favours) but continues to the lateſt Poſterity.

22. Even *an heritage unto Iſrael his ſervant: for his mercy* endureth *for ever.*

22. An Inheritance, they were, which he ſettled upon us the Children of *Iſrael*, as long as we continue his faithful Servants: For his kindneſs hath no end; but delights to perpetuate his Mercies to thoſe, who are worthy of them.

23. *Who remembred us in our low eſtate: for his mercy* endureth *for ever.*

23. Nay, when for our ſins we were ſeverely afflicted, and in danger to be thrown out of this good land into which at laſt He brought us; (*Judg*, II, III, IV, *&c.*) He was pleaſed graciouſly to relieve us: For his kindneſs pardoned our ingratitude,

gratitude, and was as forward as ever to beſtow freſh Benefits upon us.

24. *And hath redeemed us from our enemies: for his mercy* endureth *for ever.*

24. And reſcued us many a time, when we cryed unto Him, from the power of thoſe that tyrannized over us: For his kindneſs was not ſpent, by the frequent deliverances it had given us; but ſtill granted new matter for our thankſgivings to Him.

25. *Who giveth food to all fleſh: for his mercy* endureth *for ever.*

25. Whoſe Bounty is not confined to us alone, but ſupplies the wants of all mankind, yea, of all living Creatures: For His kindneſs hath no bounds; nor will ever ceaſe to make a plentiful proviſion for them.

26. *O give thanks unto the God of heaven: for his mercy* endureth *for ever*

26. O raiſe your hearts to give Him thanks with the higheſt praiſes; whoſe power extends its ſelf beyond this Earth, even unto the higheſt Heavens: For his kindneſs is ſo unwearied; that we may hope from thence to be ever receiving more and more of his Bleſſings.

PSALM CXXXVII.

ARGUMENT.

This is a mournful Song, compoſed by ſome of the captive Levites *in Babylon; when he reflected upon their ſad parting with their dear Country, and the ſcorn wherewith their inſulting enemies treated them, in that ſtrange land. Which he foreſaw God would ſeverely puniſh, by the hand of ſome other cruel people; who ſhould ſhew them as litle mercy, as they had ſhewed the* Iſraelites.

The vulgar Latin *aſcribes this Pſalm to* Jeremiah: *upon which Inſcription,* Theodoret *(who found it alſo in ſome* Greek *Copies in his time) paſſes this cenſure;*

cenſure; that the bold Author of it wanted wit, as the Inſcription it ſelf openly proclaims: for Jeremiah *was not carried captive into* Babylon; *but, when he had ſtaid ſome time in* Judea, *was compelled by the diſobedient* Jews *to go down with them into* Egypt. *Let there are thoſe, who to excuſe this, would have us think that* Jeremiah *ſent this Pſalm to the captives in* Babylon: *and that it is called a Pſalm of* David; *(for ſo it is in the* vulgar Latin *alſo) becauſe made after the example of his Pſalms: As* Virgil *ſaid he ſung* Aſcrœnum carmen *among the* Romans; *when he made his* Georgicks *in imitation of* Heſiod.

In the Paraphraſe of the firſt Verſe I have followed a conjecture of St. Chryſoſtom's, *that the captives were not ſuffered (at their firſt coming thither) to dwell within any of their Towns or Cities; but were diſperſed all along ſeveral Rivers of the Country; where they built Tabernacles or Cottages, for themſelves: and perhaps were forced to drain thoſe moiſt places to make them wholeſom.*

1. *BY the rivers of Babylon, there we ſate down, yea, we wept, when we remembred Sion.*

1. WHEN we were tranſported from our own Country into the Land of *Babylon*, and had the ſides of *Euphrates*, and ſeveral of its Rivers (*Ezek.* I. 1. and *Baruch* I. 4.) aſſigned for our habitation, there we ſate down in a ſorrowful poſture; and could not refrain from tears, when we called to mind the happy days which we enjoyed in the holy Hill of *Sion*.

2. *We hanged our harps upon the willows, in the midſt thereof.*

2. We brought our harps along with us, wherewith we were wont to praiſe the Lord: (1 *Chron.* XV. 16.) But as our fruitful vines and figtrees, under which we formerly ſate, were turned into barren willows and oſiers; ſo all our mirth and joy was turned into ſuch heavineſs

neſs and ſorrow of heart, that we let all our inſtruments of Muſick hang neglected upon the boughs of thoſe doleful trees.

3. *For there they that carried us away captive, required of us a ſong; and they that waſted us,* required of us *mirth,* ſaying, *Sing us* one *of the ſongs of Sion.*

3. For when our new Maſters, who had carried us away captive, they that had laid *Jeruſalem* on heaps, and had power to do what they pleaſed with us, required us (between jeſt and earneſt) to entertain them with our Muſick; and to let them hear one of thoſe Songs, which were wont to be ſung in the Temple.

4. *How ſhall we ſing the* LORD's *ſong in a ſtrange land?*

4. Neither fear nor favour could extort this ſervice from our Levites, but they reſolutely anſwered; As thoſe Songs were not made for paſtime and ſport, but in honour of the great Lord of the world; ſo how can you imagin that miſerable ſlaves are diſpoſed to ſing? and to ſing thoſe Songs in the Land where we are exiles; which recount the mercies of God unto us, in our once moſt flouriſhing Country?

5. *If I forget thee, O Jeruſalem, let my right hand forget* her cunning.

5. No (ſaid I then within my ſelf) if I forget thy deſolations, O *Jeruſalem,* though never ſo far removed from thee) ſo as to gratifie their deſires, by prophaning thy Muſick and thy Songs; then let my right hand be benummed, or quite loſe its skill of touching the harp any more.

6. *If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.*

6. Let me be ſtruck dumb, and never be able to move my tongue; if I be not ſo mindfull of thee, as never to ſing again; till I ſee *Jeruſalem,* and her holy Solemnities reſtored.

7. *Remember, O* LORD, *the children of Edom, in the day of Jeruſalem, who ſaid, Raſe* it, *raſe* it,

7. Which joyful day I hope will come; when Thou, O Lord,

even *to the foundation thereof.*

O Lord, wilt call our enemies to an account: And firſt of all, reckon with the *Edomites*, (*Jer.* XLIX. 10. *Ezek.* XXV. 12.) who inſtead of pitying *Jeruſalem*, as became kind neighbours and relations, were glad to ſee the day of its deſolations; and encouraged our deſtroyers with their acclamations, ſaying; Lay it flat, lay it even with the ground upon which it ſtands.

8. *O daughter of Babylon, who art to be deſtroyed: happy* ſhall he be *that rewardeth thee, as thou haſt ſerved us.*

8. And then ſhall your turns come, O ye *Babylonians*; who have laid waſte ſo many Nations, but ſhall one day, be made deſolate your ſelves, (*Iſa.* XIII. 19. *&c.*) And may that Prince and people proſper and be happy, (*Jer.* L. 9, 41.) who ſhall pay you in your kind; and uſe you as barbarouſly as you uſed us, (*Jer.* LI. 24. 35, 49.)

9. *Happy* ſhall he be *that taketh and daſheth thy little ones againſt the ſtones.*

9. He ſhall be praiſed and thought to have done a worthy work, who ſhall ſnatch your ſucking children from their mothers breaſts; and have no more mercy on them, than upon the whelps of wolves, or ſuch like creatures; but ſhall daſh out their brains againſt the walls of your houſes, or ſtones in the ſtreet, (*Iſa.* XIII. 16.) that there may be no remains of ſuch a cruel generation, *Jer.* LI. 62.

PSALM CXXXVIII.

A Pſalm of *David.*

ARGUMENT.

This is one of David's *Pſalms, (as the Title aſſures us) wherein he thankfully acknowledges God's Goodneſs to him, in advancing him from a low and afflicted condi-*

condition to the royal dignity: which remarkable change would invite, he thought, other Kings and Princes to have a very great regard to his Divine Majeſty: who, he hoped therefore, would ſupport and defend him in his new-gotten Kingdom; by the ſame Almighty power which raiſed him unto it.

1. *I Will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee.*

1. I Will make Thee my thankful acknowledgements, O Lord, with the devouteſt affections of my heart: thy holy Angels ſhall be witneſſes of my gratitude, which I will expreſs in Pſalms and Hymns, in the preſence of the great Aſſembly of the Judges, (*Exod.* XXII. 9. *Pſal.* LXXXII. 1, 6.) that they may remember, to whom they owe their power and authority.

2. *I will worſhip towards thy holy temple, and praiſe thy name, for thy loving-kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.*

2. I will proſtrate my ſelf in the humbleſt adorations of Thee, toward the place where the Monument of thy Divine Preſcence is; and acknowledge how much I am indebted to thy almighty Goodneſs: firſt for promiſing me, out of thy mere grace and favour, the royal Dignity; and then for performing thy promiſe moſt faithfully: For Thou haſt manifeſted thy moſt excellent power and goodneſs to me, in nothing ſo much, as in punctually fulfilling thy promiſe, (1 *Sam.* XVI. 13.) notwithſtanding all the oppoſition which was made to it; nay, in raiſing me higher than I expected.

3. *In the day when I cryed thou anſweredſt me:* and *ſtrengthenedſt me* with *ſtrength in my ſoul.*

3. I had long ago faln ſhort of this honour to which I am advanced, hadſt not Thou, during all the time of *Saul*'s perſecution, as readily relieved me, as I cried to Thee: and mightily ſupported my ſpirit, by a couragious faith and hope in Thee.

4. *All*

4. *All the kings of the earth ſhall praiſe thee, O* LORD, *when they hear the words of thy mouth.*

4. Which will move, ſure, all our neighbouhing Kings, who have any knowledge of my affairs (2 *Sam.* V. 11, 12. VIII. 10.) to join with me, in praiſing Thee, O Lord: when they ſhall hear, by how many ſtrange providences Thou haſt brought to paſs, that which Thou promiſedſt to me by thy Prophet.

5. *Yea, they ſhall ſing in the ways of the* LORD: *for great is the glory of the* LORD.

5. The wonderful ways whereby the Lord brings things about, ſhall be the ſubject of their Songs; and they ſhall think it their greateſt happineſs to be guided and governed by Him: for they ſhall confeſs, that none can do ſuch glorious things, as the Lord hath wrought.

6. *Though the* LORD *be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.*

6. Whoſe ſublime greatneſs doth not make Him neglect (as they ſee in me) the meaneſt perſons; eſpecially when their minds are as humble as their conditions: but will not let him ſtoop to the loftieſt Princes (as they may ſee in *Saul*) whom He deſpiſes, when they are forgetful of Him, and ungrateful to Him for his benefits.

7. *Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.*

7. Which have been ſo great to me, that ſhould I fall again into the ſame ſtraits, wherein I was before, and be encompaſſed with them; I ſhould hope that Thou wouldeſt preſerve me, and bring me ſafe out of them all: Thy power, I am confident, will repreſs the violent aſſaults of my enemies; and by thy almighty goodneſs I ſhall be delivered from their wrath and fury, 2 *Sam.* V. 17, *&c.* VIII. 1, *&c.*

8. *The*

8. *The* LORD *will perfect* that which *concerneth me: thy mercy,* O LORD, endureth *for ever: forſake not the works of thine own hands.*

8. The Lord who hath begun, will go on to finiſh his gracious intentions towards me: not for my merits (I know they are none at all) but for thy own mercy ſake, O Lord; which as it was the ſole motive to what Thou haſt done for me, ſo will I hope (for it is ſtill the ſame, and ever will be) incline Thee to preſerve and ſettle me that dignity; to which not my ambition, but thy own good-will and pleaſure hath promoted me.

PSALM CXXXIX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

The two laſt Verſes of this Pſalm ſeem to me a ſufficient indication that David *(to whom the Title aſcribes it) compoſed it, when he lay under the imputation of having evil deſigns upon* Saul, 1 Sam. *XXIV. 9. which as he proteſts againſt, in ſeveral parts of other Pſalms, and calls God often to witneſs his integrity; ſo here he appeals unto Him in a ſet and ſolemn meditation, compoſed on purpoſe to repreſent before Him the clearneſs of his intentions: which never ſuffered ſuch deſigns to enter into his thoughts. And who could believe that a man who ſeriouſly acknowledged, it was impoſſible to conceal any thing from God's all-ſeeing Eye, who forms us in the womb; ſhould be ſo impudent as to make this appeal unto Him; if he were conſcious to himſelf of any ſuch guilt? And which is more, how could he be confident (as he declares he was Ver. 19.) that God would make his innocence evidently appear, by deſtroying*

ſtroying his oppoſers; if he did not know they were calumniatours? whoſe vile aſperſions when God had effectually confuted, he delivered this Pſalm to the Maſter of the Muſick, as a laſting teſtimony of his ſincerity all along before he came to the Kingdom; and a conſtant admoniſhment to himſelf and others, never to promote any deſigns for the future by ſiniſter arts, though managed ſo ſecretly that they lay hid from the eyes of all the world: ſince God cannot but be privy to them; who loves righteouſneſs, and hates all iniquity

1. O LORD, *thou haſt ſearched me, and known* me.

1. I Am accuſed, O Lord, of grievous crimes; but my comfort is, Thou ſeeſt I am not guilty of them: For the exacteſt ſurvey cannot make any thing ſo well known to us, as I am to Thee; who art throughly accquainted with me

2. *Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off.*

2. Thou knoweſt what deſigns I have, when I ſit muſing at home; and what I go about when I ſtir abroad: nay my inclinations are ſo perfectly underſtood by Thee; that before I have conceived any deſign, it is viſible unto Thee.

3. *Thou compaſſeſt my path, and my lying down, and art acquainted* with *all my ways.*

3. Nothing can be ſo narrowly ſifted, as all the motions of my body and mind, both by day and by night, are ſcanned by thy all-penetrating eye: which comprehends, and is intimately privy to, all the ends which I purſue.

4. *For* there is *not a word in my tongue*, but *lo, O LORD, thou knoweſt it altogether.*

4. When I am about to ſpeak, Thou, O Lord, (ſuch is thy moſt admirable wiſdom) needeſt not to be informed what it

is: but knoweſt before I open my mouth, every thing I intend to utter.

5. *Thou haſt beſet me behind and before, and laid thine hand upon me.*

5. Whatſoever I have done long ago, is as well known to Thee, as that which is lately paſt, or which I am about to do: For I am ſo invironed, by Thee, and ſo abſolutely in thy power; that I cannot poſſibly eſcape thy notice, nor ſo much as ſtir without thy leave.

6. Such *knowledge* is *too wonderful for me; it is high, I cannot* attain *unto it.*

6. O amazing height of underſtanding! It is in vain to think I can hide any thing from it: which ſo far ſurpaſſes all I can ſay or conceive; that it excells even my admiration.

7. *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?*

7. Into what world ſhall I go, where Thou art not as preſent as Thou art in this? It is impoſſible for me, ſhould I make never ſo much haſte, to get out of thy ſight.

8. *If I aſcend up into heaven, thou* art *there: if I make my bed in hell, behold,* thou art there.

8. If I could get up into the higheſt part of Heaven, I ſhould not be out of thy reach: or go down and lie in the loweſt depth of the Earth, I ſhould find Thee ſtill as near unto me.

9. *If I take the wings of the morning,* and *dwell in the uttermoſt parts of the ſea.*

9. If I could move as ſwiftly as the light of the riſing Sun; and in an inſtant flie from hence, and take up my dwelling in the remoteſt parts of the world:

10. *Even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

10. I ſhould not be a jot the farther from Thee; without whom as I could not get thither, ſo I ſhould be ſtill ſubject to thy Government, and as much under the care and protection of

of thy almighty Providence, there, as any where elſe.

11. *If I ſay, Surely the darkneſs ſhall cover me, even the night ſhall be light about me.*

11. If I ſhould have ſuch a thought as this in my mind, that, though Thou art preſent every-where, yet, in the dark I may lie undiſcovered by Thee; it would be very fooliſh: For when the Sun is gone down, all that is in me is as apparent unto Thee, as if it were noon-day.

12. *Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light* are *both alike* to thee.

12. The darkneſs cannot conceal any thing from Thee; who, being the fountain of light, ſeeſt as well in the blackeſt night as in the brighteſt day: the night and the day, the moſt open and the moſt covert practices, are equally clear unto thy view.

13. *For thou haſt poſſeſſed my reins: thou haſt covered me in my mothers womb.*

13. For my very thoughts (and what is there more abſtruſe than they) my moſt retired thoughts and contrivances, and my moſt ſecret deſires, are apparent to Thee: whoſe I am, and by whom I was wrapt up in thoſe skins, which incloſed me in my mothers womb; than which there is nothing more hidden and dark.

14. *I will praiſe thee, for I am fearfully* and *wonderfully made*; *marvellous* are *thy works*, *and* that *my ſoul knoweth right well.*

14. Yet there (ſuch is thy ſtupendious wiſdom, which I will never ceaſe to praiſe, and thankfully acknowledge) I was, I know not how, in ſuch a wonderful manner, formed; that the thoughts of it ſtrike me with aſtoniſhment: thy operations in that work are moſt admirable; and of that I am exceeding ſenſible, but I can ſay no more; for they are incomprehenſible.

15. *My ſubſtance was not hid from thee when I was made in ſecret*; and *curiouſly wrought in the loweſt parts of the earth.*

15. Though I was made in ſo ſecret a place, yet not the leaſt joint in my body was concealed from thy eyes: but I received from thee there (where no more light can come, than there doth into the loweſt depths of the earth) ſuch a comely diſtinction of parts, and variety of powers; that no embroidery can be ſo curiouſly wrought.

16. *Thine eyes did ſee my ſubſtance yet being unperfect, and in thy book all* my members *were written*, which *in continuance were faſhioned, when* as yet there was *none of them.*

16. For when the matter out of which I was made, was without any form, it was viſible to Thee how every muſcle, vein and artery, with all the reſt of my body ſhould be wrought; out of the pattern of them, which was in thy mind: and accordingly in time, when there was not ſo much as one of them, they were all faſhioned, for the ſeveral uſes to which they are deſigned; and not the ſmalleſt of them omitted, or left imperfect.

17. *How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!*

17. How invaluable alſo, and incomprehenſible (O God, I am not able to expreſs the high and grateful ſenſe I have of it) is thy tender care and providence, which Thou haſt exerciſed over me ever ſince I was born! All the ſecret paſſages of it amount to ſuch a ſumm; that I am not able to give an account of them.

18. *If I ſhould count them, they are more in number then the ſand: when I awake I am ſtill with thee.*

18. When I attempt to reckon how many they are, I find that I may as well undertake to number the ſand: For, though I continue the whole day in this employment, and after a nights reſt, begin again in the next morning to think how numerous thy mercies are; I am ſtill as far as ever from ſeeing any end of them.

19. *Sure-*

19. *Surely thou wilt ſlay the wicked, O God: depart from me therefore ye bloody men.*

19. Which makes me confident, O God, Thou wilt not now deſert me; but rather deſtroy that wicked man, (CXL. 1.) who forgetting thy all-ſeeing Eye, regards not by what means he plots my ruin: And therefore it will be beſt for you all, O ye men of blood, who have ſlain the Prieſts of the Lord, (1 *Sam.* XXII. 18.) and now thirſt after my life, to make your retreat, and deſiſt from perſecuting me any farther.

20. *For they ſpeak againſt thee wickedly, and thine enemies take* thy name *in vain.*

20. For it is not ſo much me that they perſecute, as Vertue and Piety; to which, though they are not open, yet they are the moſt dangerous enemies, becauſe they make it ſerve their wicked ends: having godly pretences for their doing miſchief; and not ſticking (ſo little belief have they of thy Omniſcience) to call Thee to witneſs the truth of their lies and calumnies.

21. *Do not I hate them, O* LORD, *that hate thee? and am not I grieved with thoſe that riſe up againſt thee?*

21. And have I not reaſon then, O Lord, to hate thoſe who have ſuch an inveterate hatred unto Thee? and to take the greateſt diſtaſte to them, that oppoſe themſelves ſo induſtriouſly to thy holy Laws?

22. *I hate them with perfect hatred: I count them mine enemies.*

22. I deteſt them with all my heart; and as their impiety is the only cauſe of it, ſo I cannot loath them more than I do: but declare my ſelf upon that account, to be their utter enemy.

23. *Search me, O God, and know my heart: try me, and know my thoughts.*

23. If I have any other ground of my enmity, or am guilty of ſo much as deſigning any evil to them, merely becauſe they have done ſo much evil to me; I deſire to find it out, and ſub-

mit my ſelf to the ſeveneſt trials, which may diſcover to me any ſuch thought that lurketh in my heart.

24. *And ſee if* there be any *wicked way in me, and lead me in the way everlaſting.*

24. For I would not continue in ſuch a pernicious courſe: But if in any thing I do, I intend them any hurt, or ſo much as to be grievous to them; my humble requeſt is, either that I may not live, or live more exactly by the unchangeable rules of righteouneſs, ſincerity and truth.

PSALM CXL.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

There is no doubt (for the Title aſcribes it to him) but this Pſalm was made by David. *And it is little leſs undoubted that he compoſed it (as* Theodoret *well judges) when he was perſecuted by* Saul: *who was inſtigated thereunto by the calumnies of* Doeg, *and the information of the* Ziphites: *who falſeneſs and peſtilent malice he here deſcribes; beſeeching God to preſerve him from the miſchief they intended him, and to turn it upon themſelves: as he reſts aſſured He would. When he came to his Kingdom, and had ſettled the ſervice of God in that manner, which we reade* 1 Chron. *XVI, XXIII,* &c. *he delivered it to the Maſter of the Muſick, to be ſung at certain times in the Tabernacle. But it was not found, I ſuppoſe, (no more than the* two *foregoing, and the* four *following) till ſome time after the other Books of Pſalms were publiſhed; and ſo were placed here all together, by him that collected this Book.*

1. *Deliver*

1. *DEliver me, O LORD, from the evil man: preſerve me from the violent man.*

1. DEfeat, O Lord, the wicked deſigns of that naughty man, (1 *Sam.* XXII. 9, *&c.*) who makes no conſcience of what he ſaith or doeth, to compaſs his ends: and let me not fall into the hands of that injurious Prince, (XXIII. 7.) whom I have never wronged; but done him faithful ſervice.

2. *Which imagine miſchiefs in their hearts; continually are they gathered together for war.*

2. They are zealouſly bent to do me all the miſchief they are able: which they ſtudiouſly plot, and do nothing all the day but contrive how to oppreſs me with armed force; which in ſeveral places they have laid to intercept me.

3. *They have ſharpned their tongues like a ſerpent; adders poiſon is under their lips. Selah.*

3. And they have ſo traduced me by their calumnies, and falſe accuſations, that they have already given my reputation a deadly wound: for the tongue of the Serpent, or the teeth of the Adder or Viper, doth not more effectually convey their poiſon into mens bodies; than they have infuſed theſe venomous ſlanders into the peoples minds.

4. *Keep me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.*

4. And therefore I moſt humbly again beſeech Thee, O Lord, to keep me from falling into the power of that naughty man, (Ver. 1.) who inſtigates his Prince to the moſt injurious proceedings againſt me: Be Thou my Preſerver, O Lord; for otherwiſe I ſhall never eſcape the trains they have deviſed and laid, to ſupplant and utterly undo me.

5. *The proud have hid a ſnare for me, and cords, they have ſpread a net by the way ſide: they have ſet grins for me. Selah.*

5. There is no hunter or fowler more induſtrious and cunning in laying ſnares and toils, in

in ſpreading nets, or ſetting gins and traps for the beaſts or the birds in the places which they are wont to frequent; than they are to trace me in all my motions, (1 *Sam.* XXIII. 23.) and to invent all manner of wiles and ſubtle arts, to ſurpriſe me: which they proudly preſume will have their deſired ſucceſs.

6. *I ſaid unto the* LORD, *Thou art my God: hear the voice of my ſupplications,* O LORD.

6. To which I have neither cunning nor power of my own to oppoſe, no Friend whoſe aid I can implore; but only commend my ſelf unto the Lord, ſaying; I have always owned Thee for my Protector, and Thou haſt hitherto owned me, and been my merciful Deliverer: Do not now, O Lord of all power and might, deny my earneſt requeſt; who depend on Thee alone for ſuccour.

7. *O* GOD *the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battel.*

7. O moſt mighty Lord, whom no Creature whatſoever can withſtand; O Thou who diſpoſeſt of all events; I again profeſs, that I look for ſafety from thy Almighty Power alone: by which I was protected (having no other helmet or armour, but only that, 1 *Sam.* XVII. 39, 40, 50.) in the day when I fought with *Goliath.*

8. *Grant not,* O LORD, *the deſires of the wicked, further not his wicked device,* leſt *they exalt themſelves. Selah.*

8. Suffer not him, O moſt mighty Lord, who now ſeeks my deſtruction, to effect his deſire; let him not ſucceed in any of his miſchievous deſigns and projects againſt me: leſt he and his Partakers grow ſo inſolent, as to dare to attempt all manner of violence againſt other Innocents.

9. As for *the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.*

9. Let the poiſonous and pernicious calumnies of thoſe that now beſet me round, retort upon themſelves: and let them be overwhelmed by thoſe very devices, which, with laborious lies they have contrived for my ruin.

10. *Let*

10. *Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.*

10. Let their ſlanders (which I can compare to nothing better than burning coals that are not eaſily quenched) be the inſtruments of their own deſtruction: let them periſh in the flames, which they themſelves have kindled; and be irrecoverably thrown headlong into thoſe dangers and miſchiefs, which, like dreadful deep pits they prepared for my deſtruction.

11. *Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow him.*

11. This I am confident ſhall be their portion; for, though a falſe Informer may for a time be believed, and thrive by his lies and ſlanders yet Truth will at laſt prevail; and not ſuffer him to eſtabliſh his greatneſs by ſuch baſe and wicked practices: And as little ſhall violence and injuſtice avail him that relies upon it; but bring upon him one evil after another; which ſhall purſue him to his ruin; as the hounds do the wild beaſt, which, after all its windings and turnings, becomes a prey unto them.

12. *I know that the LORD will maintain the cauſe of the afflicted, and the right of the poor.*

12. For I am ſure the Lord, who is ſtronger than all, will aſſert the cauſe of the Oppreſſed: and do right to thoſe who are deſtitute of humane help; by puniſhing all that are injurious to them.

13. *Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.*

13. Let the righteous rely on this, as an undoubted truth, that they ſhall give thanks to thy almighty Goodneſs, for appearing in their vindication; and, when theſe falſe and violent men ſhall be extinct, they that are ſincerely honeſt ſhall remain in thy favour; and receive the marks of it, in thy conſtant care and providence over them.

PSALM

PSALM CXLI.

A Pſalm of *David.*

ARGUMENT.

If the Title had not told us that David *was the Authour of this Pſalm, the matter of it would have led our minds to think of him, and of his many ſufferings, during the perſecution of* Saul. *Which he prays to God (as* Theodoret *obſerves upon the third and fourth Verſes) he may be able to bear ſo patiently; that it may not exaſperate his ſpirit to ſpeak irreverently of* Saul; *much leſs to do him any miſchief: but leave it unto God, to take his enemies in the ſnare they had laid for him.*

No body need wonder, that there are ſo many prayers found upon the ſame Subject; for that perſecution endured long, and they were made upon different occaſions, or to different purpoſes: and if they had been all to the ſame purpoſe, it would not have been ſtrange to him that conſiders the pious diſpoſition of David; *who loved to ſpend his time in ſuch devout Meditations. And this ſeems to have been compoſed about the time of the offering of the evening Sacrifice, Ver. 2. when his afflictions alſo preſſed him ſorely, that they tempted him to ſpeak ſomething which was* ἐν ὑποψίᾳ *(as* Theodoret's *phraſe is) unbecoming God's Anointed* (Saul) *and the profeſſion he made of duty to him.*

1. LORD, *I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.*

1. THE danger wherein I am, O Lord, is exceeding great, (1 *Sam.* XXIII. 25. or XXIV. 1, 2.) which makes me double my cries, and beſeech Thee the more importunately,

ly, ſpeedily to ſuccour me (when my diſtreſſes call for it) with ſeaſonable relief.

2. *Let my prayer be ſet forth before thee* as *incenſe*; and *the lifting up of my hands*, as *the evening ſacrifice.*

2. Though I am now in a Wilderneſs, and thereby diſabled from offering Thee any other Sacrifice but my Prayers; yet they ſhall be as acceptable to Thee, as if they were accompanied with the ſweeteſt Odours: and my fervent devotion in them, with intire dependence on Thee alone for help, be as prevalent, as if I could now preſent Thee, at the Tabernacle, with an evening Oblation.

3. *Set a watch, O LORD, before my mouth, keep the door of my lips.*

3. And in the firſt place, I humbly deſire Thee, O Lord, to lay ſuch reſtraints upon my tongue, and to enable me ſo vigilantly to obſerve all the motions of it; that none of the troubles I endure, though never ſo grievous, may make me burſt out into any intemperate ſpeeches: which may give a juſt offence unto them that perſecute me.

4. *Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties.*

4. Yea, govern all the motions of my will ſo ſteadily, that I may not liſten to evil counſels, (1 *Sam.* XXIV. 4. 6, 7.) much leſs engage with men, who have no regard to right and juſtice, in any evil practices: but alway refuſe to partake in their deſigns; though invited with the ſpecious promiſes of the greateſt felicity.

5. *Let the righteous ſmite me*, it ſhall be *a kindneſs*, *and let him reprove me*, it ſhall be *an excellent oil, which ſhall not break my head: for yet my prayer alſo* ſhall be *in their calamities.*

5. I had rather much that a righteous man ſhould give me a ſevere rebuke, than be inticed by evil doers to accompany them in their ſins: For it will do me a real kindneſs, and be ſo

ſo far from giving me any vexation, that it will be as acceptable to me as the moſt excellent ointments are unto the head; and only make me continue my prayers with the greater earneſtneſs, that I may not run into thoſe miſchievous courſes, from which I am deterred by their pious reproofs and admonitions.

6. When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

6. The effect of which their greateſt Rulers have ſeen, when, being left by their Maſter on the ſides of the Rock, (1 *Sam.* XXIV. 2, 3.) while he went into a hole of it to uncover his feet, they heard that I ſpake not a reviling word (much leſs did I ſtretch out my hand againſt him) but in the mildeſt and moſt dutiful language addreſſed my ſelf unto him, 1 *Sam.* XXIV. 8, 9, *&c.*

7. Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth wood *upon the earth.*

7. And yet this gentleneſs hath been ſo far from mollifying their hearts; that they ſtill perſecute me, and the ſmall body of men that follow me: (1 *Sam.* XXVI. 2. XXVII. 1.) whom they have reduced to ſuch extremities, that, like the earth when it is ploughed up, we break in pices; and are ready to diſperſe and flee for our lives, with little hope of ſafety.

8. But mine eyes are *unto thee, O GOD the Lord: in thee is my truſt, leave not my ſoul deſtitute.*

8. But in this ſore diſtreſs, I fix my thoughts on Thee, O mighty Lord, the Governour of all things; in whom I repoſe an aſſured confidence that Thou wilt not abandon me to the malice of thoſe that ſeek to take away my life from me.

9. Keep me from the ſnare which *they have laid for me, and the grins of the workers of iniquities.*

9. Preſerve me, I beſeech Thee, from all the ſubtle plots, which they have laid to deſtroy me: and though they ſtick at nothing (though never ſo unjuſt) and have various arts to blind the world and hide their perfidious deſigns; ſuffer me not to be inſnared by them.

10. *Let*

10. *Let the wicked fall into their own nets: whilſt that I withal eſcape.*

10. But let all the contrivances of ſuch wicked Men prove pernicious to themſelves; and bring upon them the evils which they intended me: whilſt I, and they that are with me, by thy care of us, eſcape untouched by any of them.

PSALM CXLII.

Maſchil of Dævid. A Prayer when he was in the Cave.

ARGUMENT.

When David *hid himſelf for fear of* Saul, *in the Cave of* Adullam, (1 Sam. *XXII.* 1.) *or as others think, more probable, in the Cave of* Engaddi, (1 Sam. *XXIV.* 1, 2, 3.) *this was the meditation he had in that diſconſolate place; before* Saul *came thither to uncover his feet in it. Which was ſet afterward to the tune of* Maſchil, *(ſee* Pſal. *XXXII.) or called by that name, becauſe it admirably inſtructs Poſterity in the moſt forlorn, nay deſperate condition, to recommend themſelves to God, and to depend on Him with a reſolved* Faith. *Who, by an unexpected means, granted the deſire of* David, *which he makes in the concluſion of this Pſalm (verſ. 7) and brought him out of thoſe ſtraits wherein he was impriſoned. I ſay,* reſolved Faith; *becauſe in the Hebrew, the words of the* firſt *and* ſecond *verſes run thus;* I will cry unto the Lord; I will make my ſupplication; I will pour out my complaint before Him, *&c.*

1. *I Cried unto the LORD with my voice: with my voice unto the Lord did I make my ſupplication.*

1. THough I am deſtitute of humane help, I will not deſpair of ſafety: but with the more

more fervent cries implore the divine ſuccour; and with vehement ſighs and groans, deprecate the Lord's diſpleaſure.

2. *I poured out my complaint before him: I ſhewed before him my trouble.*

2. I will lay before Him at large, all the ſad thoughts which perplex my heart: and repreſenting the inextricable ſtraits and difficulties wherein I am, expoſe my ſelf unto Him; as an object of his pity.

3. *When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.*

3. Now that I am utterly at a loſs, and ready to faint away in a confuſion of thoughts, Thou knoweſt very well a way for my eſcape: though by the intelligence they hold with my Enemies, (1 *Sam.* XXIV. 1.) they have block'd up all the Paſſages which I am acquainted withal; and laid Ambuſhes for me in every Road.

4. *I looked on my right hand, and beheld, but* there was *no man that would know me, refuge failed me: no man cared for my ſoul.*

4. Look about thee, O my Soul, and ſee if thou canſt ſpy any hope of relief from thy beſt and moſt powerful Friends: there are none of them that dare own thee; nor do I know whither to fly for ſafety if any of them would be ſo kind as to invent a means, and open a way, for my deliverance from the preſent danger.

5. *I cried unto thee, O LORD, I ſaid, Thou* art *my refuge*, and *my portion in the land of the living.*

5. All that I can do, is to recommend my ſelf to Thee, O Lord, by fervent Prayers, ſaying; I truſt my ſelf with thy Almighty Goodneſs, as in a ſure Sanctuary: I have nothing elſe in the World to depend upon, but Thee alone; by whom I will hope to be protected and provided for, as long as I live.

6. *Attend*

6. *Attend unto my cry, for I am brought very low; deliver me from my perſecutors: for they are ſtronger than I.*

6. O let my importunate cry prevail for ſome relief; which will come moſt ſeaſonably, in this exceeding great neceſſity: reſcue me now, that I may not fall into the hands of my Perſecutors; who are every way (except in theſe cries unto, and confidence in Thee) much too ſtrong for me.

7. *Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.*

7. Bring me, with life and liberty, out of this diſmal cave, wherein I am pent up; that I may make my thankful acknowledgments to thy almighty goodneſs: which ſhall attract the admiration of all good Men, and provoke them unanimouſly to joyn together with me, in praiſing thee; when they ſee that thou art the moſt righteous Judge, and bountiful Benefactor of thoſe that commit themſelves unto thee.

PSALM CXLIII.

A Pſalm of *David*.

ARGUMENT.

To the Title of A Pſalm of David, Theodoret *ſays he found, in ſome Greek Copies, theſe words added (to explain the time of its compoſition)* when Abſalom his Son perſecuted him. *Which he confeſſes was not then in the Hebrew (no more than it is now) nor in other Interpreters of the Pſalms: but agrees well enough, he thinks, with the truth of the ſtory. So he that was the Author of the* vulgar Latin *thought alſo: though there are ſome paſſages in*

in the Pſalm, which ſound as if it had been made during the perſecution of Saul; *at ſome time, when he was in the like diſtreſs with that deſcribed in the foregoing. For Verſ.* 3, 4. *he uſes ſome of the ſame expreſſions which we find there; and repreſents himſelf as in danger to be buried in ſome ſuch Cave as that mentioned in the laſt Verſe of* Pſalm CXLII; *where he begs, as he doth here, for a ſpeedy deliverance. Yet, for all this, there are other paſſages which will incline us to adhere to the forenamed Addition; and apply the Pſalm to his flight from* Abſalom. *For then it was he had moſt reaſon to fear, leſt God ſhould deal with him according to his ſins: which he deprecates (Verſ.* 2.) *with ſuch a deep ſenſe of his unworthineſs, that it hath made this to be numbred among the penitential Pſalms; and is the laſt of them. The memory alſo of God's former deliverances of him, a great while before (Verſ.* 5.) *may well refer to what he had done for him not only againſt* Saul, *but before he knew him: which as he doth not forget, ſo he hoped the Lord would now remember, and grant him the like again, when he was in the like diſtreſſes.*

1. *HEar my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me,* and *in thy righteouſneſs.*

1. I Renew my requeſts, and my earneſt ſupplications unto Thee, O Lord, for ſome relief, in theſe new ſtraits and difficulties into which I am fall'n: hoping, though I am very unworthy, yet in thy abundant mercy, Thou wilt faithfully fulfil the Promiſes Thou haſt made to me.

2. *And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

2. My ſins indeed (2 *Sam.* XII. 9, 10, 11.) have juſtly brought theſe troubles upon me; but I humbly beſeech Thee to own me ſtill for

for thy Servant, and not to call me unto a ſevere account for what I have done amiſs, but to deal favourably with me: For if thou ſhould'ſt proceed according to the rigour of the Law, the beſt Man living (much leſs ſo great a Sinner as I) will not be acquitted at thy Tribunal.

3. *For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.*

3. And I am not ſo bad, but my Enemy that perſecutes me is far worſe: who without any provocation ſeeks my life, and hath already utterly deſpoiled me of all the comforts of it, (2 *Sam.* XV. 30.) and forced me to ſeek my ſafety in holes and obſcure places, in the Wilderneſs, (XVII. 16.) where I ſeem to be buried alive, without any hope of a reſurrection.

4. *Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.*

4. Which, as it calls to mind the diſtreſs wherein I was, when in my flight from *Saul* I hid my ſelf in Caves (ſee CXLII. 3.) ſo it hath the ſame effect upon me: for I am ready to ſwoon away in this great perplexity; which hath ſtruck me with ſuch aſtoniſhment, that I have no ſtrength remaining in me.

5. *I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.*

5. Till I call to mind, withal, not only what thou didſt for me in that former Perſecution; but long before in my younger days; when I was delivered by Thee from the greateſt dangers, (1 *Sam.* XVII. 34, *&c.*) on theſe wonderful works I meditate; and conſider with my ſelf, that not by my own ſtrength, but by thy ſtupendious power, I was then preſerved.

6. *I ſtretch forth my hands unto thee: my ſoul* thirſteth *after thee as a thirſty land.* Selah.

6. And then I feel my fainting Spirits return again; and though I deſpair of humane help, I make my Prayer unto Thee, with

a chearful confidence, for thy relief: which I long for, and expect with as eager desire, as the parched ground gasps for a refreshing shower.

7. *Hear me speedily, O LORD, my spirit faileth, hide not thy face from me: lest I be like unto them that go down into the pit.*

7. Do not delay it, O Lord, I most earnestly beseech Thee; for I am not able to hold out much longer in this great extremity: deny not my humble request, lest I be utterly lost (as I am in danger) without all hope of recovery, 2 *Sam.* XVII. 16.

8. *Cause me to hear thy loving-kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk: for I lift up my soul unto thee.*

8. Though this night be very sad, yet let me hear (according to the confidence I repose in thy mercy) better News, and see my Affairs in a more comfortable posture in the morning, (2 *Sam.* XVII. 22, 23.) shew me which way I shall direct my course, and provide for my safety, (v. 24, 27.) for I depend entirely upon Thee.

9. *Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.*

9. Let me not fall into the hand of my Enemies; from whom I am now flying: but know not whither to go, but only to Thee, for shelter and protection.

10. *Teach me to do thy will, for thou* art *my God, thy Spirit is good: lead me into the land of uprightness.*

10. Whose guidance I beseech, as well as defence, that I may do nothing (no not for my preservation) but what is perfectly agreeable to thy Laws; for thy Favour is my security, which I know is not otherways to be obtained: and therefore I desire the conduct of thy good Spirit (which is ready to assist those that seek it) as well to lead me in the plain path of justice and piety, as to suggest to me the way and means of escaping the snares of my Enemies; and of coming into an honest Country, where I may be free from the fear of being betrayed to them.

11. *Quick-*

11. *Quicken me, O LORD, for thy Names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.*

11. I have nothing to move Thee to it, but only the honour it will be unto thy Majeſty; in reſpect to which I hope, O Lord, Thou wilt preſerve me from periſhing, and reſtore me again to my Kingdom: For though my ſtraits are ſo great, that my life is in extream danger, yet nothing can hinder the performance of thy juſt and faithful promiſe to me.

12. *And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I am thy ſervant.*

12. Thy mercy alſo ſurpaſſes all the malice of my Enemies; whom I truſt Thou wilt cut off, and deſtroy, rather than let me continue in theſe hazards: for I am thy Miniſter, and though never ſo unworthy, am appointed by Thee to govern thy people; in which office, I will do Thee all faithful ſervice.

PSALM CXLIV.

A Pſalm of *David.*

ARGUMENT.

The Inſcription will not let us doubt, that David *was the Author of this Pſalm: but that it was a Triumph after his victory over* Goliath (*as the* vulgar Latin *hath it*) *is aſſerted without ground. For though ſome Greek Copies have ſuch an addition to the Inſcription; yet* Theodoret *ſays, that as he could not find it in the Hebrew, ſo it was not to be met withal in any other Interpreters; no not in the LXX. in the* Hexaplus. *And it plainly appears by the ſecond Verſe that it was compoſed after he came to the Kingdom: and not then, till he had got ſome*

victories over thoſe that oppoſed him. Nay, there are ſo many expreſſions here, like to thoſe we meet with al in the XVIII. Pſalm, that it hath inclined ſome to think, it was made at the ſame time, and for the ſame purpoſe with that: of which it looks like a compendium, and might be intended for a ſhort form of thankſgiving, for his deliverance from all his Enemies. But if the expreſſions be carefully examined, their opinion will appear to be truer, who think it was compoſed, not after God had given him reſt from all his Enemies; but after thoſe two victories over the Philiſtines, *mentioned* 2 Sam. *V. if not before them: For as he ſtill mentions more oppoſers who were unſubdued, v.* 7, 11; *ſo he doth not ſay, as in the XVIII. Pſalm, that God had caſt forth lightnings, and ſhot his arrows againſt them,* &c. *but deſires Him here (v.* 5, 6.) *that He would appear in that manner for him: acknowledging that not only his Kingdom, but his Courage, his Victories, and Succeſſes were all to be aſcribed unto God.*

1. BLeſſed be *the* LORD *my ſtrength, which teacheth my hands to war*, and *my fingers to fight.*

1. PRaiſed be the Lord, by me and by all men elſe; by whom I have been kept in ſafety, as in an impregnable fortreſs: and who hath given me both ſtrength and skill to handle my Arms; whenſoever I ingaged, either in ſingle combate or in battles.

2. *My goodneſs and my fortreſs, my high tower, and my deliverer, my ſhield, and* he *in whom I truſt, who ſubdueth my people under me.*

2. I ever found Him very merciful unto me, when I was in any danger; for He ſtill preſerved me as in a ſtrong hold; nay ſet me out of the reach of the moſt potent Enemies; either making a way for my eſcape when they ſurrounded me, or protecting me in their moſt furious aſſaults upon me: and as I repoſed a conſtant truſt in Him, ſo He hath never failed my expecta-

expectation; but after long conteſts, made all *Iſrael* ſubmit themſelves unto my Empire, 2 *Sam.* V. 1, *&c.*

3. *LORD, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him?*

3. I am aſtoniſhed, O Lord, at this thy wonderful Goodneſs; and know not what to ſay, but only admire that Thou ſhould'ſt take ſuch care of ſo poor a thing as man is, at the beſt: eſpecially of me, a miſerable wretch; whom Thou haſt honoured with moſt glorious Succeſſes.

4. *Man is like to vanity: his days are as a ſhadow that paſſeth away.*

4. Man, alas! is but a breath, which preſently vaniſhes: what a marvel is it then, that I ſhould have ſtrength to atchieve ſuch things? his life is exceeding ſhort and uncertain; and yet, ſuch is thy ſtupendious Goodneſs, I am not only alive, notwithſtanding all the hazards through which I have run; but in a little time have performed ſuch memorable acts, that the fame of them will laſt for ever.

5. *Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.*

5. Proceed, O Lord, to perfect my conqueſt, and now that new Enemies are combined againſt me, (2 *Sam.* VIII.) let thy Majeſty appear as it hath done formerly (ſee *Pſal.* XVIII. 9.) for my aſſiſtance and defence: and as ſoon as the proudeſt oppoſers feel that Thou art preſent, they will vaniſh away like ſmoak.

6. *Caſt forth lightning and ſcatter them: ſhoot out thine arrows and deſtroy them.*

6. Let them be diſperſed by flaſhes of Lightning in their faces: and ſo terrified with Thunder and Hail, that they may not be able to recollect their Forces.

7. *Send thine hand from above, rid me, and deliver me out of great waters: from the hand of ſtrange children.*

7. Send powerful aid unto me from Heaven (*Pſal.* XVIII. 16.) for I

rely upon nothing on Earth: relieve me in all my ſtraits; and deliver me out of theſe great and manifold dangers, wherewith I am threatned, by a foreign power of Idolatrous people, which now invade me:

8. *Whoſe mouth ſpeaketh vanity: and their right hand* is a *right hand of falſhood.*

8. Who, as they have been wont to brag of more than they do, ſo promiſe more than they will ever perform: For whatſoever treaties of peace and leagues of friendſhip I make with them, they break them all; and falſify ſo ſhamefully both their words and their oaths, that there is no truſt to be given to them, (v. 11.)

9. *I will ſing a new ſong unto thee, O God: upon a Pſaltery,* and *an inſtrument of ten ſtrings will I ſing praiſes unto thee.*

9. I will never prove ungrateful to Thee, for ſo great a benefit: but here ſolemnly vow to compoſe, with my beſt skill, new Hymns of thanks unto Thee, O God; and with the uſual inſtruments of Muſick ſing thy Praiſes, ſaying;

10. It is he *that giveth ſalvation to kings, who delivereth David his ſervant from the hurtful ſword.*

10. It is not merely by the conduct, and valour of our Captains and Souldiers that we have overcome; but the moſt powerful Kings owe their ſafety, and their victories unto the Lord: To whom I am more particularly bound; firſt for the high honour He hath done me, in making me his Miniſter; and now for this deliverance from theſe mighty Armies, which threaten my deſtruction, 2 *Sam.* VIII.

11. *Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity: and their right hand* is *a right hand of falſhood.*

11. Grant my renewed requeſts therefore, I beſeech Thee (v. 7, 8.) and ſend me ſeaſonable relief and deliverance from this foreign invaſion of an Idolatrous people; who have no faith nor honeſty; but ſhamefully falſify both their words and their oaths; and when they ſhake hands

hands with others, as if they were their Friends, intend thereby to deceive them.

12. *That our ſons* may be *as plants grown up in their youth*, that *our daughters* may be *as corner ſtones, poliſhed* after *the ſimilitude of a palace:*

12. Let not our Country be over-run by ſuch Barbarians; but be ſo preſerved by Thee in peace and tranquillity, that our hopeful Sons may grow up like young flouriſhing Trees, till they attain their full ſtrength and ſtature; and our Daughters be tall and beautiful, like thoſe poliſhed Pillars, which are the ornaments of a royal Palace.

13. That *our garners* may be *full, affording all manner of ſtore*, that *our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.*

13. Our Granaries alſo and Storehouſes being as full as they can hold, may afford us all ſorts of Proviſion from year to year: and our flocks of Sheep bring forth thouſands; which may multiply into ten thouſands, in their walks.

14. *That our oxen* may be *ſtrong to labour, that* there be *no breaking in, nor going out: that* there be *no complaining in our ſtreets.*

14. our Cows alſo, being great with young, may neither be driven away by the irruption of our Enemies; nor caſt their Calves at home: but we may be free from this, and all other cauſes of crying, or complaining in our ſtreets.

15. *Happy* is *that people, that is in ſuch a caſe: yea, happy* is *that people, whoſe God is the* LORD.

15. Happy is that Nation, which is ſettled in ſuch a proſperous condition! That is, happy is that Nation, which truly worſhips the great Lord of the World; who hath promiſed (*Deut.* XXVIII.) to bleſs his faithful ſervants, with theſe, and all other fruits of his love.

PSALM CXLV.

David's Pſalm of Praiſe.

ARGUMENT.

After David *had obtained thoſe favours of God for himſelf and for the Nation, which he begs in the foregoing Pſalm; he compoſed (according to his promiſe there, Ver.* 9.) *this admirable Hymn: which is contrived with ſuch Art, that, it is manifeſt from thence, he made it when he was much at leaſure; and God had given him reſt from all his enemies:* (2 Sam. *VII.* 1.) *For every Verſe begins with a new Letter of the Alphabet in order: which are all here, except the Letter* Nun; *which is wanting, Ver.* 13 *I ſuppoſe it was loſt, when this Pſalm came to the hands of the Collectour of this Book: and he would not adventure to ſupply it, with one of his own inventing. The* Greek *indeed (that is, the preſent Greek Copies; for* Theodotion, *and* Aquila, *and the ancient* LXX. *had it not) and* Latin *and* Arabick *(which in effect are but one and the ſame) have another Verſe, which we may well think, if it ever were in the* Hebrew, *began with that Letter* Nun; *But it differs ſo little from the ſeventeenth Verſe (when there is no repetition, in any other part of the Pſalm) that it doth not, in my opinion, look like the true original Verſe. And it may be doubted, whether there ever was any ſuch Verſe in that place (where we ſuppoſe one wanting) for the Pſalmiſt might be carried (ſee* Pſalm *XXV.) by the ſtrength of the inſpiration, which was upon him, out of the method he had at firſt propoſed to himſelf.*

Certain it is this Pſalm was always eſteemed ſo excellent, that the Title of the whole Book of Pſalms is taken

taken from this: which is wholly ſpent in praiſing God, with ſuch admirable devotion; that the ancient Hebrews *were wont to ſay (as* Valentine Schindler *hath long ago obſerved)* He could not fail to be a child of the world to come, who would ſay this Pſalm three times every day. *And for that reaſon perhaps it was compoſed Alphabetically; that ſo uſeful a Pſalm might be the more eaſily learnt, and remembred by every body*

1. I *Will extol thee, my God, O King, and I will bleſs thy name for ever and ever.*

1. I Will proclaim to all the world, O my God, the ſupreme Governour of Heaven and Earth, how excellent thy Majeſty is; infinitely ſurpaſſing the higheſt of our thoughts: and will never ceaſe to expreſs the delightful ſenſe I have of all thy glorious Attributes; whereby Thou art made known unto us.

2. *Every day will I bleſs thee, and I will praiſe thy name for ever and ever.*

2. This ſhall be my daily employment; and I will ſing joyful Hymns in praiſe of thy glorious perfections, without any end.

3. *Great* is *the* LORD, *and greatly to be praiſed; and his greatneſs* is *unſearchable.*

3. For the Lord is immenſely great, in power and dominion, and all other ways, and therefore to be honoured with our higheſt, and with our endleſs praiſes: But when we have ſaid all we can, our beſt praiſe of Him will be, to confeſs that his tranſcendent excellencies cannot be comprehended.

4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.*

4. For there are none of thy works, which we ſee, that we are able to underſtand; but, though this Age tranſmit its obſervations to the next, and that recommend the ſtudy of them to poſterity, yet ſtill we are ignorant and cannot praiſe them enough:

enough: no, nor ſufficiently declare the prodigious acts of thy miraculous Providence, for the preſervation of thy people, which ſhall be perpetually commemorated.

5. *I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.*

5. It ſhall be my buſineſs, in this preſent age, to ſpeak of the dazling ſplendour and beauty of thy Majeſty: which I want words to expreſs, but appears in thy ſtupendious works.

6. *And* men *ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.*

6. Which they that come after ſhall rehearſe; and, from the natratives that I ſhall make of thy magnificent greatneſs, declare to their poſterity, what dreadful things were done by thy irreſiſtible power, for the ſubverſion of our enemies.

7. *They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.*

7. And with the ſame diligence ſhall they continue the conſtant memory of thy numerous benefits to us: which they ſhall no more ceaſe to celebrate with their praiſes, than a ſpring doth to pour out water; but publiſh, in their perpetual Hymns, how juſt and faithful Thou art to thy word.

8. *The* LORD is *gracious, and full of compaſſion; ſlow to anger and of great mercy.*

8. For the Lord (this ſhall be the ſubject of their, and of my Song) is exceeding propenſe to do us good; and very indulgent when we do amiſs: which makes Him that he doth not preſently puniſh, but rather chuſes to beſtow new and greater benefits upon us; if we repent of our faults.

9. *The* LORD is *good to all: and his tender mercies* are *over all his works.*

9. Nor is his goodneſs confined unto us; but extends it ſelf in various acts of bounty to all mankind: who need not doubt of his kindneſs; when they ſee He takes ſo tender a care of all his Creatures.

10. *All*

10. *All thy works ſhall praiſe thee, O* LORD, *and thy ſaints ſhall bleſs thee.*

10. Who all in their ſeveral kinds declare, O Lord, throughout all generations, how great, how wiſe, how powerful and provident Thou art: which ſuch as we, who are particularly bound unto Thee for ſpecial Favours beſtowed upon us, ought moſt ſenſibly to acknowledge with thankful praiſes.

11. *They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.*

11. It is their duty to diſcourſe of the incomparable wiſdom, and goodneſs, and care, which Thou exerciſeſt in the government of the whole world; eſpecially of us: and to recount the memorable acts of thy invincible power among us.

12. *To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.*

12. That all mankind, who regard not ſuch things ſo much as they ought, may be made ſenſible how mighty the Lord is; and adore the amazing ſplendour of his illuſtrious works; and the admirable order He obſerves in his government of all things.

13. *Thy kingdom is an everlaſting kingdom, and thy dominion* endureth *throughout all generations.*

13. Which as they are all intirely ſubject to Him, ſo his Empire over them is immoveable; and neither ends nor decays: but when earthly Kingdoms fail, and are transferred from one to another, his dominion is ſtill the ſame throughout all ſucceſſions.

14. *The* LORD *upholdeth all that fall, and raiſeth up all* thoſe that be *bowed down.*

14. In which He doth not neglect any of his ſubjects that depend upon Him (as mortal Princes too frequently do) but ſupports and comforts the meaneſt of them, that are oppreſſed with grievous afflictions: and gives them a ſeaſonable deliverance;

liverance: when they are in danger to ſink and periſh under the heavy weight of their burthens.

15. *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.*

15. He makes a conſtant proviſion alſo for them: which every Creature, when their neceſſities call for ſupply, daily receive from Thee, O Lord; in the proper ſeaſon for it.

16. *Thou openeſt thy hand, and ſatisfieſt the deſire of every living thing.*

16. And Thou art not ſparing of thy bleſſings; but diſpenſeſt them with ſuch a bountiful hand, that there are none of them live without ſatisfaction: but have all their appetites filled; by thy liberality to the ſmalleſt of them.

17. *The LORD is righteous in all his ways, and holy in all his works.*

17. And therefore let us not doubt, but thankfully acknowledge, that the Lord is not only juſt in all the diſpenſations of his Providence to us; (though perhaps we do not apprehend it) but exceeding merciful, and kind, in every thing that befalls us.

18. *The LORD is nigh unto all them that call upon him, to all that call upon him in truth.*

18. We need do no more but piouſly commend our ſelves to Him, and He will take care of us: for He is ready on all occaſions, to relieve every one that addreſſes Himſelf unto Him; with a ſincere heart, truly diſpoſed to be faithful to Him.

19. *He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.*

19. He that ſatisfies the appetite of all Creatures, (Ver. 16.) will not fail, we may be confident, to gratifie in their deſires, ſuch religious perſons as fear to offend Him: But though He let them fall into troubles and ſtraits, in due time will be moved, by their importunate prayers, to ſend them a ſeaſonable deliverance.

20. *The*

20. *The* LORD *preſerveth all them that love him: but all the wicked will he deſtroy.*

20. For ſince they love Him ſo well, that they had rather ſuffer any thing, than diſobey Him; the Lord undoubtedly will preſerve them: and deſtroy all thoſe impious Men, who have no regard to his Laws; nor make any ſcruple to abuſe and oppreſs ſuch vertuous perſons.

21. *My mouth ſhall ſpeak the praiſe of the* LORD: *and let all fleſh bleſs his holy name for ever and ever.*

21. For which, and all the reſt of his benefits, I will never ceaſe to ſing Hymns of praiſe unto the Lord: and let all mankind (remembring how weak and frail they are) join together with me in this employment, (as the greateſt ſupport, and comfort, and ſecurity they have) to bleſs his incomparable Goodneſs, and Power, and careful Providence, for ever and ever.

PSALM CXLVI.

Hallelujah.

ARGUMENT.

This Pſalm and the other four which follow, both begin and conclude with the word Hallelujah, *i. e. Praiſe ye the Lord. And therefore might, if the* Jews *had pleaſed, have been called* The great Hallelujah: *being all of them exhortations and incitements to the people, to ſtir up themſelves to that heavenly employment: which this Pſalm recommends to them, from the conſideration of ſeveral of the Divine Excellencies: which make Him the proper object of our confidence in all conditions. The vulgar* Latin, *and the preſent* Greek *intitle it to* Haggai

gai *and* Zachariah: *but there is no ſuch thing in the* Hebrew, *nor in other ancient interpreters, nor in the* LXX. *in the* Hexaplus, *as* Theodoret *tells us. And we might rather think it not unlikely to have been compoſed by* David; *when* Saul, *who at firſt had a great kindneſs for him, afterward turned his moſt bitter enemy: were it not for one word,* viz. *the mention of* Sion; *which was not then in* David's *poſſeſſion. This it is poſſible inclined thoſe that made the foregoing Title to think it was not compoſed till after-times; and they could find none ſo likely as that after the Captivity: when they ſoon found it was in vain to rely upon the favour of Princes; ſome of which hindred the building of the Temple, as much as* Cyrus *at the firſt had furthered it. I ſhall not trouble the Reader with any other conjectures: but only note that the eighth Verſe was moſt exactly and literally fulfiled in our Lord* Chriſt; *when he came to give Salvation to us.*

1. *PRaiſe ye the LORD. Praiſe the LORD, O my ſoul.*

1. STir up thy ſelf, O my Soul, to give the Lord, who gave Being to all things, thoſe affectionate praiſes which are due unto Him.

2. *While I live will praiſe the LORD: I will ſing praiſes unto my God, while I have any being.*

2. The beſt reſolution Thou canſt make is this; I will praiſe the Lord all my life long: and never ceaſe to give thanks unto my God, who never ceaſes to beſtow his benefits on me.

3. *Put not your truſt in princes, nor in the ſon of man, in whom* there is *no help.*

3. And let all mankind, if they would be happy, preſerve his favour, by being grateful to him; and not (with the neglect of his ſervice) court the favour of Princes, and ſettle upon them their dependonce: For the greateſt King on Earth, though

though never ſo juſt, never ſo bountiful, as well as rich and powerful, is ſtill but a Man; who cannot be preſent every where when we are in danger, nor be able always to help us in our greateſt needs.

4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.*

4. For there is a time when he cannot help himſelf, nor by the whole power of his Empire keep his ſoul from leaving his body: nay, a ſmall accident may carry him away ſuddenly; and then a clod of earth can do as much as he, and whatſoever deſigns and projects he had laid, (for any Man's preferment, ſuppoſe) they all die together with him.

5. *Happy* is he *that* hath *the God of Jacob for his help, whoſe hope is in the* LORD *his God:*

5. He, and he alone, is the truly happy Man, who expects help from the mighty God, by whom *Jacob* was fed all his life long, (*Gen.* XLVIII. 15.) who truſts to him that is Lord of the World; and hath made him his friend ſo much, that he can call him his God.

6. *Which made heaven and earth, the ſea, and all that therein* is: *which keepeth truth for ever:*

6. For, as he never dies, ſo, there can be no defect in his power, nor want of his preſence in every place; the heavens, the earth and the ſea, and all that is in them, being his own works: and, as nothing can hinder him from doing what he pleaſes, ſo, he will never alter his mind, nor go back with his word; but faithfully keep his promiſes for ever, with thoſe that rely upon them.

7. *Which executeth judgment for the oppreſſed, which giveth food to the hungry: the* LORD *looſeth the priſoners.*

7. There are innumerable inſtances of the careful Providence of this great King; who doth not ſlight or forget the cries of his grieved Subjects; but in due time aſſerts the right of thoſe who are oppreſſed, and can find no relief in other Courts of Judgment:

He

He ſupplies alſo the needs of poor hungry Wretches, who are ready to famiſh: and is ſo gracious a Lord, that he ſets them at liberty who by unjuſt or pitileſs Men have been held in miſerable Captivity.

8. *The* LORD *openeth* the eyes of *the blind: the* LORD *raiſeth* them that are *bowed down: the* LORD *loveth the righteous.*

8. The Lord ſends help, when there are no hopes of humane cure; for he reſtores ſight to the blind, (as we ſhall ſee moſt remarkably when the Lord *Chriſt* appears) and lifts up thoſe who are bowed together, by tedious weakneſſes, (*Luke* XIII. 11.) or cruſh'd under other inſupportable burthens: and above all, the Lord delights to do good to them who have done good to others.

9. *The* LORD *preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.*

9. The friendleſs ſtrangers are preſerved by the Lord, from thoſe injuries which Men are apt to do them; when they commit themſelves to his protection: And ſo do the diſconſolate Widows and fatherleſs Children find ſupport and relief from him, againſt the injuſtice and violence of their wicked oppreſſours; whoſe deſigns and practices he utterly confoundeth.

10. *The* LORD *ſhall reign for ever*, even *thy God, O Sion, unto all generations. Praiſe ye the* LORD.

10. Be of good comfort then, O ye inhabitants of *Sion*, who ſincerely worſhip this great Lord, that doth all theſe wondrous things: For his power and authority never fails; but from age to age will ever ſuccour thoſe pious ſouls, who are deſtitute of humane help: therefore praiſe perpetually this everlaſting King.

PSALM

PSALM CXLVII.

Hallelujah. *See* CXLVI.

ARGUMENT.

Saint Chryſoſtom *and* Theodoret *think this Pſalm hath reſpect to the return of the Jewiſh Nation from the Captivity of* Babylon; *and the inſtauration of* Jeruſalem, *which followed upon it. And the* ſecond *and* thirteenth *Verſes may well incline us to be of the opinion, that it was made by ſome holy man at that time,* (Haggai *or* Zachariah *ſome ancient Interpreters imagin; or rather* Nehemiah, *who built the Walls and ſet up the Gates*) *eſpecially if we obſerve that there are ſome phraſes in it which ſavour of the* Chaldæan *language. And though this can be no more than a conjecture; yet it is very certain and evident that in that deliverance, God gave ſuch illuſtrious proofs of his power, wiſdom, mercy and juſtice, as the Pſalmiſt here exhorts the people to celebrate with their thankful praiſes. I ſhall follow it therefore in my* Paraphraſe; *it being reaſonable to ſuppoſe that devout perſons would be as forward to acknowledge the wonderful Providence of God in their reſtauration, as they were to bewail (which they do* Pſal. CXXXVII.) *the ruine of their Country, and that poſterity would be no leſs careful to preſerve what was compoſed in memory of the one, than they had been to continue the memory of the other: And there is no Hymn, we can find ſo ſuitable to that occaſion as this.*

1. PRaiſe ye the LORD: *for* it is *good to ſing praiſes unto our God; for* it is *pleaſant,* and *praiſe is comely.*

1. LET all the Nations praiſe the Lord; who will ſend us new benefits when we are truly

truly thankful to Him, our great Benefactour, for the old: for it is a thing highly acceptable to Him, as well as delightful to thoſe who are employed therein; and beſt becomes us of all other things, there being nothing ſo decent as to ſee men grateful to Him that hath obliged them.

2. *The* LORD *doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.*

2. To which we ſtand bound above all other Men; for the Lord hath not only delivered us out of a ſad Captivity; but in ſpite of all the oppoſition our enemies have made to it, (*Ezra* IV. 12.) hath raiſed *Jeruſalem* out of its ruines: whereby He invites the reſt of our Brethren, who remained behind, to return to their own Country from whence they are expelled.

3. *He healeth the broken in heart, and bindeth up their wounds.*

3. He comforts us after our long ſorrows, which had in a manner broken our heart with grief and ſadneſs: and hath in ſome meaſure repaired our breaches, which like a feſtering wound, indangered the life of our Nation.

4. *He telleth the number of the ſtars: he calleth them all by* their *names.*

4. Whom He knows how to gather, out of all their diſperſions, and to find every one of them whereſoever they are, though as numerous as the ſtars of heaven: (*Gen.* XV. 5.) which He as diſtinctly and exactly underſtands (how confuſedly ſoever they ſeem to us, to be ſcattered in the skie) as we do thoſe things which we call by their proper names.

5. *Great* is *our Lord, and of great power: his underſtanding* is *infinite.*

5. Let us not deſpair of it; for nothing is impoſſible with our Lord and Governour: who is not like earthly Kings, that rule over a few petty Provinces; but the great Sovereign of the whole world; whoſe power and wiſdom are ſo unlimited, that He is able to do whatſoever He pleaſes and knows how to compaſs whatſoever He deſigns.

6 *The.*

6. *The* LORD *lifteth up the meek: he casteth the wicked down to the ground.*

6. And doth not, because He is so great, despise the afflicted: But, if they meekly commit themselves to his care, will raise them up to a better condition; and throw down the mightiest Princes that proudly oppress them, as low as the very ground.

7. *Sing unto the* LORD *with thanksgiving: sing praise upon the harp unto our God.*

7. Celebrate therefore with your thankful Songs (you cannot make a less return unto Him) this infinite Power, and Wisdom, and Goodness: Begin now, with the usual Instruments of Musick, to sing Hymns of praise unto our God, for all his benefits.

8. *Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.*

8. Particularly for the great plenty He hath given us by his almighty Goodness; (*Haggai* II. 1.) which shews it self, first in raising vapours from the Earth; and then turning them into clouds, wherewith He covers the face of heaven; and then bringing forth rain out of those clouds: which He sends back to the Earth again; and makes not only the green pastures, but the parched mountains and desart places become fruitful.

9. *He giveth to the beast his food, and to the young ravens which cry.*

9. By which wonderful Providence He provides food even for the wild goats and such like beasts; that live upon the top of craggy rocks: For He neglects not the vilest creatures, but satisfies the hunger of the young ravens; though it be so ravenous, that they are continually crying for new supplies.

10. *He delighteth not in the strength of the horse: he taketh*

10. Let us not doubt then, but He that takes care

not pleasure in the legs of man.

of crows, will much more take care of us; and not be afraid, though we are of little force, (*Nehem.* IV. 7, 14. VII. 4.) and have no armies of horse and foot to defend us: For the Lord (who fights for us, *Nehem.* IV. 20.) hath no need of these; and will not take part with our Enemies, because they are superiour to us in the strength of their horses, and the nimbleness of their soldiers.

11. *The LORD taketh pleasure in them that fear him, in those that hope in his mercy.*

11. But delights to give those his assistance and protection, who worshipping him devoutly, fear to offend Him: and having no help in themselves, nor any earthly refuge to fly unto, depend notwithstanding with a stedfast faith on his infinite mercy.

12. *Praise the LORD, O Jerusalem; praise thy God, O Sion.*

12. Praise the Lord, O ye Inhabitants of *Jerusalem*; in joyful Hymns unto your God, O ye people of *Sion*, (*Nehem.* XII. 27, 31, 40, 43.) who have seen this truth abundantly demonstrated in your days.

13. *For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.*

13. For he hath made this City, which was lately without Walls and Gates, so strong a place, that no Enemy dare assault it, (*Nehem.* VI. 15, 16.) and hath encreased the number of thy Citizens, which were but few, (*Nehem.* VII. 4. XI. 1, 2.) by the manifold Blessings he hath poured on them.

14. *He maketh peace in thy borders, and filleth thee with the finest of the wheat.*

14. Which are not confined within the Walls of that City, but he hath settled all the Country in peace: no enemy appearing to infest thy borders, and to disturb the husbandmen in their labours, which have produced so rich a crop, that plentiful provision is made for all our satisfaction.

15. *He*

15. *He sendeth forth his commandment upon earth: his word runneth very swiftly.*

15. This are ought to ascribe to his merciful Providence; who shews by the fruitful seasons he sends, after all things seem to be killed by a hard Winter, that he doth not intend by our affliction to destroy us; and that he can easily bring all our Brethren hither, who remain still in Captivity: For when He would have any alteration made in the earth, it is done as speedily as we can speak.

16. *He giveth snow like wool: he scattereth the hoar frost like ashes.*

16. He sends, for instance, a sudden cold; which sometimes turns the moist vapours, in the air, into flakes of snow, to cover the earth as with a fleece of wool, and defend the corn from the biting winds; and sometimes into hoary frost, which he gently scatters and strews, like ashes, upon the earth.

17. *He casteth forth his ice like morsels: who can stand before his cold?*

17. And sometimes congeals them into ice; which he breaks into bits, and throws down in violent hail: accompanied with such extremity of cold, that neither Man nor Beast, nor the Fishes in the ponds and rivers, are able long to endure it.

18. *He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.*

18. But then, to prevent the hurt that might ensue by its continuance, he issues forth another command, which as suddenly (Ver. 15.) makes a thaw; and, by the warm breath of softer winds, loosens the waters which were bound up; and causes them to flow again.

19. *He sheweth his word unto Jacob, his statutes and his judgements unto Israel.*

19. In such things as these the whole world see how powerful, and how good he is: But we have more peculiar reasons to depend upon him for a happy return of our Nation; whom he doth

not teach merely by the snow, the hoar frost, and the ice; but by another sort of word than that which sends them upon the earth: (Ver. 15.) even by his *Ten Commandments* delivered from heaven (*Exod.* XX. 1.) in a most glorious and astonishing manner, (Ver. 18.) and by Laws of all sorts, which he hath given us for the government of our life.

20. *He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the* LORD.

20. This is a privilege which no other Nation in the world enjoys, (*Deut.* IV. 32, 33.) For, though they all receive the showers and snow out of the clouds, yet Laws from thence they have no acquaintance with at. Therefore let not us dishonour Him so much, as to distrust his Providence; but continually praise the Lord, and acknowledge his bounty to us.

PSALM CXLVIII.

Hallelujah. *See* CXLVI.

ARGUMENT.

It doth not appear who was the Author of this Hymn, nor upon what occasion it was composed. But the last Verse sufficiently shews the Nation was then in a very flourishing condition; and therefore probably it was made by David, *when God had given him rest from all his Enemies: which filled his heart with such love to God, that it transported him into this rapture. Wherein, finding how short his own praises were, he wishes all Creatures in heaven and earth would conspire in a sweet Symphony, as* Theodoret *speaks, of singing Hymns unto Him. And* first *he calls upon the world above, and all that is there in from the* first *Verse to the* seventh; *where he descends*

scends to the world here below; and calls upon all things on the earth to praise the Lord: concluding (v. 13.) that as there is one maker of both; so all that they can say of Him, when they have joyned all their powers together in one Choire, falls infinitely short of his most excellent Majesty. Who hath set forth his most transcendent wisdom, power, and munificence, in such variety of stupendious work, that there is not the smallest of them, but ministers such matter of praise, nay admiration, to those that attentively consider them; that they cannot but wish with the Psalmist here, that every one of them were able to tell us, how much skill, and kindness He hath shewn in their contrivance: or that we were able to find it out, and comprehend it. Thus he is to be understood when he calls upon all Creatures to praise the Lord: or it is as if he had said, The Lord is to be praised by *or* in *all these things, as long as the world lasts.*

This I take to be the true account of this Psalm, which I refer to the times of David, *because the two following seem to have been then made; and there is no other we can so well fix upon: unless we will conceive that it was a meditation, when they were perfectly settled in a peaceable enjoyment of their Religion, after the Captivity; of which there is not the least intimation in the Psalm.*

1. PRaise ye the LORD, *praise ye the* LORD *from the heavens: praise him in the hights.*

1. LET all Creatures praise the Lord. First, let the Celestial Choire begin, and sing their thankful Hymns to Him, who hath raised them so high above us in power and might, as well as in dignity and place.

2. *Praise him, all his Angels, praise ye him all his hosts.*

2. Praise Him, all ye Angels, who have the honour to be

be the prime Miniſters of his moſt excellent Majeſty: O let their ſeveral Hoſts and Companies, in whatſoever rank or order they ſtand, praiſe Him whoſe Sovereign Authority commands them all.

3. *Praiſe ye him ſun and moon: praiſe him all ye ſtars of light,*

3. Praiſe Him ye Sun and Moon, who are his greateſt viſible miniſters, and unwearied in his ſervice: Praiſe Him all the reſt of the ſhining Stars; and declare to all future generations, as ye have done for ſo many Ages paſt, how glorious He is.

4. *Praiſe him ye heavens of heavens: and ye waters that be above the heavens.*

4. Let all the heavenly Regions praiſe Him: particularly the Clouds, which hang in the Air, and diſtill in fruitful ſhowers to inrich the Earth.

5. *Let them praiſe the Name of the* LORD, *for he commanded, and they were created.*

5. Let all theſe ſet forth the adorable wiſdom, and power, and goodneſs of the Lord: For by his omnipotent word, theſe, whom the miſtaken world calls Gods, were created; not to be worſhipped, but perpetually to proclaim his praiſe.

6. *He hath alſo eſtabliſhed them for ever and ever: he hath made a decree, which ſhall not paſs.*

6. Who hath made them not only illuſtrious but everlaſting monuments of his ſplendour and glory: having fixt and ſettled them in an admirable order, which they conſtantly obſerve; and preſcribed them Laws which they never tranſgreſs.

7. *Praiſe the* LORD *from the earth, ye dragons, and all deeps.*

7. O let all Creatures here below accompany thoſe celeſtial hoſts, in their praiſes of the Lord: whoſe power the vaſt whales in their ſeveral kinds, and all that move in the profound depth of the Sea, abundantly declare.

8. *Fire*

8. *Fire and hail, ſnow and vapour: ſtormy wind fulfilling his word.*

8. Let the Lightnings, Thunder, and Hail; the Snow, hoary Froſt, and Ice; the Winds, Storms, and Tempeſts; all make a part of this Song: for they conſtantly execute his Sovereign Will, and ſerve his wiſe Deſigns.

9. *Mountains and all hills: fruitful trees, and all cedars.*

9. The lofty Mountains alſo and the leſſer Hills; the Fruit-bearing Trees, with the ſtately Cedars; the Pines, the Firrs, and all the reſt (which He hath created for ſeveral ends and uſes) let them all be called upon to tell how great and how bountiful He is.

10. *Beaſts and all cattle: creeping things, and flying fowl.*

10. The wild Beaſts alſo of the Foreſt, and all the Cattle that feed in the Fields; whatſoever creeps upon the Earth, or ſwims in the Sea, or flies in the Air; let it join in this Hymn of praiſe to Him, who hath ſhewn his manifold wiſdom, and diffuſive goodneſs in them all.

11. *Kings of the earth, and all people: princes, and all judges of the earth.*

11. But eſpecially let Mankind praiſe Him; who (after He had made theſe things) brought them into the world, laſt of all, to contemplate his wonderful works: And firſt let Kings (who here on Earth reſemble the Angels or the Sun in Heaven) and then let their Miniſters of State and Lieutenants in their ſeveral Provinces; and next, all the Judges of the Earth (who are like the Moon and the Stars) give a good example unto all the Subjects; and ſtir them up, to meditate his praiſe.

12. *Both young men and maidens: old men and children.*

12. Let no Sex, no Age think themſelves exempted from this heavenly employment: But let the Young men praiſe Him for their ſtrength, and the Virgins for their beauty; they that are going out of the world, for all that they have

have seen and heard of Him; and they that are newly come into it, for all the goodly spectacles that are before them.

13. *Let them praise the Name of the* LORD, *for his Name alone is excellent: and his glory* is above *the earth and heaven.*

13. Let them praise the incomparable Wisdom, Goodness, and Power of the Lord: For how great soever any other Beings are, there is no other God but He; whose most excellent Majesty, infinitely surpasses, all that the Earth or the Heavens can tell us of Him.

14. *He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the* LORD.

14. And yet so great is his condescention unto us (who are bound therefore more particularly to praise Him) He takes a peculiar care of us; and hath set over us a powerful Prince for the defence and safety of his People, (*Psal.* LXXXIX. 19.) Whose fame He hath thereby raised to the highest pitch of honour; having obliged the Chilren of *Israel* by many peculiar benefits, especially this, that they are a people more nearly related to Him, than any other whatsoever: for He dwells among them, in his holy place, where they approach to Him. O praise Him there for this singular favour.

PSALM CXLIX.

Hallelujah. *See* CXLVI.

ARGUMENT.

Theodoret *thinks this Psalm was made for them, that, after their return from Captivity, had many oppressors; but, by the Divine Assistance overcame them: And that it is a prediction of those great things,*

which

which were done by the Maccabees. *Certain it is, that ſome ſignal Victory was the occaſion of it; and thence Saint* Chryſoſtom *hath here given us a full account, I think, of the meaning of* A new Song: *which, according to the uſe of the word* new *in other places, (when they would expreſs a thing very wonderful, ſuch as hath not been ſeen or heard of before,* Numb. *XVI.* 30. Jer. *XXXI.* 22.) *he takes to denote* An illuſtrious and famous Hymn, made for Victories, for great Atchievements, and Trophies. *Which were never more remarkable in this Nation, than in the days of* David; *and therefore this Pſalm may very well relate to his reign: who ſubdued ſeveral Kingdoms, which had ſtood out, and would not ſubmit to* Iſrael *till his time, though God had promiſed to give their Countries to them,* Gen. *XV.* 18. Exod. *XXIII.* 31. 2 Sam. *VIII.* 1, 2, &c. *X.* 19. *The interpretation which I have given of the* ſixth *Verſe, need not ſeem ſtrange to any one; who conſiders that it hath been, and is the cuſtom of all Nations, to ſtir up themſelves to fight by the ſound of ſome muſical inſtrument or other.* "*The ancient* "*Inhabitants of* Etruria, *ſaith* Clemens Alexandri- "nus (*in the* ſecond *Book of his* Pædagogus, "*chap.* 4.) *uſed the Trumpet for this purpoſe; the* Arcadians *the Whiſtle; the* Sicilians *an* "*Inſtrument called* Pectids; *the* Cretians *the Harp;* "*the* Lacedæmonians *the Pipe; the* Thracians *the* "*Cornet; the* Egyptians *the Drum, the* Arabians "*the Cymbal: But it was proper to the* Iſraelites *to go forth againſt their Enemies, ſinging* Pſalms *of Praiſe to God, (as we read,* 2 Chron. *XX.* 21, 22.) *who had given great Victories to their Anceſtours, and had promiſed never to forſake their Poſterity, while they ſerved Him only, and pioufly confided in Him.*

1. *Praiſe*

1. *PRaiſe ye the* LORD: *Sing unto the* LORD *a new ſong, and his praiſe in the congregation of ſaints.*

1. SIng a new Hymn unto the Lord, for the freſh and ſingular benefits he hath beſtowed upon us: Let him be praiſed not only in private, but in the publick Aſſemblies of thoſe who have received ſpecial marks of his favour to them.

2. *Let Iſrael rejoice in him that made him: let the children of Sion be joyful in their king.*

2. Let all the *Iſraelites* rejoice in him that made them his peculiar people; and hath now raiſed them to great ſplendour among the Nations of the World: let the inhabitants of *Sion*, more particularly, be exceeding glad, that the Lord, who is our King, hath there ſettled his royal Throne, 2 *Sam.* V. 9. VI. 12.

3. *Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.*

3. Let them leap for joy, and unanimouſly praiſe his moſt excellent Majeſty, in their Dances to the Flute: (2 *Sam.* VI. 16,) let them teſtifie their gratitude to him, by ſinging Pſalms, with the Timbrel and the Harp.

4. *For the* LORD *taketh pleaſure in his people: he will beautifie the meek with ſalvation.*

4. For the Lord taketh pleaſure in doing good unto his people: and will not only deliver them after they have been oppreſſed many years; but, if they meekly depend upon him, make them as great and illuſtrious, as they have been contemptible and mean, 1 *Chron.* XIV. 2.

5. *Let the ſaints be joyful in glory: let them ſing aloud upon their beds.*

5. Which ſhall fill the hearts of good men (who are dear to him) with the higheſt triumph, in the honour that he hath done them: and make them ſhout for joy, in the ſecurity and peace he ſhall beſtow upon them,

6. Let

6. Let *the high* praiſes *of God* be *in their mouth, and a two-edged ſword in their hand*;

6. Which they ſhall not doubt to maintain againſt all oppoſers; for in aſſured hope of victory they ſhall go to War, with Pſalms and Hymns in their mouths, concerning the great acts of the Lord: which they ſhall courageouſly ſing with a loud voice, when they fall upon their enemies; and prefer to the two-edged ſword which they carry in their hand.

7. *To execute vengeance upon the heathen, and puniſhments upon the people*;

7. Wherewith they ſhall take a juſt revenge upon the Heathen, for all the injuries they have done us: and ſo chaſtiſe the inſolence of the people, that they ſhall fear again to moleſt us, 1 *Chr.* XIV. 17.

8. *To bind their kings with chains, and their nobles with fetters of iron*;

8. For their Victories ſhall be ſo compleat, that they ſhall not only rout their enemies and put them to flight; but lead away their Kings captive in chains; and take their great Captains and Commanders priſoners, and keep them faſt in fetters of iron.

9. *To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the* LORD.

9. In order to the executing upon them the judgment which God hath long ago decreed, and is recorded in his Law, *Deut.* VII. 24. XXXII. 41, 42, 43. This is the honour which all *Iſrael* ſhall have, when they are in favour with God; and ſuch ſhall be their glorious Victories, and ſuch Hymns and melodious Songs ſhall they ſing, ſaying; *Hallelujah*, praiſe the Lord, by whoſe power and might we have done all this.

PSALM

PSALM CL.

Hallelujah. *See* CXLVI.

ARGUMENT.

Theodoret *takes this alſo to be* τὸν Ἐπινίκιον, *a Song of Triumph after ſome Victory: and the mention of the* mighty acts of the Lord, *Ver.* 2. *ſeems to countenance this conjecture: which conſiſts well enough with what others conceive; that it was at firſt particularly directed to the* Levites, *(by* David *I ſuppoſe) whoſe office it was to praiſe the Lord with muſical Inſtruments,* (1 Chron. *XVI.* 4, 5.) *and excite others to his praiſes not only for Victory, but for all other his benefits. For if the Tradition of the* Jews *be true, which we read at large in* Maimonides, *(in a Treatiſe on that ſubject) when the people of any place brought up their firſt fruits to preſent them to the Lord at* Jeruſalem *(according to the Law,* Deut. *XXVI.) with a pipe going before them; as ſoon as they came to the mountain of the Temple, every one took his basket into his hand, and ſung this whole Pſalm: till they came to the courts of the Lord's houſe; where the* Levites *met them ſinging the XXX.* Pſalm.

And indeed it might well be uſed upon occaſion of any exceeding great joy; for it ſeems to be intended (by the repetition of theſe words praiſe the Lord, *or* praiſe Him, *thirteen times; and by the calling for no leſs than ten Inſtruments of Muſick) to expreſs the height and fulneſs of their joy, and thankfulneſs to God for his benefits: nor can Muſick be ſo well imployed to any other uſe, as this Divine and Heavenly exerciſe of praiſing God, by Hymns, and Pſalms, and ſpiritual Songs: to which the Pſalmiſt ſeems to*

me

we to excite all Creatures, in Heaven and in Earth; from the higheſt to the loweſt. And with this the Collection of theſe five Books *of Pſalms, thought good to conclude the whole; and not unfitly: For in whatſoever condition we be (as there are Pſalms adapted to ſeveral purpoſes) we ſhould never forget to praiſe the Lord; but after we have prayed, or complained, &c. ſtill end with thankful acknowledgments to God for his goodneſs to us.*

Here are ſeveral ſorts of muſical Inſtruments mentioned; which I have not adventured to explain: becauſe the Hebrews *themſelves acknowledge they do not underſtand them. We have no way (ſaith* Aben Ezra *upon theſe words, Ver. 5. which we tranſlate* loud Cymbals) *to know what theſe muſical Inſtruments were: there being many found in the Country of the* Iſmaelites (*i.e.* Mahometans) *which are not among the men of* Edom (*i.e.* Chriſtians) *and others among them, which the wiſe men of* Iſhmael *never heard of.*

1. PRaiſe ye the LORD. *Praiſe God in his ſanctuary: praiſe him in the firmament of his power.*

1. PRaiſe the mighty God, ye Angelical Miniſters that attend upon him in his celeſtial Sanctuary: Praiſe him all ye inhabitants of Heaven, where you ſee the brighteſt demonſtrations (and moſt laſting monuments) of his power.

2. *Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.*

2. Praiſe him all ye Miniſters of his upon earth; for the miraculous things which he hath done for our deliverance and exaltation: let your praiſes bear ſome proportion to the excellence of his Majeſty, and the multitude of thoſe great and magnificent acts of mercy towards us.

3. *Praiſe*

3. *Praise him with the sound of the trumpet: praise him with the psaltery and harp.*

3. Let the Priests of the Lord (*Numb.* X. 8.) praise him with the sound of the Trumpet: and let the Levites (1 *Chron.* XXV. 6.) praise him with Psalteries and Harps.

4. *Praise him with the timbrel and dance: praise him with stringed instruments and organs.*

4. Let some praise him with the Timbrel and the Flute; and others praise him with the stringed Instruments and Organs.

5. *Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.*

5. Let all sorts of Cymbals accompany their Psalms and Hymns in his praise: both those of daily use, and those that are wont to be employed in times of the highest joy and triumph.

6. *Let every thing that hath breath, praise the* LORD. *Praise ye the* LORD.

6. Finally, Let every man living join himself to this sacred Choire; and at every breath praise the Lord, the giver of life and of all good things. To him let all the world, with one consent, give perpetual praise.

FINIS.